Hexapla in Genesin:

THAT IS,

A SIXFOLD COMMENTARIE VPON GENESIS,

wherein sixe seuerall translations, that is, *the Septuagint, and the Chalde, two Latin, of Hierome and Tremellius*, two English, the great Bible, and the Geneva edition are compared, *where they differ, with the Orignall Hebrew, and Pagnine, and* Montanus interlinearie interpretation:

Together with a sixfold vse of euery chapter, shewing 1. *the Method or argument*, 2. *the diuers readings*, 3. *the explanation of difficult* questions and doubtfull places, 4. the places of doctrine, 5. *places of confutation*, 6. *morall obseruations*:

Wherein aboue

A thousand Theologicall questions are discussed: and is compriſed together, whatsoeuer worthie of note, either *Mercerus* out of the *Rabbins*, *Pererius* out *of the Fathers*, Marlorat *out of the new writers haue in their* learned Commentaries collected.

DIVIDED INTO TWO TOMES, AND PVBLISHED TO THE glorie of God, and the furtherance of all those that desire to read the *Scripture with profit*,

by ANDREVV WILLET, Minister of the *Gospel of Iesus Christ*.

Ioh. 5. 46,47. *Moses wrote of me: but if ye beleeue not his writings, how shall ye beleeue my words?*

Deambulabat Deus in Paradiso, &c. & nunc deambulat in paradiso deus, quando scripturas lego: paradisus Genesis, in quo virtutes pullulant Patriarcharum: paradisus Deuteronomium, in quo germinant legis præcepta. *God sometime walked in Paradise, &c. and now God walketh in Paradise, when I read the Scriptures: Genesis is a Paradise wherein the vertues of the Patriarkes doe branch forth: Deuteronomie is a paradise, wherein the precepts of the Law doe spreat forth.* Ambros. Epist. 41.

Printed by IOHN LEGAT, Printer to the Vniuersitie of CAMBRIDGE. 1605.

CAMBRIDGE

¶ TO THE HIGH AND MIGHTIE, RIGHT VERTUOUS and most Christian Prince, King IAMES, *our dread Soueraigne, by the grace of God, King* of Great BRITANE, of France, and *Ireland, defender of the true and Christian faith.*

MOst gratious Soueraigne, as vnder the shadow of your Highnes great and mightie tree, I meane, your Princely and peaceable gouernment, the goodly beasts of the field, honourable and great persons doe solace themselues, so the foules of heauen, and the little birds doe sit and sing in the branches thereof, and there build their nests, and lay their young: and I among the rest haue brought forth my implumed and vnfeathered birds, those imperfect works, which heretofore I haue dedicated to your excellent Maiestie, and now this, which wanteth but the wings of your Highnes fauour to flie abroad. Dan. 4. v. 18.

Synopsis papismi, ad Regiam Maiestatem: and the Amilogie or counterplea. Ecclesia triumphans, ad serenissi. Reginam. Antithesis doctrinæ Euangelicæ & Pontificiæ, ad Henricum Principem.

To your pious and sacred Maiestie therefore I here present this absolute Tractate vpon *Genesis*, such as hath not beene yet (in respect of the order, matter, and manner) set forth vpon this booke: wherein whatsoeuer questions of waight are discussed, and other necessarie matters added, as the short preface following. This my third worke to your Highnes, I here in all humilitie exhibit and offer, as an vnfained pledge of our heartie ioy for the ioyfull entrance of this third yeare of your Maiesties happie raigne.

This diuine booke of *Genesis*, (as *Ambrose* aduised *Augustine* to read the prophesie of *Isaias*, *Augustine* sendeth *Volusianus* to the Apostles writings) I would commend in the first place, as it is in order first, to be read of all the scriptures: wherein are declared and set forth the beginning of the world, and the progresse thereof: the punishment of the wicked, and rewards of the righteous: so many examples and inticements to vertue, such iudgements and dehortations from sinne: and the same so liuely and effectuall, as if they were now presently done before our eyes: as *August.* saith of this historie of *Gen.* *I know not how, but as often as it is read, the hearer is so affected, as though the thing were euen now effected.* Epist. 4. nescio quomodo, quotiescunque legitur, quasi nunc fiat, ita affici mentes audientium

This worthie historie containeth the space of 2368 yeares, aboue halfe the age of the world, from the first to the second Adam. It insisteth principally in setting forth the life and acts of sixe honourable Fathers, as starres among the rest: *Adam, Noah, Abram, Isaak, Iacob, Ioseph*: from all these your maiestie may receiue somewhat: with *Adam*, who in *Enos* time, when religion decaied, taught his sonnes apart from the wicked to call vpon the name of God, your princely care must be that you and your people as seperated from the superstition of the world, should worship the Lord more purely: with *Noah* God hath raised you vp to bring rest and comfort to his Church: as an other *Abram*, the Lord hath made you an high father: as *Isaak* to procure ioy and laughter to the Church: as *Iacob* a supplanter of Popish superstition: as *Ioseph* to adde what is wanting in the Church, or Commonwealth. Gen. 4. 26.

Noah, signifieth rest. Abram, an high father. Isaak, laughter. Iacob, a supplanter. Ioseph, addeth.

To the Kings most excellent Maiestie.

Much bound vnto God is this Church and Commonwealth, for your Highnes peaceable and religious gouernment: that whereas we for our sinnes had deserued with Israel, neither to haue King nor Church: as the Prophet Hoshea saith, *We haue no King, because we feared not the Lord:* and againe, in the same place, *the thorne and thistle shall grow vpon their altars:* yet the Lord in mercie hath blessed vs with both.

Hos. 10. 3. 8.

We praise God for your princely vertues, your worthie *clemencie, equitie, bountie, pietie,* which doe shine in your Maiestie, as the pretious stones in the king of Tyrus garment: your gratious *clemencie* is as a cordiall vnto this land, which hauing remitted some great offences, must needes passe by smaller trespasses. If Dauid pardoned *Shemeis* rayling, he could not but forgiue *Mephibosheths* negligẽce. Your princely peace made abroad, doth giue vs hope of a peaceable state at home: as Dauids fauour toward Abner a reconciled enemie, was a signe of grace to Barzillai an auncient friend: what would we haue more, your Maiestie professeth to be a nourish-father to the Church, *counting it one of your fairest styles,* and had rather be loued of all, then feared: as *Ambrose* setteth forth the good Emperour *Theodosius: When he had commaund ouer all, he had rather expostulate as a father, then punish as a iudge: he desired to winne with lenitie, not to force by extremitie: an vmpire of equitie, not a decreer of seueritie: he would rather bind men by sacred religion, then seruile subiection.*

Ezech. 28. 13.

2. Sam. 19. 25.

1. Sam. 19. 31.

Ber. 43.

Cum haberet supra omnes potestatem, quasi parens expostulare malebat, quam quasi iudex punire, vincere volebat, non plectere, æquitatis iudex non pœnæ arbiter: maluit sibi homines religione quam timore astringere. *de obit. Theodos.*

Your Highnesse honourable *equitie* is manifest, in that your Maiestie professeth *to loue and honour the graue men and preachers of either opinions:* as *Dauid* did fauour both *Sadok* and *Abiathar*, priests of diuers families: as *Saint Paul* did ioy that Christ was preached, though by them that were of a contrarie faction: as *Iacob* had a right hand for *Ephraim*, and a left for *Manasses: Paul* and *Barnabas* iarred, yet both preached the Gospel: *Cyprian* and *Cornelius* differed in iudgement, yet both pillars of the Christian faith: *Chrysostome* and *Epiphanius* disagreed, yet both enemies to the *Arrians: Hierome* and *Russinus* were diuided, yet in the ende were reconciled: I doubt not but all faithfull, sound, and sober preachers of the truth, are acceptable to your Maiestie, as good *Theodosius* embraced *Miletius*, kissed his eyes and his lippes, and made much of other faithfull pastors: as *Valentinian* reuerenced *Ambrose*, who sending for him in his sicknes, *salutem sibi quand̃ venturam arbitrabatur, did thinke he saw health it selfe comming to him:* this loue of the Emperour was not lost: *Ambrose* againe requiteth it; *quam meipsum pro tua obtulissem fide: how gladly would I haue offered my selfe as in sacrifice for thy faith?* as all your Highnes faithfull preachers are readie to doe for your Maiesties health and life.

prefix. ad Caten. P. 21.
2. Sam 20 15.
Phil. 1. 18.
Act. 15. 39.
Theodoret. lib. 5. c. 7.
Ambr. in obit. Valentinian.

Your princely *bountie* hath well appeared both toward the Church and Commonwealth, not in precept onely, but in practise, *as in the rare lifting vp of subsidies, but in case of necessitie:* as *Tiberius* the Emperour was wont to say; *aurum illud adulterinum esse, quod cum subiectorum lachrymis collectum esset: that it was adulterate gold, which pressed forth the subiects teares.* Toward the Church your princely and fatherly care sheweth it selfe, in that you would haue *sufficient prouision* made *for the sustentation of the Pastors and Ministers:* we shall not now neede an *Ebedmelek* to make intercession for Ieremies foode and maintenance: nor yet that noble Earle *Terentius*, who hauing obtained a notable victorie, and beeing bidden of the Emperour *Constantius* to aske what he would, *templum petijt pro orthodoxis, did aske to haue the Church restored to the orthodoxall teachers.* We neede no such mediators: (our times, God be thanked, are farre more happie) neither yet as *Tullie* saith, that twentie thousand made request and mourned for him: in a Monarchicall state such suits are not fit, for *Isocrates* rule is to be held; ὥσπερ γὰρ ἐν δημοκρατίᾳ τὸν δημοτικὸν ἄνδρα θαυμάζειν. *ad Demonic.* that *as in a Democratie the popular state, so in a Monarchie the King onely is to be admired.*

Car. p. 99.
Ber. p. 44.
Ierem. 38. 9.
Theodor. l. 4. c. 32.
Pro me præsente senatus, homines{que} prætorea vigintimilliũ vestẽ mutauerunt orare, post redit.

Your Christian Maiestie, without such remembrances out of your owne princely heart can consider of the necessitie and wants of Church Ministers: as *Salomon*, though he aduanced *Zadock*, yet suffered *Heli* his posteritie to haue some of the priests offices, to eate a morsell of bread: and *Iosias* graunted the Priests of the high places to eate bread among their brethren, who much more cared for the Priests of the altar.

2. Sam. 2. 36.
2. King. 23. 9.

Lastly,

To the Kings moſt excellent Maieſtie.

Laſtely your Chriſtian *pietie* is euident, in taking care, *that all the Churches in your Maieſties dominions be planted with good paſtors*: to encreaſe the number of them: not to ſuffer it to be empaired or decreaſed: to thruſt in labourers into Chriſts harueſt, and to thruſt out loiterers: to ſupplie the one, and emploie the other: that none be permitted to ſtand idlie in the market place, that would labour quietlie in the Lords vineyard, nor yet occaſion be giuen to ſuch, to ſay, as *Siſinnius* anſwered *Chriſoſtome*, that would haue enioyned him ſilence: *I will giue you a reward to eaſe me of ſo great a labour*. Your Maieſtie in your princely wiſdome knoweth how for the cõmon *vtilitie* to beare with ſome mens *infirmitie*: *as fathers* (as *Auguſtine* ſaith) *doe beare with their ſonnes while they are children, or ſicke, till their infancie, or infirmitie be ouer.* quemadmodum parentes à filiis, vel pueris, vel ægrotis multa patiuntur, donec pueritia vel ægritudo tranſeat. *de ſerm. in monte.* 34.

Carol. 43.

Ego tibi mercedem dabo ſi tanto labore liberaueris. Socrat. lib 6. c. 20.

May I now vſe to your princely perſon the words of the kingly prophet, *With thy glorie,* (O glorious prince) *ride vpon the word of truth, and of meekenes, and righteouſnes*: *Meekenes* well becommeth the word of truth, the Goſpel of Chriſt, toward your faithfull ſubiects: *Iuſtice* and *righteouſnes* againſt the adverſaries of truth in the land: and, *your right hand ſhall teach you terrible things*, in rooting out all idolatrie and ſuperſtition, and reiecting all confuſed motions for a Babylonicall Toleration: for this your Maieſties faithfull ſeruice in earth, we will not preſume to ſay as *Neſtorius* to the Emperour: *mihi ô Imperator terram tu hæreticis purgatam tribue, & ego tibi cœlum retribuam: Giue vnto me the earth purged of heretikes, and I will giue thee heauen.* But Chriſt Ieſus ſhall ſay, *Well done good ſeruant and faithfull, thou haſt beene faithfull in a little, I will make thee ruler ouer much: enter into thy maſters ioy.*

Pſalm. 45. 4.

Socrat. lib. 7. 29.

Math. 25. 21.

Thus I ende, with that chearefull acclamation to your Maieſtie, which the Councell of Chalcedon ſometime vſed to *Leo* and *Cyrillus*, the names onely chaunged; *Vivat Iacobus multos annos, vivat Imperator, omnes ita credimus: Iacobus ſic credit, ſempiterna ſit memoria Iacobi.*

Your Maieſties moſt loyall

and obedient ſubiect,

ANDREVV WILLET.

CERTAINE DIRECTIONS TO the Reader to be obserued in the reading of this booke.

CHristian Reader, seeing God hath called vs the Ministers of the glorious gospel of Iesus Christ, not to stand idlely in the market place, but to labour in his vineyard, some in one worke, some in an other, I thinke no labour better bestowed, then in setting forth the word of God, both by preaching and writing: as S. Peter toucheth both: of the first he saith, *I thinke it meete, as long as I am in this tabernacle to stirre you vp, by putting you in remembrance:* of the secõd: *I will indeauour therefore alwaies, that ye also may be able to haue remembrance of these things after my departure.* That time therefore, which others spend, some in following their pleasures, some in ambitious suite of preferment, some in attending their profit, I finde most comfort to imploy after this manner: for if that heathen Orator did professe: *that he did bestowe as much time in humane studies, as others tooke in following their businesse, some in celebrating festiuall daies, some in pleasure, some in feasts and bankets, some in plaies & games.* Much more should we preferre the diuine studie of the scriptures, before all worldly pleasures and commodities whatsoeuer

2. Peter. v. 13. 15.

quis mihi iure succenseat, si quantum cæteris ad res suas obeundas, quantum ad festos dies ludorũ celebrandos, quantum ad alias voluptates cõceditur temporis, quantum alii tribuunt tẽpestiuis conuiuiis, quantum deniq; aleæ, quantum pilæ, tantum egomet mihi ad hæc studia recolenda sumpsero. Tull. orat. pro Archi. poeta.

I knowe that these labours of mine shall finde many hard Censors, as my other trauailes before: some haue not forborne in publike assemblies to taxe me and my writings, some in priuate corners haue spoken their pleasures: of such I say with the Apostle: *I would know, not λόγον, the speech, of them which are puffed vp, but δύναμιν, the power:* and as the same Apostle else where saith, *they vnderstand not, that they measure themselues by themselues, and compare themselues with themselues.* But as *Hierome* saith: *hee which carpeth other mens writings: when he commeth to write himselfe, and setteth foote to foote, then he will sweate and tugge, and finde great difference betweene publike writing, and priuate carping.*

1. Cor. 4. 19.

2. Cor. 10. 12.

In this worke I haue abridged the learned commentaries of *Mercerus* and *Pererius*, & of others, that haue written vppon Genesis, taking the best and leauing the worst: *Pererius* hath taken great paines in this argument, though he haue many slips in historie, and not a fewe errors for doctrine: I haue serued him, as *Hierome* did *Origen*, *I haue caused that our countrie mẽ should know his best things, & be ignorant of his worst.* It seemeth that he spẽt aboue tenne yeares in compiling that worke, the first tome was set forth, 1589. the fourth & last, ann. 1598. he was as long a time about it, as *Isocrates* was in penning his *panegyrikes*: and I confesse, that I almost haue at spare times beene as many yeares occupied in preparing this worke, as the Elephant is in bringing forth her young: I haue also collected diuers things out of *Mercerus*: of whose learned expositions vpon Genesis, I may say as *Isocrates* did of his *panegiricke* orations: ὥστε τούς τε πρότερον γεγραφοτας ἅπαντας ὑφιεμένους τοὺς λόγους αἰσχυνομένους, ὑπὲρ τῶν εἰρημένων, &c. *that both they which had handled that argument before, beeing ashamed of that they had said, did rase out all their orations, and they who seemed some bodie, mistrusting they wits, gaue ouer.*

In the reading of this booke I would premonish the Reader to take these directions, that he would first with his penne mende the faults, which are very many, escaped in my absence, through the ouersight of the Printer: In the diuers readings *S.* standeth for the Septuagints translation. *H.* for the latine thought to be Hieroms: *C.* for the Chalde: *P.* for Pagnins, *A.* for Arias Montanus: *B.* for the great English Bible. *G.* the Geneua translation. *T.* Tremellius: *he.* for the Hebrew. text: *cæt.* for *cæteri*, the rest.

In the marginall figures: *ad.* signifieth, addeth. *differ. ver.* difference of words. *diuer. accep.*

diuers

diuers takings.*app.f.pr.*appellatiue for proper:*plu.f.sing.*plurall nũber for the singular:*de*,detract or take away:*cor.*corrupt:*diu.sig.*diuers significations:*negat.f.affir.* negatiue for affirm. *inuert.*inuerting of the order:*al.alt.*altring of the text.*differ.pron.*difference of pronuntiatiõ: *mut.pers.*change of the person:*differ.temp.*difference of the tense: *simul voc.* likenesse of the words:*interp.*interpret,when the sense is kept , and not the words: *transp.* transposing of words:*mut.temp.*chaunge of the tense:*mut.voc.*chaunge of the voice ,as when the actiue is put for the passiue,or contrariwise.*r.*standeth for right.*c.*for corrupt.These my labours and trauailes I commend to the fauourable acceptance,and Christian vse of the carefull reader,thinking my selfe happie,if by my small talent, I can any waies profit the Church of God.Thus I ende,craving the heartie and vnfained praiers of all , that shall finde themselues furthered by this worke,for me,and all other our fellow labourers: that as the Apostle saith,*vtterance may be giuen vs,to open our mouthes boldly,that we may publish the secrets of the Gospell*:and as the Prophet Dauid saith,*Pray for the peace of Hierusalem.*

Eph.6.19.
Psal.122.

The first Tome

OF THIS

COMMENTARIE VPON GENESIS, containing the notable historie of the three *great Patriarks*, ADAM *before the flood*, NOAH in the flood, ABRAHAM *after the flood:*

Together with such memorable things, as fell out in their times, during the space of two thousand one hundred and eight *yeares, from the beginning of the world to* the birth of Isaak:

As they are set forth by Moses that great Prophet *and holy Historiographer in the 24. first Chapters* of Genesis.

Heb. 11. 7, 8.

By faith Noe beeing warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his houshold, &c.

By faith Abraham, when he was called, obeied God, &c.

Ambros. lib. 1. officior. c. 27.

Noe quam sapiens, qui tantam fabricavit arcam, quam iustus qui ad semen omnium reservatus, quam fortis vt diluvium vinceret, quam temperans, vt diluvium toleraret.

Noah was wise in making so great an Arke; iust in beeing reserued to be the seede of the world; strong in ouercomming the flood; temperate in enduring it.

Fuit sapientiæ in Abraham deo credere, fuit iustitiæ filium acceptum reddere: fuit fortitudinis appetitum cohibere, fuit temperantiæ modum pietatis tenere.

It was wisdome in Abraham to beleeue God, iustice to render his sonne, whome he had receiued: fortitude to subdue his naturall affection, temperance in keeping a measure in his deuotion.

Reuerendissimis in Christo patribus ac Dominis,

D. Richardo *diuina prouidentia Archiepiscopo Cantuarien. totius Anglia Primati & Metropolitano:* & *D. Richardo* Episcopo Londinensi, diœcesano suo salutem *& pacem in Christo sempiternam.*

REuerendissimi Domini, si quos ego in hac scribendi exercitatione progressus fecerim, quos exiguos certe agnosco, si quid ego adiumenti ex priuatis meis studijs ad communem fructum & vtilitatem attulerim; totum illud vos vestro iure reperire & merito vendicare possitis, quorum vnus author mihi extitit, alter adhortator ad suscipiendam hanc scribendi prouinciam, in qua me mediocriter versatum esse fateor: vt cum Hieronymo dicere possem: vobis & quæ possum debeo, & quæ nõ possum. Hieronym. Epitaphio.

Cum igitur tria præcipuè sint studiorum genera, quibus Theologi vt plurimum addicti, & totis dediti & deuoti sunt: ἐλεγκτικὸν *in refutandis erroribus,* ἐξηγητικὸν *in scripturis interpretandis,* θετικὸν *in quæstionibus explicandis: quemadmodum in alijs opusculis, ex duobus primis generibus aliquid in lucem & conspectum proferre cogitauerim, ita experiri volui, an in hoc tertio gerere nostris etiam prodesse potuerim: quod in hoc opere aggressus sum. Certe nõ inficior, me præmaturè ingressum esse ad hoc iter, nec sequutum Hieronymi consilium,* ne ad scribendum citò prosilias, & leui ducaris insania; longo tempore disce, quod doceas. Hieron ad Rust. Ep. 7.

Illud tamen me assecutum video, quod Augustino accidit: Ego *(inquit)* ex eorum numero me esse profiteor, qui proficiendo scribunt, & scribendo proficiunt: *superba est illa Tullij vox:* se nullum verbum, quod reuocare voluit, emisisse: *me potius cum Augustino angit, & anxium reddit Horatiana illa sententia,* nescit vox missa reuerti. *scribenti vt dicenti, multa excidere possunt, quæ matura deliberatione opus habent: scriptionis ergo meæ temeritatem, si primis annis hic fortè impegerim, istius operis maturitate compensare statuo.* Augustin. ibid.

Istius ergo tractatus tomum primum vestræ grauitati consecrare volui, quo dignitatis accessionem hanc vtriq; vestrum congratuler: qua precor multos annos ad Dei gloriam, Ecclesiæ commodum, vestrum ipsorum solatium perfruamini. Nunc aliud non quæram argumentum, vnde incipiat, & vbi desinat epistola hæc, quam, vt vestræ paternitati, & vigilantissimæ circa Ecclesiæ pacem, eruditioni, pastoreæ commendem. Nouit prudentia vestra, quanto Serenissimus Rex singulis Ecclesijs idoneos Ministros præficiendi desiderio teneatur: quo tam pio & vere regio instituto, nihil ad obediendum populo persuadendam magis aptum & accõmodatum, vel ad papisticam superstitionem extirpandam magis efficax & salutare inueniri potest. Ista Ecclesiæ prospiciendi cura vestra pietati demandata est: fungamini ergo (grauissimi patres) & hoc incumbite, vt fidelium pastorum numerus per vos indies crescat & augeatur: obstacula omnia & impedimenta e medio tollite, quibus sacro isti ordini officiatur, vt nec de numero decedat quidquam, vel existimationi detrahatur: estote curatores bonis fauere, sustinere infirmos, homines frugi & Ecclesiæ vtiles tolerare: nec dubito, quin cum Ambrosio dicatis: Ego diligo eos vel presbyteros, vel diaconos, qui cum aliquo processerint, nequaquam se patiuntur à suo diutius abesse munere. Tit. 1. §. Epist. 33.

Quid opus est, vt de rebus non necessarijs inter vos digladiemur, & damnosissimis contentionibus inardescamus: cum cervicibus nostris immineant, & jugulis nostris pugiones vestri suis gladijs inexercitati? sed in vestram grauitatem fortassis non est conferenda culpa, illi in reprehensionem incidunt, qui obstinato animo torrenti se opponunt: Equidem quos pertinaciter deprehenderitis obsistentes, comprimite: quos sub conscientiæ onere anhelantes & laborantes videritis, subleuate: atq; equidem de clementia vestra hoc audeo polliceri, quòs sententia illi Bernardina annuere & acquiescere scio: quid iugũ vestrũ super eos aggrauatis, quorum potius onera portare debetis? in Cantic. 23. fol.

Vtinam idem sentiremus omnes & leui iugo colla subijcere non formidaremus: verum in rebus leuibus dum dissidemus, vni fundamento firmiter adhærentes, opinione hic seiunctos, communibus operis in messe domini desudare, quid prohibet? Æquanimitas illa paulina in ἑτεροδοξοῦσι amplexanda est: si quid aliter sentitis, hoc vobis Deus reuelabit. *Idem Apostolus concionatores illos non reiecit, qui, licèt ipsis emuli, Euangelium Christi ex charitate ad Dei Ecclesiæ vsibus deseruitur, quidni eorum accepta esset diligentia, qui puræ doctrinæ student, & pacis amantes sunt, licèt cætera dissimiles? Dixit Christus:* qui non est contra nos, pro nobis est: *Bene etiam hic Bernardus:* Laudo ego omnes ordines Ecclesiæ, vbi piè viuitur, etiamsi omnes non teneam: vnum opere teneo, cæteros charitate: Mariam aliter & Martham, non necesse est aut vtramq; aut alteram seruatori displicere, cui nimirum tam dissimili deuotionis studio contendunt placere: *didicit hoc ab Apostolo* Philip. 3. 15. Philip. 1. 18. Mat. 9. 40.

Rom. 14. 17. 18. *Apoſtolo Bernardus:* regnum dei non eſt cibus & potus, ſed iuſtitia & pax, & gaudium in ſpiritu ſancto, qui enim in his ſeruit Chriſto, placet deo, & coram filiis hominum eſt probatus.

Vos ergo pacis Eccleſiæ Anglicanæ patroni & defenſores primarij, huic graſſanti morbo remedium adferte: faces contentionis accenſas reſtinguite, lucm & liuorem hunc latius ſerpere non patiamini. Obſecro vos patres per illum, quo Chriſti gregem complectimini, amorẽ, per illum, quo in Pontificios exeandeſcitis, animi ardorẽ, per Epiſcopalem veſtram dignitatem, vt Eccleſiæ laboranti manſuetudine veſtra ſuccurratis: ſuppliciter vos alloquor Auguſtini verbis, qui inimicitias inter Hieronymum & Ruffinum gliſcentes plurimum doluit & grauiter tulit: ſi ego (*inquit*) alicubi vos ſimul inuenire poſſem, prociderem ad pedes, flerem, quantum valerem, rogarem, quantum amarem.

Epiſt. 15.

Vos, qui Eccleſiæ iudices conſtituti eſtis, imitamini Chriſtum Iudicem: qui interrogatus vt diuideret hæreditatem, reſpondit, quis me conſtituit diuiſorem hæreditatis, inter vos: *vnde Auguſtinus,* non vtiq; dedignabatur compeſcere cupiditatem, ſed nolebat fieri iudex ad diuiſionem: dicat ei vnuſquiſq; noſtrum, dic fratri meo, vt non diuidat, ſed vt teneat mecum hæreditatem: *Vos igitur (æquiſſimi Iudices) ita temperate iudicium veſtrum, vt hæreditas Chriſti (pax Eccleſiæ) non diuidatur.*

Tom. 9. de vtilitat. ieiunii.

Vos (vigilantiſſimi Epiſcopi) in puppi ſedetis: ita nauem Eccleſiæ (cuius tractatis gubernacula) fluctuantem ad cynoſuram dirigite ne illidatur ad ſcopulos, vel in ſyrtes præcipitetur: Audite Cyrillum ſic conſulentem: ſicut qui mare nauigant, tempeſtate vrgẽte, nauiq; periclitante anxiati quædam exonerant, vt cætera ſalua permaneant, ita & nos cum non habemus ſaluandorum omnium pænitus negotiorum certitudinem, deſpicimus ex iis quædam, ne cunctorum patiamur diſpendia: *preſtat ſarcinam & merces abiicere, quam vt aut nauis naufragio ſit proxima, aut nautæ in periculo.*

Cyril. ad Gennadium.

Vos indulgentiſſimi patres qui ſpirituales Eccleſiæ filios generatis, nolite committere, vt ait Cyprianus, vt quos ad gloriam Chriſti Eccleſia peperiſſet, eoſdem glorioſos Eccleſia Chriſti non habeat.

Cyprian. lib. 3. Epiſt. 2.

Vos ſacerdotes Domini Chryſoſtomum attendite: ſi Deus benignus, vt quid ſacerdos eius auſterus? Vis apparere ſanctus? circa vitam tuam eſto auſterus, circa alienam benignus: nonne melius eſt propter miſerecordiam rationem reddere, quum propter ſeueritatem?

Hom. 43. ad cap. Matth. 23.

Sed inſtar omnium eſt Apoſtolus Paulus, qui ſic ad Corinthios: Quid vultis, cum virga veniam ad vos, an cum charitate, & ſpiritu lenitatis? *date nobis cum Apoſtolo optionem (clementiſſimi diſciplinæ moderatores) virgam nolumus, ſed veniam: ſi ſeuerius paulò proceſſerit (lege ſic dicente) iudicium, culpam non habet, ſin vero mitius exercearur, meretur laudem: vt ſuauiter Ambroſius:* excuſationem habes ſi feceris, ſi non feceris, laudem.

2. Cor. 4.

Epiſt. 118.

Ignoſcite mihi (humaniſſimi patres) quod tam confidenter iſta vobis ſuggerere potuerim: ſi quid parrheſia hac mea deliquero, dolori meo hoc condonate: certè inuitauit me comitas veſtra, quam priuatim expertus ſum, vt liberius animi mei ſenſa palam exprimerem: veſtræ enim humanitati (ſat ſcio) probatur Auguſtini conſilium, ſi quiſquam eſt, qui ſe non audet ingerere ad amicitiam faciendam, cum aliquo noſtro temporali honore aut dignitate reuocetur, offerendum eſt illi quadam comitate & ſubmiſſione animi, quod petere per ſe ipſe non audet: *deſino iam plurib. moleſtus eſſe,* exceſſi menſuram epiſtolæ, ſed non exceſſi doloris modum: *vt ait Hieronym. precor iam, vt quia ipſi fratres & conſeruos miſeratione dignemini in terris, ipſi abundè cumulatam apud miſerecordem patrem in cœlis inueniatis.*

Lib. 83. Quæſt. Quæſt. 71.

Hieron. Pammach.

Veſtræ Reuerentiæ obſeruantiſſ.

ANDREAS WILLETTVS.

THE FIRST BOOKE OF MOSES
CALLED GENESIS.

CHAP. I.

The Analysis or Logicall resolution.



IN this Chapter Moses treateth of the creation of the world, first in generall, how God created heauen and earth, v. 1. then in particular in the rest of the chapter: where we haue the seuerall works of God, and their seuerall approbations, that they seemed good vnto the maker.

The seuerall works are distinguished into sixe daies: and in euery daies worke there are foure things to be obserued; the authoritie whereby they are made, as v. 3. *the Lord said, Let there be light, &c.* the *obedience* of the creature in being made: *and there was light:* thirdly, the approbation of the Creator, v. 4. *God saw that the light was good:* fourthly, the distinction of the worke, v. 5. *the euening and the morning were the first day:* and so of the rest of the daies workes.

Againe, the order of the particular creation is this: God created the workes and creatures without sense, afterward the sensitiue and liuing creatures: the first are either the superiour and celestiall, as the light made the first day, the firmament the second, the contents of the firmament the Sunne, Moone, and starres the fourth day: or the inferiour creatures, as the earth, with the trees, plants, and hearbs, the third day.

The sensitiue creatures, are either vnreasonable, as the fishes and foules made the fifth day, v. 20. the beasts and cattell made the sixth day: or the reasonable creatures, man and woman made the sixth day.

In the framing and bringing forth of man, there is set forth, first the *consultation* of the Trinitie, v. 26. *Let vs make man, &c.* then the *Creation*, wherein is to be considered the substance and forme of mans creation, according to *Gods owne image*. v. 27. the endowment of man created in his prehemminence & domination ouer all other creatures. v. 28. his *encrease* and procreation, *bring forth fruit and multiplie*: his maintenance and preseruation, v. 29. *I haue giuen vnto you euery hearb, &c. that shall be to you for meate.*

The Genesis or Grammaticall construction where the translations differ.

v. 1. God created. b *g. T. Hebrewes, made.* f *haue created beh.*

v. 2. was without forme. b *g. T. emptie. H. emptie, inuisible.* f *solitude, vast, solitarie.* g *rude beh.* S. a.

3. moued vpon the waters. b *g. incubabat, did sit vpon. T. caried: was caried vpon, &c. fouetabat, did flutter vpon. H. as a chicke.* S. c. S. e.

6. the firmament. 70 *elders.* b *g. H.* f *expansion, the bread or spread heauen. T. doth vphang, to spread.* T. a. T. b.

11. bud and hearb. b *bud of the hearb, grasse bearing seed, seed grasse. H. hearbe bearing seed, tender hearb or grasse. T. hearbe yeelding seed, the herb of grasse. bud hearbe beh.* S. f. G. a. *seeding seed.* g. f *T. beh. making seed. H. apt to seed.* b.

12. after his kind, and seed wherein, according to his likenesse. This is added by the Septuagint. S. ad.

18. to rule by the day. g. to rule the day. b. T. H. p. ἀρχειν ἡμέρας, to rule the day. ſ. p. heb.
20. Let the waters bring forth. b. H. ἐξαγαγέτωσαν, ſ. bring forth in abundance. g. T. bring forth as wormes, that is in abundance. p. heb. ſhoraits.
S.H. *29. euery tree b. g. T. p. heb. gnets: ξύλων, ſignum, euery kind of wood bearing fruit: ſ. H.*

3. *The Exegeſis, or Theologicall explication of doubtfull queſtions and obſcure places.*

quest. 1. What the heauen & earth was, created in the beginning. v. 1.

V. 1. *In the beginning God made heauen and earth, &c.* 1. Moſes here doth not onely generally, or ſummarily ſet downe the creation of the world, which afterward is deſcribed in particular, which was the opinion of Chryſoſtom, remembred by Auguſtine, lib. 2. cont. Manich. c. 3. 2. Nor yet doe we vnderſtand a certaine firſt matter, whereof the heauen & earth were afterward made, as Auguſtine ſeemeth to thinke. lib. 1. Geneſ. cont. Manich. c. 7. and one Philaſtrius Biſhop of Brixia, doeth affirme it to be hereſie to ſay that this was the element of the earth afterward created, but another earth, as the matter, whereof other things were made: catalog. hæreſ. 3. Neither yet doe we approoue the opinion of the Schoolemen, which by the heauen vnderſtād only *Cælū empyreū*, the higheſt heauē aboue the ſtarrie skie, the ſeat of the angels and bleſſed ſpirits: and by the earth a confuſed ſubſtance, whereout other things were formed afterward: of which opinion were Alcuinus, Rabanus, Lyranus, Toſtatus, Catharinus, with others: for Moſes ſpecially intendeth to ſet downe the creation of things viſible: and Dauid expounding Moſes, ſpeaketh of theſe heauens here created, which ſhould periſh, Pſal. 102. 25. which are not thoſe higheſt heauens ſubiect to no change. 4. Neither yet doe we here exclude the creation of thoſe inuiſible heauens with Mercerus: but in this word comprehend as well the inuiſible as viſible heauens, Coloſ. 1. 16. *Iun.* 5. This heauen and earth then here mentioned to be created in the beginning, are the ſame heauen and earth, which are nowe, comprehending the generall matter and ſeed, whereout all other things in heauen and earth were made: firſt created in the matter, afterward perfected in forme, and laſtly beutified with their ornaments; this then was the order of the creation. Firſt the ſame heauen and earth were created in a confuſed ſubſtance, and vnformed matter; then the forme was added, in the firſt & ſecond daies works. Laſtly, the ornaments produced, as trees and plants, and beaſts in the earth, ſtarres in the skie, fiſhes in the ſea, foules in the aire.

Thus S. Paul expoundeth Moſes, that God made the heauen and earth, Act. 14. 15. God made the world, Act. 17. 24. ſo that this heauen and earth, firſt made, was no other then the world, though not yet ſet in perfect order. Of this opinion are Baſil, Ambroſe, Theodoret, and moſt of the auntient writers.

Quest. 2. what beginning Moſes ſpeaketh of.

V. 1. *In the beginning, &c.* 1. This is neither to be vnderſtood, as Iohn ſaith, in the *beginning was the word*: for there he ſpeaketh of a beginning without a beginning, that is, from euerlaſting: but this was the beginning of the creation, or beeing of things. 2. Neither is it to be vnderſtood *cauſally*, in the beginning: that is, for the beginning: as for Iſraels cauſe, or for the law, as the Hebrewes: for God created all things for himſelfe, Prou. 16. 4. 3. It is alſo a forced expoſition, by this beginning to vnderſtand Chriſt: although the doctrine be moſt ſound, that all things were created by him. 4. Nor yet, as *Aben Ezra*, is this clauſe *in the beginning*, vſed here, *ſyntactice*, in conſtruction with the next word: as though this ſhould be the ſenſe, *in the beginning of creating, or when God created*: and ſo the ſenſe ſhould be ſuſpended, till the ſecond or third verſe: for then he would haue ſaid *bará*, in the infinite, not *bara* in the prætertēce: as it is vſed c. 5. 1. 5. Wherefore Moſes ſaith in the beginning, in reſpect of the things created: that in that beginning, when God purpoſed to create the world, he made firſt heauen and earth of nothing. *Mercer. Iun.*

Quest. 3. Hebrewes curious obſeruations.

V. 1. *God created heauen and earth, &c.* 1. The Hebrewes haue here many curious obſeruations, which I will not ſtand vpon: as 1. by the letters of the two firſt words, *bereſhith, bara*, they note the time from the beginning of the world vntill the Meſſiah. *Aleph* and *beth* ſignifie 3000. *reſh, ſhin, tau*, 900. *iod*, 10. that is, 3910. which doth not much differ from the iuſt time according to the computation of ſome from the creation to the Meſſiah. 2. They

note

note the duration or continuance of the world, for 6000 yeares, because *aleph* is fixe times found in the first verse. 2. By the 7 words of the first verse, they would haue signified the 7 daies of the weeke, and the 7 planets. These obseruations are more curious then profitable. 2. So is that question which is controuersed among the Rabbins, whether the heauen or earth were made first: they thinke, that heauen beeing first named, was first made; but that reason is not firme: for the earth is named before the heauens; Gen. 2.4. and the manner of the Scripture is to mention that last, which is treated of first: as in the second verse Moses beginneth againe to speake of the earth. *Pagnin.* Wherefore it is most like, that God made the heauens and earth together in their first matter: as the cuppe and the couer: as in an egge the yolke and the white, as in a circle the center and circumference. *Mercer.* And this first creating of the heauen & earth, was a part of the first daies worke. *Luther.* For otherwise the Lord had not made all things in fixe daies, contrarie to the Scripture. Exod. 20. 11.

Whether were first created the heauen or earth.

v. 2. *The earth was without forme.* 1. The earth is here so called by way of preoccupation: for it was not yet so called till the third daies worke. v. 10. *Varab.* 2. The heauen was also without his forme, though not altogether so confused as the earth: for there beeing no light yet created, both the heauen and earth were vnformed and imperfect. 3. The earth is said, as yet to be, *tohu*, and *bohu*, emptines and vacuitie: this *tohu*, was not that *materia prima*, which the Philosophers dreamed of, and *bohu* to be the forme of things not yet applied to the matter: as though the heauens and earth had beene made of some precedent matter, whereas indeede God made the heauen and earth of nothing: which long continued not in this imperfect estate, the light beeing the same day created. 4. The darknes here spoken of, was neither the element of fire, as some Hebrewes imagine, which if it be, is bright and transparent: neither is it the same with *tohu* before mentioned, as *R. Leui*: neither was it any thing created, and a farre greater darkenes, then that which afterward was called the night, wherein there is some light of the starres: but it was a meere priuation of light afterward created. 5. The waters here mentioned, which couered the deepe as a garment in the beginning, Psal. 104. 6. were before comprehended vnder the name of earth, as all the inferiour elements beside, as the superiour parts of the world is insinuate by *the bottom. Mercer.*

Quest. 4. How the earth is said to be without forme and void.

The spirit of God moued, &c. By the Spirit here 1. we neither vnderstand an Angel, which is the dreame of Caietanus, for God needed not the ministerie of Angels in making the world. 2. nor yet the wind, as Tertullian. lib. cont. Hesinog. 3. nor the ayre, as Theodoret. qu. 8. in Genes. If God had no vse of the Angels to make the world, much lesse of inferiour creatures. 4. But this was the spirit of God, whereby the creatures were fostered and fortified. Iob 26. 13. *His spirit hath garnished the heauens.*

Quest. 5. What is meant by the spirit mooued vpon the waters.

v. 3. *God said, Let there be light, &c.* 1. Some doe thinke that this was a spirituall, no naturall or corporall light. August. lib. 1 in Genes. ad lit. c. 2. Rupert. 1. lib. de Trinitat. c. 10. But that cannot be, seeing this light made a visible and apparant difference betweene the day and night. 2. Damascene thinketh it was the element of fire, and of the same opinion seemeth Iunius to be, lib. 2. de fid. c. 7. which is not like, because this light was mooueable, by the presence and absence making day and night, whereas the elements are vniuersally dispersed. 3. Some thinke it was the perfect light of the sunne, which was created the first day, but afterward rehearsed to be made in the fourth. Catharinus: but this is contrarie to the text: for the sunne was made the fourth day. 4. Others thinke, that it was a bright and light some cloud, which was carried about, and gaue light to the world; as Beda, Lyranus, Magister Sentent. &c. Others, that it was a light without a subiect, afterward fastened to the bodie of the sunne, as Basil, homil. in Genes. 6. 8. Others that it was an exceeding bright shining light, such as no mortall nature could behold, beeing whole and altogether, and therefore it was afterward dispersed into diuers bodies of the sunne, moone, and starres: so Nazianzene, Theodoret, qu. 14. in Genes. 7. Some thinke it was the light of the sunne yet imperfect, afterward perfected, inlarged, and beautified. Aquinas part. 1. qu. 67. art. 4. Thus we see how variable and inconstant mens opinions are, when they search into curious matters, and inquire after hid things: but it sufficeth vs to knowe that God made the light, before the sunne, that we should not attribute that to the creature, which was the worke onely of the Creator: what manner of light it was, where placed, howe it mooued, how long it continued, because in scripture there is no certaintie, vainly to search it were

Quest. 6. What the light was, & created the first day.

curiositie: it is most like, that it was a certaine light, which was not extinguished, when the sunne was created, but rather increased. *Kaab. Mercer.*

The euening and morning were the first day. 1. Some thinke that the euening is here taken for the day, because it is the ende thereof, and the morning for the night, beeing likewise the ende thereof, and that the artificiall day was before the night. So Ambrose, Chrysost. hom. 3. in Genes. 2. Others affirme the contrarie, that the euening and morning, are taken for the night and day, beeing the beginning thereof, the part for the whole, and doe gather therof that the night belongeth to the day following: of this iudgement is Hierome in cap. 1. Ionæ, which I hold to be the founder for these two reasons: 1. because this is the vse of the Scripture to account the naturall day from euening to euening, Leuit. 23. 32. *From euening to euening shall you celebrate the Sabbath.* 2. The morning is part of the day and not of the night, Mark. 16. 2. *In the morning the first day of the weeke*, the word is מן the same which is here vsed by the Septuag: for if the morning were part of the night, & not of the day, Christ in no sense could be said to haue risen the third day, & so one of the principall points of our faith should be shaken. 3. Further, we refuse Eugubinus conceit, which thinketh that in this first day, there was onely an euening, not a morning, as in the rest; because the morning followeth after the night: but here no night went before, but the light was first: for the words of Moses are plaine and euident, that the euening and morning were the first day: it consisted of both these parts, as the other daies did: and this first day had also a night going before: not that darknes, which was vpon the earth, as *Iunius*, but when God purposed to make the light, he first caused the night to goe before, and brought forth the light of the day. *Ramban. Mercer.* 4. And the sunne not beeing yet made, which by his course and turning about maketh it day and night at the same time in diuers places: it may be thought, that it was day and night at the same instant now ouer the face of the whole earth. *Mercer.*

God saw the light. 1. Not that God did not know the light to be good, before he made it: but Moses speaketh here according to our capacitie, that God approoueth and ratifieth that worke now done, which before he purposed to make: and *Ramban* well referreth it to the steadfastnes and continuance of this worke, which God saw to be good. 2. God made a separation betweene light and darknes not onely in respect of their names, as *Aben Ezra*, but in the things themselues giuing to each of them their determined time. *Mercer.* 3. And in that it is said, God called the *light day, &c.* 1. God onely did not make and ordaine the light to be the day. *Iun. Muscul.* 2. nor yet directed or taught men so to call it. *Kaab. Mercer.* 3. but beside God gaue these names himselfe. *Occolamp.*

v. 5. *Were the first day*, or one day, as the Chalde, Septuagint, and Hierome translate. It is called then *one*, and not the first day, 1. not as *R. Moll.* because there was but one God in the world; for so there was but one likewise in the rest of the daies. 2. Neither, as Hierome, because vnitie is good, and two bringeth diuision; for after the first day, noxious and hurtfull things were ceased. But the contrarie is euident out of the text, that God saw that all which he made, was good. 3. Neither, as *R. Moll.* it is called one day, because there were yet no more; for so is is so called in respect of the rest that follow. 4. Wherefore the reason is this: the Hebrewes vse *Cardinal* numbers, for *Ordinal*, as the Grammarians speake: as *one* for the *first*, as Gen. 2. 10. the name of the *one*, that is, of the first is *Pishon*: so likewise in the new Testament, *Vna sabbati*, one day of the weeke is taken for the first day. *Mercer.*

v. 6. By the firmament, which separated the waters which were vnder the firmament, from the waters aboue the firmament, diuers of the ancient writers vnderstand the starrie heauen, and that there are waters aboue those heauens, which serue to mitigate the heat of the starres, and from whence the abundance of raine came, wherewith the world was ouerflowne: so Basil. hom. 2. Hexæm. Ambros. lib. 2. in Hexæmer. c. 2. Beda, with others. But this cannot be so: 1. for that the waters beeing of an heauie substance must be there kept against nature. 2. Neither could the great waters that drowned the world, come from thence, vnles the heauens also should haue bin dissolued: the windows of heaue were opened, which was nothing els but the opening and loosing of the cloudes, which as Gods bottles did powre downe raine abundantly. 3. Neither are we to imagine such heat in the celestiall bodies (which are of no fierie or elementall nature) that they neede to be refrigerated, or cooled. This firmament then is the spreading or stretching out of

Quest. 7. How the euening and morning were the first day.

Quest. 8. How God is said to see the light to be good.

How God called the light day.

Quest. 9. why it is called the first or one day.

Quest. 10 whether there are waters aboue the heauens.

the aire, as the word *rachiang* ſignifieth, which deuideth the raine and waters in the clouds, and keepeth them from the waters beloweas is expreſſed in Iob, 26.6. which *bindeth the waters in the cloudes, and the cloud is not broken vnder them.* Nowe whereas afterward, v. 14. it is ſaid, *Let there be lights in the firmament of heauen:* it followeth not, that the firmament before ſpoken of is the ſtarrie heauen; for Moſes here ſpeaketh after the capacitie of the vulgar people, who imagine the ſtarres to be in the firmament of the aire, the eie beeing not able to diſtinguiſh betweene the region of the aire, and the azure skie. And according to the vulgar opinion, Moſes alſo calleth the moone a great light, becauſe it ſo ſeemeth to the eie to be the next in greatneſſe to the ſunne, whereas many other, both of the wandring and fixed ſtarres, doe exceed it in greatneſſe.

whether the firmament be the ſtarrie heauen.

And whereas that place is obiected, Pſal. 148.4. *Praiſe him ye waters abone the heauens:* by heauen we are here to vnderſtand the lower region of the aire, as Pſal. 18.13. *The Lord thundred in heauen, and gaue his voice haileſtones and coales of fire:* but thunder, lightning, haile, come not properly from the heauen, but out of the aire. Hereunto agreeth the name giuen vnto heauen, which is called *ſhamaim*, of *ſham* and *maim:* there is water: which agreeth firſt vnto the inferiour region of the aire, where the raine is ingendred. This name alſo is applyed to the higher heauens alſo: becauſe the eie maketh no difference betweene them: Mercer.

v. 9. *God ſaid againe let the waters vnder heauen be gathered together into one place, and let the drie land appeare, and it was ſo.* Out of theſe words diuers queſtions are mooued, not vnneceſſarie to be known, nor vnprofitable to be handled, which ſhall be touched in their order.

First it is enquired howe the waters, and whether they were gathered together, which before couered the face of the whole earth. 1. Some thinke, that the earth was this ſecond day created, and by the earth mentioned v. 1. that matter is vnderſtood, whereof the world was afterward made: Of this opinion is the Maſter of Sentences, and Hugo lib. 1. *de ſacramentis*; but we refuſe it, becauſe the Lord ſaith not, let there be earth, as when he maketh other things, but onely *let the drie land appeare*, whereby it is euident, that the earth was made before, but now ſeuered from the waters.

Queſt. 11. Howe the waters were gathered together that couered the earth.

2 Some thinke that the earth was equall and plaine without hills and mountaines, that the waters might more ſpeedily runne together, and that this inequalitie that nowe is of the ground, begunne after the flood: but this conceipt is contrarie to the ſcriptures, Gen. 7. 20. The waters preuailed fifteene cubits aboue the mountaines. Prou. 8. 25. Wiſdome was begotten before the mountaines and hills; therefore in the beginning there were both mountaines and hills.

Mountaines before the flood.

3 Others imagine, that the waters were dried vp by the feruent heat of the ſunne, and that the Northerne parts of the earth began to appeare firſt, as the higher ground, and the reſt of the earth by little and little. Eugubinus *in Coſmopeia*.

The earth not dried by the winde.

4. Others, that the earth was dried by a mightie winde, as it was after the deluge: ſee Toſtatus. But neither of theſe two opinions are probable: for the drie earth appearing all at once, was ſo prepared by a greater power, then either of the ſunne or winde, which could not worke it at once, and hardly in continuance of long time.

5 Some thinke, that the waters did runne together, and couer the other part of the earth, oppoſite to this where we dwell, as Auguſtine ſeemeth to thinke, *lib. 16. de ciuitat. dei, c. 9.* But the experience of skilful Nauigators, as of Sir Francis Drake, Maſter Candiſh, with others, (who by their famous trauailes haue compaſſed the wide Ocean) hath found that part of the world to be habitable as ours is, and not to be vnder the water.

The oppoſite part of the earth not drowned.

6 Paulus Burgenſ. hath a ſtraunge deuiſe of this matter: he thinketh that the water maketh a globe by it ſelfe, and hath his proper center, and ſo likewiſe the earth, and this is the cauſe why the earth appeared drie, becauſe the water did forſake the land, and was gathered to his owne center: *in addition. ad poſtil. Nycol. de Lyra.* But this opinion is very falſe and abſurd: Firſt, for that the text ſaith, that the water at the firſt couered the earth, v. 1. and ſo made but one globe with the earth, preſſing to the ſame center: vnleſſe he will ſay, that God made a newe kind of water the ſecond day, and indued it with new qualities, which cannot be affirmed. Secondly, Iſay. 40. 22. The Lord is ſaid to ſit vpon the circle of the earth: the word is *chugh*, a ſpheare or circle: as Iob. 22. 14. *He walketh in the circle of heauen.*

The water and earth make but one globe.

But experience ſheweth, that the earth without the ſea maketh not a round globe or circle.

7 Some thinke that the ſea is much higher then the land, and ſo the waters were gathered as it were to a great heape, that the drie land might appeare. Thus Baſil thinketh, and Ambroſe in his Hexemeron, l. 3. c. 2. but that this is not ſo, it ſhall be ſhewed in the next queſtion.

8 Wherefore leauing theſe vncertaine opinions, I rather incline to thinke that theſe might be the meanes and cauſes of the appearing of the drie land, and ſeperation of the waters. Firſt the water while it compaſſed the earth, beeing of a lighter and thinner matter, might be coagulate together and thickened, as we ſee the ſea water is of a groſſer ſubſtance then the freſh water, and ſo be contained in a leſſe compaſſe then before: ſo Auguſtine lib. 1. de Geneſ. ad literam. c. 12. and Beda in his Hexamer. Secondly the cloudes beeing made this ſecond day, and the region or ſtretching forth of the aire called the firmamẽt brought into faſhiõ, it is no other like, but that a great part of the water was extenuate & euaporate into the aire & clouds, a daily experiment whereof we haue by the conuerſiõ of the miſts & clouds into water. Thirdly, the earth being much greater & deeper then the circumference of the water, which compaſſed the earth, might eaſily receiue the water into the concauities and hollow places thereof, which were appointed of God to be receptacles for the water. And that the earth is of a greater depth then the water, that did at the firſt couer it, thus it may appeare, by taking the iuſt meaſure of the compaſſe of the earth, and ſo of the diameter, that is, the through meaſure thereof.

The earth deeper then the water.

Then for the compaſſe and circuit of the earth, Ariſtotle affirmeth it to containe 50000 Italian miles: lib. 2. *de cœlo*. Hypparchus as Plinie witneſſeth, 34625 miles: Eratoſthenes 31500 miles: Ptolome 22500 whome Baſil followeth: Alphraganus 21500: Pharnelius 24514. But of late they which haue compaſſed the whole Ocean, doe finde the circuit of the earth to be but 19080 nineteene thouſand & foureſcore miles. And the diameter thereof is found to be 7000 miles, the ſemidiameter or ſpace from the center of the earth to the circumference 3500 miles. Now what the depth of the water was aboue the earth, may be coniectured by the height of the middle region of the aire, which is found by Mathematicians not to exceed 60 miles, as they gather both by the twilights which extend no further, and by the diſtance of meteors and exhalations, which appeare in the aire.

The meaſure of the compaſſe of the earth.

Pererius.

Now the earth ſo farre exceeding the water in depth, might eaſily receiue it into the hollow places and concauities thereof, which alſo is inſinuated by the hebrew word *kana*, that here ſignifieth to congregate or gather togither, from whence the latine word *Cauus*, hollow, may ſeeme to be deriued, as Pererius well noteth. And this laſtly is Ambroſe coniecture, that God did enlarge the low places of the earth, and the force alſo of the waters might make them deeper, lib. 2. Hexem. c. 2. And this is agreeable to the ſcripture, Pſal. 104. 8. *The waters deſcend to the place which thou haſt founded for them*: the word *iaſadh* ſignifieth to lay a foundation; ſo that God did make a lowe foundation for the waters in the earth. And in the ſame place the Prophet ſheweth the manner how the waters were diſperſed, that whereas they couered the earth as a garment, and ſtood vpon the mountaines: at the rebuke of God they did flee, and aſcended by the mountaines, and went downe by the valleis, to the place appointed for them, Pſal. 104. v. 6, 7, 8.

Whither the waters were conueied that couered the earth.

terra humilia ; pontis defundere.

Secondly we are to enquire whether the ſea be higher then the earth, which was, as I ſhewed, the opinion of Baſil and Ambroſe with others, that thinke that the waters are kept by Gods extraordinarie power and miraculous worke, that they returne not to couer the earth: and that place is alleadged, Pſal. 104. 6. *The waters ſtand aboue the mountaines*: v. 9. *Thou haſt ſet them their bounds, which they ſhall not paſſe, &c.* and Ierem. 5. 22. *will ye not feare my preſence, which haue ſet the ſand for the bounds of the ſea, by a perpetuall decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not prenaile, &c.*

Queſt. 2. Whether the ſea be higher then the earth.

For anſwer hereunto, we ſay, that in the firſt place the Prophet ſpeaketh of the firſt ſituation of the waters aboue the earth and hills, before by Gods commandement they went to their place. In the next the Prophet ſpeaketh not of any miraculous worke againſt nature, but of the ordinarie prouidence of God by naturall means, keeping backe and bounding the ſea: as the Prophet giueth the like inſtance of the raine, v. 24. *They ſay not in their heart, let us feare the Lord, that giueth raine in due ſeaſon, early and late, and reſerueth the appointed*

How the ſea is kept in, that it ouerflowth not the earth.

pointed weekes of harueſt. All theſe workes ſhewe the watchfull prouidence of God, not by miracle, but by the naturall courſe of the creatures preſeruing the world. Indeed, the water in the red ſea, ſtood vp like a wall, by a miraculous worke, and in Noahs deluge, the ſea ouerflowed the earth by an extraordinarie worke: but nowe the ſea is kept in by his naturall bankes and bounds, as with ſwadling bands, Iob. 38.9.

Whether the red ſea be higher then Egypt.

But whereas Ambroſe, to prooue the Sea higher then the earth, alledgeth how Seſoſtris King of Egypt, and Darius afterward would haue cut the earth, and ioyned the Egyptian and the redde ſea together, they finding the redde ſea higher by three cubits then the land of Egypt, fearing the inundation of the whole cuntrey, left off from their purpoſe. Ambr. lib. 3. Hexemer. c. 3. firſt, it is true that theſe Kings attempted to bring Nylus into the redde ſea, and ceaſed from their enterpriſe vpon that erronious conceit: yet afterward the Ptolomies, kings of Egypt, as Strabo writeth, effected that worke, and made a paſſage out of Nylus into the redde ſea without any ſuch danger of inundation. Secondly, though it were graunted, that the redde ſea were higher then the plaines of Egypt, it followeth not that it ſhould be higher then all the earth.

The earth higher then the ſea.

So then our opinion is, that the earth is higher then the ſea, and that this is more agreeable to the Scripture. 1. Pſal. 107. 23. *They are ſaid to goe downe to the ſea in ſhippes*, as to the lower place. 2. Pſal. 24. 2. He hath founded the earth, *ſuper maria, aboue the ſeas: ergo* not vnder them. 3. Eccleſ. 1. 7. *All the riuers goe into the ſea:* but the water hath his naturall courſe downeward. Now whereas the ſhippes ſayling vpon the ſeas ſeeme to one ſtanding vpon the ſhoare, as floting aloft; the reaſon thereof is, becauſe the ſea being a plain and liquid element, doth more eaſily ſhew the round compaſſe thereof riſing to the faſhion of a globe, then the earth, beeing vneuen full of hills and dales.

Queſt. 11. How the waters were gathered into one place.

The third queſtion is, how the waters are ſaide to be gathered into one place, ſeeing there be ſo many lakes, riuers, and fountaines that are farre aſunder: firſt, we may anſwer with Baſil, that this one place is not to be vnderſtood of euery collection and gathering of water, but onely of the Sea, which though it be diuers in name, yet it is continued together, one ſea beeing perpetually ioyned with an other, vnleſſe it be the Caſpian ſea, which ſome thinke to be filled by the Northerne Ocean, as Strabo, Plinie, Baſil. others, that it is fed onely by riuers, and emptied againe by the ſecret paſſages of the earth, as Herodotus in Clio. Ariſtot. lib. 2. Meteor. And Ambroſe hereto agreeth that like as all the earth, except certaine Ilands, maketh one continent, as Spaine, Syria, Affrica, ſo the ſea beeing ioyned together, maketh but one generall collection of water. Some other thinke, that the waters are gathered into one place, becauſe as Salomon ſaith, *All riuers* (though they haue diuers heads) *runne into the ſea.* Eccles. 1. 7. Or els we may ſay, that the waters are gathered into one place, that is, a place ſeparated and deuided from the habitable earth: ſo that the waters haue not one place in reſpect of their diuers diuiſions, but becauſe they are ſeuered from their earth, into their proper places.

Whether the whole ſea be a continued water.

Queſt. 12. Whether the earth be founded vpon the waters.

The fourth queſtion is, whether the earth be founded vpon the waters, which was the opinion of Thales among the Philoſophers, and of Chryſoſtome among the Chriſtians. Which opinion ſeemeth to be fauoured by two places of Scripture. Pſal. 24. 2. *He hath founded it vpon the ſeas.* 2. Pet. 3. 5. *The earth was of the water and by the water by the word of God.* For the firſt place, Baſil ſo vnderſtandeth it, that vpon *the ſeas and floods* ſhould ſignifie, in the waters, becauſe the earth was firſt in, and vnder the water. Auguſtine referreth it to the Ilands and promontories, that doe hang ouer the ſea. lib. 2. de Genes. c. 5. Euthymius thinketh it is meant of the ſecret paſſages of the water, that runne within the earth. But the meaning of that place is euident to be this, that the earth is founded not vpon, but aboue the waters, ſo the Hebrew word *gnal* ſignifieth *ſuper, aboue*; and ſo we ſee, as was noted before out of Auguſtine, that the drie land hangeth ouer the ſea.

For the other place of S. Peter, the earth is ſaid to be of the water, not as though it was made of the water, but becauſe it was made to appeare out from the water which before couered it: the other part of the ſentence is not well tranſlated, by the water, *diuidati*, but *in the water:* as 1. Pet. 3. 20. Noe is ſaid to be ſaued, *διὰ ὕδατος*, not *by the water, but in the water.* And ſo the earth may be well ſaid to be in the water, becauſe the whole continent beeing leſſe in compaſſe then the Ocean, ſeemeth to be as a great Iland in the ſea.

But that the earth hath not his foundation vpon the waters, it is euident both by expe-

rience, because we see the earth to be the heauier element, & so to haue his situation lowest, as also by the Scripture, Iob 26.7. *He hangeth the earth vpon nothing*, then not vpon the waters. Psal. 104.5. *He hath set the earth vpon her foundation, &c. that it cannot be mooued*: the earth hath no foundation, but of it owne by the word of God: and seeing the earth is immoueable, it is not like to be founded vpon the waters, which are moueable.

Quest. 15. whether the drie land was caused to appeare vpon the second or third day.

v. 9. *God said againe.* 1. Some thinke that this was part of the second daies worke, the causing of the drie land to appeare: as Aben Ezra, to whome subscribeth Mercerus; their reasons are these: 1. because it is said, Gen. 2.4. that in one day God made the heauens and the earth. *Ans.* This is spoken of the heauen and earth which were made in the beginning on the first day. Gen. 1.1, 2. because the approbation of this worke, omitted before in the second day is inserted here. v. 10. *Answ.* This approbation, God sawe that it was good, is omitted before: not because Gehenna was made the second day, and the angels fell then, as the Hebrewes imagine, nor because *two* is the beginning of diuision, as Hierome: for this diuision was good, whereas the creatures were in confusion before: nor yet for that the second dayes worke was not yet ended, as Aben Ezra: but because the worke begun vpon the second day, was finished vpon the third. For the which cause, this approbation is omitted in the first verse, when as yet the heauens and earth were created in their rude and imperfect state.

Why the approbation, God saw it was good is omitted the second day.

2 It is therefore more probable, that this appearing of the drie land was part of the third daies worke: and that the second daies worke was finished: not so much because this worke beginneth with *Vaiomer, and God said*, which is vsed sometime in the beginning of a new worke vpon the same day, as v. 26. but for that, v. 8. this conclusion is added: *the euening and the morning was the second day*, which is an euident distinction of the seuerall daies workes. To say with Aben Ezra, that an ὕστερον πρότερον, is here to be admitted: that to be set downe last which was done first, is to force and racke the storie.

Quest. 16. Of the diuers kinds of trees and plants, created out of the earth.

v. 11. *Then God said, let the earth bud forth, &c.* 1. God caused the earth to bring forth these things, without helpe of the sunne or starres, which were not yet made: as he caused the light to shine in the first day, without the ordinarie instrument thereof, the sunne. Iun. 2. Although God speaketh to the earth, yet it hath no vnderstanding or will to obey, as some Philosophers imagine, but God worketh this by his power. Mercer. 3. Here are three kindes of plants and fruits brought out of the earth: the bud, the hearbe, the tree; which some distinguish into hearbs, shrubs, and trees: Vatablus maketh the bud and hearbe to be all one, the first so called in the sprouting thereof, the other in the perfection: but they differ rather thus; *deshe* is that kinde which the earth bringeth forth of it owne accord: *gneseb*, that which beareth seede, and is set and planted by the industrie of man: *gnetz*, is that kind of greater plants, which are called trees. Iun. 4. Whereas the earth is bid to bring forth *gnetz peri*, the tree of fruit: Rob. Sel. his note is ridiculous, that God would haue had the trees to be all fruit, and not onely bearing fruit, and because the earth did not bring forth such, it was afterward accursed. Likewise R. Isaak, his collection is curious, that would haue this clause vnderstood onely of the trees of paradise, as though there were no fruit-bearing trees without paradise, Mercer. 5. Neither had the earth onely power giuen to bring forth these kinds of fruits, but it both brought them forth in act, and had power giuen to continue the propagation of them. Mercer. Calvin. And therefore it is added, *fruitfull trees, bearing fruit*, that is, which euen then came forth with fruit for the present vse of man. Iun. 6. Neither yet, as Basil thinketh, all trees were not made fruitfull in the beginning, which afterward became barren when the earth was cursed. But either Moses speaketh of the fruitfull trees as more principal, or euen those trees which beare not fruit, yet because they are profitable for medicine, or other vses, may also be numbred among the fruitfull trees: or rather they may be comprehended among those trees, that beare their seed, though no fruite: of such kind are ashes, willowes, and such like.

Hebrews curious obseruations.

Quest. 17. Whether the world were created in the spring or autumne.

v. 12. *And the earth brought forth the bud of hearb.* Some would prooue by this, that the world was made in the Autumne, because the trees were created with ripe fruite. Concerning this matter there are three opinions.

Mercator thinketh, that the world was made in Iulie: and his chiefe reason is taken from Noahs flood, where the beginning of the yeare he would haue to be in Iulie; because in the eleuenth moneth, which he supposeth to be in Maie, when the oliue beginneth to

put forth, the doue brought greene oliue leaues. Contra. 1. There is no mention made of greene leaues, Gen. 7. 11. the word is *gnaleh*, which Hierome translateth els where *frondes olivæ*, branches of oliue. Nehem. 8. 16. such as they made bowers of: and the Septuagint calls it κλάδους, a drie stalke: it might be then some branch of the oliue tree, rather then the leaues. 2. Admit that the branch or stalke had leaues, this is no argument of the spring in Maie: for the oliue looseth not her leaues, as other trees, Plin. lib. 16. c. 26. and therefore as Chrysostome thinketh, the oliue might remaine greene vnder the water: for it is vnlike, that the oliue in seuen daies should haue new leaues: for seuen daies before the doue was sent forth, and could finde nothing.

2 Other doe thinke, that the world was made in the Autumne, in the moneth *Tisri*. 1. because that moneth was the beginning of the yeare, as Iosephus thinketh, before Moses by a new institution appointed Nisan (which answereth to part of March and April) to be the first moneth: and therefore it is called the end of the yeare, Exod. 34. 22. from whence they beganne the account of the Iubile. 2. And beside they vse this an other reason: because, in the autumne the fruit of trees and plants, as grapes, apples, are ripe, and not before. Contra. 1. It might be, that the Israelites accounted the beginning of their yeare according to the manner of the Egyptians, among whome they liued, who beganne their yeare in the moneth Ptho, which answereth to September: as the Athenians did in the moneth Ἑκατομβαιών, which is Iune: but it cannot be shewed, that this reckoning was obserued from the beginning. It is indeede called the ende of the yeare, because all the fruit of the yeare past was then gathered, and seede time beganne anew: and so it is with vs: the autume is counted the beginning of the yeare for matters of husbandrie; and yet we in the computation of yeares beginne in the spring at the Annuntiation. It is true also that the yeare of Iubile then tooke beginning; but it is notwithstanding cal'ed not the first but the seauenth moneth, Leuit. 25. 10. the reason is, why it beganne then, because all works of husbandrie, and labours of seruants, which they vsed to beginne, did cease in the Iubile.

Dyonis. Halicar. Rom. antiq. lib. 1.

What moneth the first in the yeare.

2. Concerning the other obiection of ripe fruit, we shall not neede to answer as some doe, that the fruit did hang still vpon the trees till the autumne, or that some trees in Paradise bare fruit in the spring, some in the autumne: or that they might beare fruit twice in the yeare, as Plinie reporteth of India, and Solinus of the Iland Taprobane: but I rather thinke, this first bearing of fruit beeing supernaturall, that the trees againe bare fruit the same yeare according to their naturall course. And this may seeme to be gathered by S. Iohns allusion to the tree of life, that bare fruit euery moneth, Reuel. 22. 2. that in the beginning, trees did beare fruit in the yeare more then once.

3. I thinke it therefore more probable, that the world was created in the spring for these reasons. 1. Ambrose vseth this reason, vpon these words, *germinet terra*, let the earth bud forth the bud of the herb: *Dedit formam fructui, &c.* God gaue and prescribed a forme for the fruits to grow, *vt initio cuiusq; anni*, that in the beginning of euery yeare herbs should sprout forth. This we see to be done onely in the spring.

Lib. 1. Hexam. c. 5

2. He vseth also an other reason: *Vt ostenderet Scriptura veris tempora in constitutione mundi, dic, mensis hic vobis initium mensium*: to shew that it was spring when the world was made, the Scripture saith, this shall be vnto you the beginning of moneths. Moses the brought in no new institution, but it is more like, he reuiued the old vse of beginning the yeare from March, which was discontinued in Egypt by another custome of that country.

First moneth in the yeare.

Exod. 12. 2.

3. Further, whereas God blessed the creatures, and bid them encrease and multiplie: which blessing presently tooke effect: who knoweth not, that for most kinds of creatures, especially the fish and foule, the fittest time to engender and encrease is in the spring. And whereas God gaue them the greene herb for meate: it is not like, that presently the green herb with frost and cold beganne to wither and decay. Adam also was thrust out of Paradise to till the ground: but the spring time is apter for tilling, then the autumne or winter season.

4. Beda beside his owne opinion, maketh mention of a synode holden in Palestina by Theophilus Bishop of Cesarea, wherein it was agreed that the world was made in the Spring, and that Christ was crucified the same day that Adam was created: at which time he also transgressed, that the first Adam herein might be a type of the second.

Epist. de calcul. Paschali.

3. This also may be prooued by comparing the time of Noahs flood with the time of the creation: for seeing there are accounted full yeares 1656 from the creation to the deluge, they must fall out both about the same season. But that the flood came in the spring, not in the autumne, may appeare by diuers reasons, which I reserue for that place. chap. 8. quest 10.

And of this opinion, that the world was made in March, Pererius nameth many, though he dissent from them: as Eusebius, Cyrillus Hierosolym. Athanasius, Nazianzen. Damascen. Ambrose, Beda, with others. About this question there is a great controuersie betweene two famous Rabbins, R. Iosua, who holdeth the world to be made in the spring, and R. Eleazar in the autumne: but the other opinion is more probable, as I haue shewed.

Quest. 18. when the Sunne and Moone were created.

v. 14. *God said let there be lights in the firmament, &c.* 1. These lights then, were neither made the first day, and but placed now in the firmament, as the Hebrewes thinke. 2. Neither was the Sunne made the first day, the Moone the next, the starres the third, as Eugubinus: but they were all made vpon the fourth day. 3. Neither yet doe we thinke that the celestiall bodies were made in order, as Basil conceiueth, but rather, that they were created all at once. *Mercer.* 4. And whereas the light created the first day, is called. *Or*: but the starres are called, *meorith*, as of the light; hence it may appeare, that these lightsome bodies, were made the receptacles of that light then created, which was now encreased and vnited to these lights. *Mercer.* rather then to thinke, that the element of fire was that first light, as

Hebrewes fables.

Iunius. 5. But we explode those Iewish fantasies: that the sunne and moone were created of equall light in the beginning; but when the moone enuied the light of the sunne, God brought it into subiection, and ordered, that from thence forth, the moone should receiue light of the sunne: and of the light starre beames, which the moone was depriued of, they say, God made the rest of the lesser starres. *ex Mercer.*

Quest 19. Of the greatnes of the Sunne & Moone.

v. 16. *God made two great lights.*] That these two great lights are the Sunne and Moone, there is no question: and that the Sunne is the greatest of all the celestiall bodies it is also questionlesse. Anaxagoras did hold the Sunne much greater then Peloponnesus, a countrey in Greece. Anaximander to be as bigge as the earth. Plutar. lib. 2. de placitis Philosophor. c. 21. But since the Mathematicians haue found that the Sunne exceedeth the earth in bignes 166 times, and none of the other starres, which they call of the first magnitude, whereof there are 15. to exceede the earth aboue 18. times. The moone, though some among the heathen haue iudged it bigger then the earth, as the Stoikes, and equall to the sunne, as Parmenides, and some among the Christians haue though it in bignes next to the sunne, because it is here named to be a great light, as Basil vpon this place, and Augustine, yet since by more diligent search, it is found to be lesse then the earth 39 times, and to be the least of all the starres, except Mercurie. Moses therefore here speaketh according to the opinion and capacitie of the vulgar sort, to whose sight the Moone seemeth greatest, next to the Sunne, because it is nearest of all the starres to the earth, and for that it is greatest in operation, and hath the gouernment of the night. The reason of the greatnes of these lights, is their farre distance from the earth. Empedocles saith the Moone is twice so farre from the Sunne, as it is from the earth, but the Mathematicians, say it is 18 times so farre from the Sunne. Eratosthenes affirmeth the Sunne to be 804000000 furlongs distant from the earth, that is, an hundred thousand thousand and fiue hundred thousand miles, counting eight furlongs to a mile. And the moone to be remote from the earth 780000 furlong, almost an 100 thousand miles. Plutarc. de placitis Philosoph. l. 2. c. 31. The Hebrewes make the distance of the starrie heauens from the earth to be about 500 yeares iourney: Aratus but 30 daies iourney: and the chicknes of the earth, as much: the one maketh it too little, the other too much.

Why the Moone is called a great light.

The distance of the Sunne and Moone from the earth.

Ambrose reasons of the greatnes of the Sunne and Moone.

But not to stand vpon these curious obseruations, Ambrose giueth sensible and apparant reasons of the greatnes of the Sunne and Moone by daily experience. First, saith he, by this their magnitude is euident, because they appeare of the like quantitie to all through the world, whereas heards of cattell beeing espied farre off seeme as ants, and a shippe discerned farre in the seas, seemeth no bigger, then a flying doue. Againe, as soone as the Sunne ariseth, all the starres are hid: and further, if the Sunne were not of such greatnes, how could all the world be lightened by it. Ambr. l. 4. hexemer. cap. 6.

v. 14. *Let them be for signes and seasons, daies and yeares.*] 1. By signes here we neede not vnder-

vnderstand, those extraordinarie signes, which it hath pleased God sometime to shew, as in the Sunne in Iosua, and afterward in Hezekiahs time: for in this place the ordinarie vse of these creatures is shewed. 2. Nor yet are we forced to referre it to the Astronomicall signes, though the Scripture doe also approoue the lawfull vse of them, Iob 9.9. *He maketh Arcturus, Orion, Pleiades, and the climates of the south:* for this combining and coniunction of the starres was afterward found out by art and experience. 3. But these celestiall bodies doe serue, both for politicall obseruations, as the computation of moneths and yeres, and the celebration of festiualls among the Iewes, as also to be signes of naturall things, as for setting, sowing, planting, and discerning of the weather and seasons of the yeare: as Orion bringeth raine, the Pleiades the spring. Iob 38.31. We acknowledge then fowre lawfull vses of these celestiall bodies. 1. To distinguish the day and night, light and darknes. 2. To be for signes of weather. 3. To serue for times and seasons, as weekes, daies, and yeares. 4. To giue influence by their heat, light, and motion, to these inferiour parts. *Mercer. Ium.*

Quest.20. How the starres doe serue for signes.

The lawfull vse of the celestiall bodies.

But for morall matters, as to calculate mens natiuities, and to discerne of their disposition to good or euill, or for supernaturall, to foretell things to come, to discouer secrets, finde out things that are lost, or such like, these celestiall signes haue no vse at all, neither hath the vaine and superstitious inuention of Astrology any ground at all out of this place, but is altogether repugnant to 1. the scripture: 2. against reason: 3. vaine: 4. impious. These foure points shall briefly be prooued. 1. The scripture thus testifieth, Isay, 44.25. *I destroy the tokens of the southsayers, and make them that coniecture fooles, and turne the wise men backeward, &c.* Ierem. 10.2. *Be not afraid of the signes of heauen, though the heathen be afraide of such.* 2. The wise man saith, Prou. 27.1. *Boast not thy selfe of to morrowe, thou knowest not what a day may bring forth.* If a man knowe not his owne way, neither can tell what shall happen to himselfe, much lesse can it be seene in the starres: for the spirit of a man best knoweth the things of a man, 1. Cor. 2.11. and if we cannot be certaine, what shall befall the next day, much lesse, what may happen the next moneth, or yeare. Againe, if by the aspect of the starres iudgement could be giuen of man, then should they haue dominion of man, whereas they were created for mans vse, Psal. 8.3.

The vanitie of iudiciall Astrologie.

3 It is a vaine and deceitfull studie; neither are the predictions of Astrologers true, as it may thus appeare: first, if there had beene any certentie in this art, it is most like, that the deuill should haue the best insight into it, both by reason of his subtiltie of nature, and long experience: but it is certaine that the deuill herein is deceiued; for hereof it is, that the Oracles of Apollo ministred by spirits directed by the aspect of starres, were for the most part vaine, false, deceitfull. This testifieth Porphirius in his booke of Oracles cited by Eusebius, lib. 6. de præparat. Euangel. c. 1. that Apollo his Oracles were made by Astrologie, and that they were false and vaine, or ambiguous and deceitfull, one Oenomaus a philosopher among the Greekes prooueth at large, as Eusebius witnesseth, lib. 5. de præparat. Euang. cap. 10. Againe, if there were any certentie in these Astrologicall predictions, it would cheifly appeare in their Prognostications of the weather, which is the proper subiect of the planets operation: but herein daily experience sheweth howe grossely they are deceiued, that foretell such things, neither agreeing with themselues, nor yet with the euent of the weather: yet I denie not but that the faireneſse and foulenesse of the seasons may be coniectured, when as the time is neere, and the naturall causes haue begun to worke: as in the euening to gesse of the weather the next day, and in the morning of the afternoone weather; as that a cloud in the west will bring a shewer, and the south winde heate: as our Sauiour saith, Luk. 12.55. But long before to declare these things, before there is any working in the naturall causes, it is not in the arte or skill of man. Ambrose to this purpose saith well: *Cum pluuia expeteretur ab omnib. &c.* when, saith he, *raine was desired of all, and one said, the newe moone will bring raine, although we were very desirous of raine, yet I wished, that such speeches should not be true: yea it did me good, that no raine fell, till it came at the prairs of the church, that it might appeare, that it came not by the influence of the moone, but by the prouidece of the creator.* Hexem. lib. 4. 7.

Astrologicall predictions false and vncertaine.

Oracles of Apollo deceitfull.

How men may prognosticate of the weather.

4 The impietie of this science is euident, because they ascribe all to the influence and operation of the starres, and so bring in a fatall necessitie, and robbe God of his honour & glorie. One Petrus de Aliaco a magnifier of Astrologie, doubteth not to say, that Noahs flood, and the birth of our Sauiour, might haue beene foretold by the knowledge of the starres.

the blasphemous assertions of some Astrologers.

starres. Maternus affirmeth that when Saturne is in Leo, men are thereby long liued, and their soules goe to heauen. Albumazar saith, that the moone beeing ioyned with Iupiter in the head of the dragon, whatsoeuer a man asketh of God, he shall obtaine. Thus reporteth of them Peretius, lib. 2. in Genes. cap. 1. Thus they attribute all things both good and euill to the starres, and thus the grace of God is made void: yea as Origen saith, while they make *alias stellas beneficas, alias maleficas, some good, some badde starres, they open their mouth against heauen*, making the creature faultie and culpable, whereas God created all things good: tract. 4. in Math.

How it commeth to passe that Astrologicall predictions sometime take effect.

But if it shall be obiected, that many things fall out according to the predictions of Astrologers: I briefly answer, that it commeth so to passe sometimes, not by the *dexteritie* of their wit and knowledge, but either by the *subtiltie* of Sathan that foretelleth, what he himselfe is permitted to worke, or by the *credulitie* of such as consult with them, whereby their affections gaue way vnto the effect: or by the secret disposing of Gods prouidence, that such things should fall out for the probation of the faithfull, and further confusion of misbeleeuers.

Quest. 21. Great whales, how said to be created.

v. 21. *God created great whales*: 1. we need not, because God is said here to create the whales, which were made out of the water, to haue recourse vnto that indigested matter which was made the first day of nothing: Caluin. So not onely that is said to be created, which is made of nothing; but that also, which is made newe out of some matter, as man is said afterward to be created, yet made out of the earth. 2. But we deride that Iewish fable,

Hebrew fables.

that God when he had made two great whales, least the increase of so huge a creature might tend to the destruction of the rest, he did geld the male, and salted the female to be meate for the iust in the next world. As though God did not foresee euery thing before it was made, and approoued it beeing made; and beside the Lord gaue a blessing to all fishes, and so to the whales among the rest, to increase and multiply. Mercer.

Quest. 22. Of the great whales.

v. 21. *Great whales*: the word *tannin* signifieth a serpent, dragon, or a great fish. And this epethite *great*, is not added without cause: for the whale or great fish is the greatest of all liuing creatures, Iob. 41. 24. *In the earth there is none like him*. It is almost incredible, what some writers report, of the hugenesse of these creatures: the Hebrewes write, that whales haue beene found of 500 stadia or furlongs in length: Mercer. Some haue appeared in the waters of the bignes of Ilands: Muscul. Plinie writeth, that in the Indian sea there are certaine fish called balænæ, whirlpooles, *quatuor iugerum*, of three or foure akers or furlongs in length, and certaine long fish called *pristes* of 200 cubits, and eeles in the riuer Ganges of 300 feete in length: lib. 9. c. 30. The same author citeth Iuba King of Mauritania, who maketh mention writing to Caius Cesar sonne of Augustus, of whales in the Arabicke coasts of 600 foote in length, and 300 in breadth: lib. 16. c. 40. Aelianns also writeth lib. 15. c. 21. that Alexander found in a caue in India a dragon supposed to be 70 cubits long: they saw onely his head out of the caues mouth, not daring with the whole hoast to approach neerer, whose eies appeared to be of the bignes of a Macedonian target or shield. These strange reports are found in forraine histories, the trueth whereof I will leaue to the credit of the authors, & the iudgement of the readers. Ambrose saith, *æqualia montibus corpora habere prædicantur*: the Whales are reported to haue bodies equall to mountaines. Hexemer. lib. 5. c. 10. Certenly it is euident out of Scripture, that these creatures of the sea, are of a wonderfull bignes: as it appeareth both by that discription, Iob 41. *His iaues are likened to dores*, v. 5. *his scales to shields*, v. 6. *he maketh the sea to boile like a pot*. v. 22. As also by the storie of Ionas, where we read, that the Prophet was swallowed whole of a great fish, and cast vp againe. And not to search further, our owne Chronicles make mention of great fishes, that haue bin taken, as of one that was in length 22 yards, being 12 foote broad betweene the eyes: some of his ribbes were 16 foote long, his tongue 15 foote long: three men might stand vp right one vpon another in the opening of the iawes. Stow. ann. Elizab. 16.

ex Peretio.

Quest. 23. whether the foules were made out of the water or earth.

v. 21. *Which the waters brought forth, &c. and euery feathered foule, &c.* By these words it seemeth, that the foules had their beginning out of the water: but the contrarie is affirmed, c. 2. v. 19. *So the Lord God formed of the earth euery beast of the field, and euery foule of heauen, &c.* To reconcile these places, we neither affirme that the foules were made of the thinner part of the water extenuated into the aire, as Augustine, lib. 3. in Genes. ad lit. c. 3. and Rupertus:

pertus: nor yet that they were made of mudde or slime, and so partly of earth, partly of water, as the Hebrewes: nor yet that they were made of the element of the water, as Eugubinus in Cosmopeia: nor yet that the foules were made part of the water, and part of the earth: as we see there are two sorts of them, some that liue in the water, and some that keepe the land, as *Vatablus*. But we thinke, that the foules were created onely out of the earth, Gen. 2. 19. neither is the contrarie affirmed here, that the waters brought them forth: but the Lord saith, *let the foule flie vpon the earth*, v. 20. so Iun. Caietan. Catharin.

Quest. 24. How and wherefore God is said to blesse the fish.

v. 22. *And God blessed them, &c.* 1. God is not said before to haue blessed the hearbs and trees, as here he blesseth these liuing creatures; because the generation of liuing things, whether it be ἐν τῇ ζοογονίᾳ, ἐν τῇ ὀστρακίνῃ, ἢ φυτολογικῇ, in bringing forth young, egges, or wormes, is a more admirable worke of nature, then is seene in the encrease of plants. 2. In that the beasts of the earth are not blessed, as here the fishes and foules, it is not because of the serpent, that was to be accursed, as the Hebrewes imagine: but for that the abundance & number of the fishes exceedeth the other: yet it must be vnderstood that God also blessed the rest, though it be not expressed. 3. The Lord here first of all speaketh to the creatures, because now he beginneth to create liuing things: *Iun.* he speaketh to them, as he did to the whale to cast vp Ionas, not by any syllabicall voice, but by his omnipotet will & power, which the creature forthwith obeieth. *Mercer.* 4. The fishes are said to fil the waters, the foule to multiplie; because the fishes are more in number, and they onely liue in the waters: but the foules liue not onely vpon the earth, but other creatures beside. 5. By the waters in the seas, all other gatherings together of water are vnderstood: but the Seas are named as the principal, wherin there is greatest store of fish. *Iun.* 6. Eugubinus here is deceiued, that thinketh, that the fishes beganne to rise out of the water; as soone as the seas were gathered together, and so euery day their creation was in working till the fift day: for this were to confonnd the works of the creation, which Moses precisely reckeneth to their seuerall daies workes. *Mercer.*

Quest. 25. whether all kinds of creeping things were made in the beginning.

v. 25. *Euery creeping thing*] If euery kind of worme and creeping thing were created in the beginning, then we refuse Augustines conceit, that such creatures, as are generated of dead bodies, were not then made, lib. 3. de Gen. c. 14. For like as other perfect beasts, were at the first formed out of the earth, yet afterward left to their vsuall generation, so these creeping wormes, flies, and such like, might then haue their creation as the rest, though now engendred by corruption of other matter. Likewise we reiect Pererius conceit, that thinketh those creatures which doe spring of corruption, and are noysome and offensiue to man, not to haue had their beginning then: for by this reason, neither should the serpent haue beene created: these creatures, though hurtfull now to mans nature, if man had not fallen, should not haue beene so. We therefore rather allow Basils opinion, that euen these small beasts, which doe spring from corruption now, were produced in the first creation, hom. 7. in Genes. and this is more agreeable to the text, which mentioneth euery creeping thing then to haue bin made: yet we doe not thinke, that there may not be, or is not in the world, any other forme or fashion of flie or worme, then was in the first creation, but that the generall kind was then formed of such seuerall creeping things, and a generall power and abilitie giuen to produce them out of such corruptible matter, as is fit for their generation.

Quest. 26. whether creatures of a mixed kind were made in the beginning.

Another question also here ariseth concerning those kinds of beasts which are brought forth by a mixt generation, as the mule by the mixture of the asse and the mare, the leopard of the libbard and lioneesse, the Lynx of the wolfe and hind: whether these mixed kinds were created in the beginning. Some doe thinke that they were, but I hold rather the contrarie with Rupertus, lib. 1. de Trinitat. c. 57. and for these reasons: 1. because these are no new kinds, but the first kinds made in the creation mixed and conioyned together, that we neede not fetch their originall from the creation. 2. Because we find it directly expressed in Scripture, that Anah the sonne of Sibeon first found out mules in the wildernes, as he fed his fathers asses, Gen. 36. 24. he was the first that found out the generation of mules, by the vnnaturall coupling of asses and mares. 3. The Lord directly forbiddeth to plowe with an oxe and an asse, Deut. 22. 10. much more vnlawfull was it to couple diuers kinds for generation, then to yoke diuers kinds together for tillage. 4. By the same reason we might fetch the patterne of other monstrous births from the creation: as such whereof Plutarch maketh

Monstrous births of women begotten of beasts.

maketh mention, as of one Onoselis the daughter of one Aristonymus begotten of an asse, and Epona begotten of a mare by Fulvius Stellus: Plutarc. parall. 29. But these monstrous generations were neuer by Gods creation or ordinance brought into the world, but by mans wicked invention.

v. 26. *Let vs make man in our image according to our likenesse.* 1. We neither here approoue the opinion of Rupertus, who by *image* here vnderstandeth the second person of the Trinitie, by likenesse or similitude the third person, namely, the holy spirit: *lib. 2. de Trinitat. c. 2.* for in that the Lord saith, *let vs make man in our image*, the image of the whole Trinitie is expressed, and not the image of the father onely.

Quest. 27. How God made man according to his image.

2 Neither are the words so to be taken, as though man was made according the similitude of that humane nature, which Christ the sonne of God was to assume: whereas the scripture saith, that Christ tooke vpon him the likenesse of man, Phil. 2. 7. and not man his likenesse.

3 We also reiect the conceit of Eugubinus and Oleaster, who thinke, that God tooke vpon him an humane shape, when he created man, and therefore said, *let vs make him in our image*, for neither did God the father euer appeare in any such shape, neither could it be said to be Gods image, beeing assumed but for a time.

God appeared in no humane shape, when he made man.

4 Neither yet doe we distinguish these words, as some of the fathers, Origen, Basil, Ambrose, who referre *image* to the naturall gifts of reason, vnderstanding, memorie, the *similitude* to the supernaturall gifts of grace, as of holinesse, righteousnesse: for we see that the Apostle applieth the *image* to the worke of grace in our renouation or regeneration. Coloss. 3. 10. *Let vs put off the old man, &c. seeing we haue put on the new, which is renewed in knowledge after the image of him that created him.* We conclude therefore, that there is no difference in the sense and meaning of these words, but that one is the explication of the other.

Quest. 28 wherein the image of God consisteth in man.

Another great question is here briefly to be discussed, wherein this image of God consisteth, according to the which man was created.

1 Epiphanius iudgeth it a matter incomprehensible, because he thought that in the perfect image of God is here vnderstood without any difference or dissimilitude: Epiphan. haeres. 70. whereas the scripture saith not, that man absolutely was made like vnto God.

2 Theodoret thought that man onely and not woman was created after the image of God: whereas the contrarie is euident v. 27. *God created man in his image*, and then it followeth *male and female created he them:* signifying thereby, that both were created according to his image. And whereas the Apostle saith, 1. Cor. 11. 7. *Man is the image and glorie of God, the woman the glorie of the man:* he speaketh onely of the authoritie and preeminence giuen vnto man, wherein the image of God in that behalfe is more expressed in the man, but not of the principall part of that image, which, as the Apostle saith, consisteth in righteousnesse and holinesse: according to which image the woman was created as well as the man.

diuerse opinions of the image of God in man.

3 Basil, Chrysostome, doe vnderstand this image of the dominion which man hath ouer the other creatures.

4 Augustine of the immortalitie of the soule, wherein it is like vnto God, *lib. de quantitat. anim. c. 2.* Nyssenus in Hexemeron. herein saith this image consisteth, because the soule is capable of all goodnesse: Damascene, because man hath freewill, *lib. 2. de fide, c. 12.* The Master of Sentences, distinct. 16. because man hath reason and vnderstanding, and therein excelleth all other creatures. Others beside these faculties of the soule, wherein the image of God is expressed, do further affirme, that the likenesse like is in these respects: 1. Because that as all things originally are in God, so also man doth participate with the nature of all creatures, of plants in growing and increasing, of beasts in sense and moouing, of God and angels in vnderstanding. 2. As God can doe all things by his power, so man by witte, reason, and art doth compasse many difficult things. 3. As God is the principall ende of all things: so man is the secondarie ende, for whose vse all things were created, and he for the glorie of God.

Augustines diuers conceits hereof.

I will also set downe more at large the diuers conceits of Augustine, of this creating of man according to Gods image.

1 He thinketh this image and similitude cheifly to consist in the soule, and secondarily

in the bodie, because it was made to be obedient to the soule, and of an vpright forme to behold the heauens. lib.83. quest.q.51.

2 He placeth Gods image in man in this, that as all things are of God, so all men had their beginning from Adam. qu.45.ex vet.test.

3 He thinketh this image to consist, in mans dominion ouer the creatures. de Genes. cont.Manich.c.22.

4 The soule is like vnto God, because it is whole in the whole bodie, and in euery part thereof, it neither encreaseth, nor decreaseth with the bodie.

5 The soule expresseth the image of the Trinitie, in the vnderstanding, will, memorie, which are three faculties, yet make but one soule.

6 The soule liueth by it selfe, and doth also quicken the bodie, as God quickneth all things.

7 The soule beareth the image of God in reason, the similitude or likenes of God in charitie. lib.de spirit.& anim.c.39.

Thus Augustine varieth, placing this image sometime in one thing, sometime in another. But to put all out of doubt, the Apostle sheweth, how we are to vnderstand the image of God in man, Eph.4.24. *Which after God is created in righteousnes and true holines.* Coloss.4.10. *Put on the new man, which is renewed in knowledge, after the image of him that created him.* This image then consisteth not so much in the substance of the soule, or in the naturall faculties thereof, as of vnderstanding, freewill, memorie, but in the knowledge and illumination, holines and iustice of the soule, which are now wrought in man by grace, and then were giuen by creation. Our reasons are these: 1. If this similitude and image were in the spirituall essence and substance of the soule, both wicked spirits and wicked men should haue the image of God, for the substance of spirit and soule remaineth in them.

The image of God consisteth not in the naturall substance or faculties of the soule, but in the gifts of grace.

2. Ambrose thus reasoneth: *Deus non damnat imaginem suam, &c.* God doth not damne his owne image, or send it into hell fire, &c. but the soules of the wicked are damned: *ergo*, the image is not in the substance of the soule: *imago illa, &c.* that image wherein thou wast made after the likenes of God, is not condemned, but crowned. Serm.16. in Psal.119. but the righteousnes and holines of the soule onely is crowned.

3. That image, after which men are naturally begotten, is not the image of God: for it were absurd, if not impious to say, that Gods image may naturally be propagated: but men by nature receiue the image of the reasonable soule, as Adam begat Seth in his owne likenes after his image, Gen.5.3. that is, like vnto him both in soule and bodie: wherefore the image of God consisteth not in the substance of the reasonable soule.

4. That image of God, after the which Adam was created, is by his fall vtterly lost and extinguished, for otherwise this image neede not to be renewed and reuiued in vs, as it is by Christ, as the Apostle sheweth, Eph.4.24. Coloss.3.10. the fore-cited places: but the substance of the reasonable soule, with the naturall faculties and powers thereof are not lost, therefore therein is not expressed this image. To this purpose Augustine: *that the whole man both in his inward and outward part, inueteravit, is waxen old and decayed by sinne, the inward man is renewed now by grace, the outward man shall be restored in the resurrection.* lib.14.contr.Faustum. Epiphanius therefore had no reason to note this as an heresie in Origen, for saying, that Adam had lost by his transgression the image of his creation, epist.ad Ioann.Hierosol. *He might as well charge the Apostle with heresie (who saith the new man is renewed after the image of him that created him)* but there neede no renewing, where is not first a decaying, nor a restoring of that, which is not lost.

Adam lost the image of God by his fall.

Origen vniustly condemned by Epiphanius.

V.27. *Thus God created man in his image, &c.* 1. To take away all ambiguitie, least man might be thought to haue bin created according to his owne image, it is added, *in the image of God created he him.* 2. Thrice in the same verse Moses maketh mention of the creation of man, least any might imagine with the Philosophers, that man had no beginning, but was eternall. 3. Mention also is made of male and female, that both man and woman should be knowne to be made according to Gods image: though man first, and as the more principall. *Iun.* 4. And Moses saith, he created *them male and female*, not *created him*, contrarie to the conceit of Plato, and some Hebrewes, which thinke that Adam was at the first created both a man and woman, and afterward diuided in twaine. Mercer.

Quest.29. why it is added, God created them male and female.

Monſtrous births of women begotten of beaſts.

maketh mention,as of one Onoſelis the daughter of one Ariſtonymus begotten of an aſſe,and Epona begotten of a mare by Fulvius Stellus: Plutarc.parall.29.But theſe monſtrous generations were neuer by Gods creation or ordinance brought into the world,but by mans wicked invention.

Queſt.27.How God made man according to his image.

v. 26. *Let vs make man in our image according to our likeneſſe.* 1. We neither here approoue the opinion of Rupertus,who by *image* here vnderſtandeth the ſecond perſon of the Trinitie,by likeneſſe or ſimilitude the third perſon,namely,the holy ſpirit:*lib.2.de Trinitat.c.2.*for in that the Lord ſaith,*let vs make man in our image*,the image of the whole Trinitie is expreſſed,and not the image of the father onely.

2 Neither are the words ſo to be taken, as though man was made according the ſimilitude of that humane nature,which Chriſt the ſonne of God was to aſſume: whereas the ſcripture ſaith,that Chriſt tooke vpon him the likeneſſe of man, Phil.2.7.and not man his likeneſſe.

God appeared in no humane ſhape,when he made man.

3 We alſo reiect the conceit of Eugubinus and Oleaſter, who thinke, that God tooke vpon him an humane ſhape,when he created man,and therefore ſaid,*let vs make him in our image:*for neither did God the father euer appeare in any ſuch ſhape, neither could it be ſaid to be Gods image,beeing aſſumed but for a time.

4 Neither yet doe we diſtinguiſh theſe words, as ſome of the fathers,Origen, Baſil, Ambroſe,who referre *image* to the naturall gifts of reaſon,vnderſtanding,memorie,the *ſimilitude* to the ſupernaturall gifts of grace, as of holineſſe, righteouſneſſe: for we ſee that the Apoſtle applieth the *image* to the worke of grace in our renouation or regeneration. Coloſſ.3.10.*Let vs put off the old man,&c.ſeeing we haue put on the newe,which is renewed in knowledge after the image of him that created him.* We conclude therefore, that there is no difference in the ſenſe and meaning of theſe words,but that one is the explication of the other.

Queſt.28 wherein the image of God conſiſteth in man.

Another great queſtion is here briefly to be diſcuſſed, wherein this image of God conſiſteth,according to the which man was created.

Epiphanius iudgeth it a matter incomprehenſible, becauſe he thought that in the perfect image of God is here vnderſtood without any difference or diſſimilitude: Epiphan. hæreſ.70.whereas the ſcripture ſaith not,that man abſolutely was made like vnto God.

1

Theodoret thought that man onely and not woman was created after the image of God:whereas the contrarie is euident v.27.*God created man in his image*,and then it followeth,*male and female created he them:* ſignifying thereby, that both were created according to his image.And whereas the Apoſtle ſaith,1.Cor.11.7. *Man is the image and glorie of God,the woman the glorie of the man:*he ſpeaketh onely of the authoritie and preeminence giuen vnto man,wherein the image of God in that behalfe is more expreſſed in the man,but not of the principall part of that image, which, as the Apoſtle ſaith, conſiſteth in righteouſneſſe and holineſſe:according to which image the woman was created as well as the man.

2

diuerſe opinions of the image of God in man.

Baſil,Chryſoſtome, doe vnderſtand this image of the dominion which man hath ouer the other creatures.

3

Auguſtine of the immortalitie of the ſoule,whereln it is like vnto God.*lib.de quantitat. anim.c.2.*Nyſſenus in Hexemeron.herein ſaith this image conſiſteth, becauſe the ſoule is capable of all goodneſſe: Damaſcene, becauſe man hath freewill, *lib.2.de fide.c.12.* The Maſter of Sentences,diſtinct.16.becauſe man hath reaſon and vnderſtanſting, and therein excelleth all other creatures.Others beſide theſe faculties of the ſoule, wherein the image of God is expreſſed,do further affirme, that the likeneſſe like is in theſe reſpects:1.Becauſe that as all things originally are in God,ſo alſo man doth participate with the nature of all creatures,of plants in growing and increaſing,of beaſts in ſenſe and mooving,of God and angels in vnderſtanding.2.As God can doe all things by his power, ſo man by witte, reaſon,and art doth compaſſe many difficult things.3.As God is the principall ende of all things:ſo man is the ſecondarie ende,for whoſe vſe all things were created,and he for the glorie of God.

4

5

6

7

8

Auguſtines diuers conceits hereof.

I will alſo ſet downe more at large the diuers conceits of Auguſtine,of this creating of man according to Gods image.

1 He thinketh this image and ſimilitude cheifly to conſiſt in the ſoule, and ſecondarily in

in the bodie, becauſe it was made to be obedient to the ſoule, and of an vpright forme to behold the heauens. lib. 83. queſt. q. 51.

2 He placeth Gods image in man in this, that as all things are of God, ſo all men had their beginning from Adam. qu. 45. ex vet. teſt.

3 He thinketh this image to conſiſt, in mans dominion ouer the creatures. de Geneſ. cont. Manich. c. 22.

4 The ſoule is like vnto God, becauſe it is whole in the whole bodie, and in euery part thereof, it neither encreaſeth, nor decreaſeth with the bodie.

5 The ſoule expreſſeth the image of the Trinitie, in the vnderſtanding, will, memorie, which are three faculties, yet make but one ſoule.

6 The ſoule liueth by it ſelfe, and doth alſo quicken the bodie, as God quickneth all things.

7 The ſoule beareth the image of God in reaſon, the ſimilitude or likenes of God in charitie. lib. de ſpirit. & anim. c. 39.

Thus Auguſtine varieth, placing this image ſometime in one thing, ſometime in another. But to put all out of doubt, the Apoſtle ſheweth, how we are to vnderſtand the image of God in man, Eph. 4. 24. *Which after God is created in righteouſnes and true holines.* Coloſſ. 4. 10. *Put on the new man, which is renewed in knowledge, after the image of him that created him.* This image then conſiſteth not ſo much in the ſubſtance of the ſoule, or in the naturall faculties thereof, as of vnderſtanding, freewill, memorie, but in the knowledge and illumination, holines and iuſtice of the ſoule, which are now wrought in man by grace, and then were giuen by creation. Our reaſons are theſe: 1. If this ſimilitude and image were in the ſpirituall eſſence and ſubſtance of the ſoule, both wicked ſpirits and wicked men ſhould haue the image of God, for the ſubſtance of ſpirit and ſoule remaineth in them.

The image of God conſiſteth not in the naturall ſubſtance or faculties of the ſoule, but in the gifts of grace.

2. Ambroſe thus reaſoneth: *Deus non damnat imaginẽ ſuam, &c.* God doth not damne his owne image, or ſend it into hell fire, &c. but the ſoules of the wicked are damned: *ergo*, the image is not in the ſubſtance of the ſoule: *imago illa, &c.* that image wherein thou waſt made after the likenes of God, is not condemned, but crowned. Serm. 10. in Pſal. 119. but the righteouſnes and holines of the ſoule onely is crowned.

3. That image, after which men are naturally begotten, is not the image of God: for it were abſurd, if not impious to ſay, that Gods image may naturally be propagated: but men by nature receiue the image of the reaſonable ſoule, as Adam begat Seth in his owne likenes after his image, Gen. 5. 3. that is, like vnto him both in ſoule and bodie: wherefore the image of God conſiſteth not in the ſubſtance of the reaſonable ſoule.

4. That image of God, after the which Adam was created, is by his fall vtterly loſt and extinguiſhed, for otherwiſe this image neede not to be renewed and reuiued in vs, as it is by Chriſt, as the Apoſtle ſheweth, Eph. 4. 24. Coloſſ. 3. 10. the fore-cited places: but the ſubſtance of the reaſonable ſoule, with the naturall faculties and powers thereof are not loſt, therefore therein is not expreſſed this image. To this purpoſe Auguſtine: *that the whole man both in his inward and outward part, inueteravit, is waxen old and decaied by ſinne, the inward man is renewed now by grace, the outward man ſhall be reſtored in the reſurrection.* lib. 24. contr. Fauſtum. Epiphanius therefore had no reaſon to note this as an hereſie in Origen, for ſaying, that Adam had loſt by his tranſgreſſion the image of his creation, epiſt. ad Ioann. Hieroſol. *He might as well charge the Apoſtle with hereſie, who ſaith the new man is renewed after the image of him that created him:* but there neede no renewing, where is not firſt a decaying, nor a reſtoring of that, which is not loſt.

Adam loſt the image of God by his fall.

Origen vniuſtly condemned by Epiphanius.

v. 27. *Thus God created man in his image, &c.* 1. To take away all ambiguitie, leaſt man might be thought to haue bin created according to his owne image, it is added, *in the image of God created he him.* 2. Thrice in the ſame verſe Moſes maketh mention of the creation of man, leaſt any might imagine with the Philoſophers, that man had no beginning, but was eternall. 3. Mention alſo is made of male and female, that both man and woman ſhould be knowne to be made according to Gods image: though man firſt, and as the more principall. *Iun.* 4. And Moſes ſaith, he created *them male and female*, not *created him*, contrarie to the conceit of Plato, and ſome Hebrewes: which thinke that Adam was at the firſt created both a man and woman, and afterward diuided in twaine. Mercer.

Queſt. 29. why it is added, God created them male and female.

Queſt.30. Of mans rule and dominion ouer the creatures.

v. 28. *Rule ouer the fiſh of the ſea, the foule of heauen, and ouer euery beaſt.* Theodoret thinketh,that the great Whales were exempted from the dominion of man, qu. 20.in Gen. but his conceit is contrarie to the text,which giueth man rule ouer all the fiſh: and Baſil reporteth, that he had ſeene great whirlpooles of the ſea taken and ſubdued by the will and induſtrie of man. hom. 10. in Geneſ. This rule and dominion of man was abſolute before his fall,for then both man ſhould haue beene of more excellent gouernment by reaſon of his excellent wiſdome, to keepe the creatures in ſubiection, and the beaſts alſo by Gods prouidence ſhould haue had a naturall inclination to obedience: a preſident whereof we haue Gen. 2. when all the creatures preſented themſelues before Adam, to receiue their names of him.

Since Adams fall,this preeminence and dominion of man ouer the beaſts is greatly diminiſhed and impaired,that as he firſt diſobeied his creator,ſo they alſo haue caſt off mans yoake, yet notwithſtanding, though now man haue not ſo abſolute a command ouer the creatures,his lordſhip and authoritie remaineth ſtill, which he exerciſeth ouer the creatures by theſe fower waies and meanes:

How man exerciſeth his dominion ouer the creatures.

Firſt there remaineth yet a naturall inſtinct of obedience in thoſe creatures, which are for mans vſe,as in the oxe,aſſe,horſe, wherein Gods mercie appeareth, that though man by his ſinne be depriued of his authoritie ouer the wilde and great beaſts,as lyons,beares, yet the more neceſſarie and ſeruiceable creatures are kept in ſubiection ſtill: ſuch a naturall inclination toward man appeareth in the Dolphines, of the which Plutarch reporteth ſtrange things,as howe the bodie of that auntient Poet Heſiode was borne vp in the ſea by the Dolphins,and brought to land:and how one *Enalus* with a virgine,which was carried to be ſacrificed,leaped into the ſea,and were both preſerued,beeing ſupported by the Dolphins.*Plutarch conuiuio.*It is alſo moſt ſtrange,that Plinie writeth of the *Teutyrites*,that inhabite by Nylus,that they are a terror to the Crocodiles,and leaping vpon their backes do bring them as captiues to the ſhoare.*Plin.lib.8.c.25.*

Secondly God by his extraordinarie worke and miracle ſubdueth the fierce and cruell beaſts vnto man:as when they all came vnto Noah in the arke: the lyons mouthes were ſtopped againſt Daniel,the viper had no power to hurt Paul.

Thirdly this dominion loſt by Adam is reſtored by Chriſt, and the beaſts ſubdued to the faithfull,when the Lord ſeeth it meete:as it is ſaid,Iob.5.23.*The beaſts of the field ſhall be at peace with thee.*Thus by Gods prouidence many of his children haue beene preſerued, as Ionas by his faithfull praier was preſerued in the bellie of the whale: Hierome reporteth,or one vnder his name,in the life of Malchus,(if the ſtorie be true)how he beeing purſued of his cruell maſter fled into a caue where was hid a lioneſſe with her whelps, which ſtirred not at him,but as ſoone as the Pagan entred,ſending his ſeruant in before,they were both ſoone by the beaſt diſpatched.

Fourthly, man ſometime by his ſtrength doth ſubdue the beaſts, as Sampſon did ſlay a lyon, and Dauid a beare: or,where ſtrength faileth,by his wit and policie, as S.Iames ſaith, c.3.7. *The whole nature of beaſts and of birds,and of creeping things,and things of the ſea, is tamed and hath beene tamed of the nature of man:* ſo Auguſtine ſaith, *when all other beaſts are tamed by man,he himſelfe is tamed of none.*de Geneſ.cont.Manich.c.18.

Queſt.31.How all things are ſaid to be good,that God made.

v. 31. *God ſawe all that he had made,and loe it was very good.* The Manichees here obiected, that God created many things hurtfull and pernitious to man,as hearbs,and beaſts venemous and noiſome,many things ſuperfluous, whereof man hath no vſe,howe then were all things created good?Auguſtine to this obiection moſt fully in this manner anſwereth:1.God hath made nothing ſuperfluous, although we know not the vſe thereof: like as in an artificers ſhop,we condemne not thoſe inſtruments and tooles, which we are ignorant of,though we cut our hands with them. 2. We neede not to complaine of thoſe things,which are profitable,or ſuperfluous,for theſe hurt not,and the other are for our vſe, and by thoſe which are pernitious,we are either puniſhed,or exerciſed,or terrified: *vſurpa vtilia,caue perniciosa,relinque ſuperflua,*vſe the commodious creatures,take heede of the pernitious,leaue thoſe which thou thinkeſt ſuperfluous.*de Geneſ.ad liter.c.* 22. To this anſwer of Auguſtine thus much may be added: that theſe noxious creatures, which nowe ſerue for the correction of man, ſhould not haue beene hurtfull, if man had not fallen by his tranſgreſſion:and againe they are not now altogether vnprofitable,for euen thoſe creatures,

tures,which are venemous,and not fit for food,are yet profitable for medicine.

There remaineth yet one queſtion of waight concerning the creation of the angels:firſt it is not doubted of,but that God created the angels, Coloſſ.1.16. *By him were all things created which are in heauen and earth,things viſible and inviſible, &c.* But there are two other queſtions, wherefore Moſes omitted the creation of the Angels, and when they are thought to haue bin created.

Queſt.32. Why Moſes omitteth the creation of the Angels.

For the firſt: 1.Moſes neither paſſed ouer the creation of angels in ſilence,for feare leaſt the Iſraelites ſhould haue committed idolatrie in worſhipping of them, as Chryſoſtome, and Theodoret thinke:for the Iſraelites could not be ignorant that the angels had diuers times appeared to their fathers the Patriarkes,and ſo could not be ignorant of them. 2. Neither are they omitted,becauſe Moſes onely treateth of thoſe things, which had their beginning with this materiall world, but the angels were created long before the viſible world,as Baſil and Damaſcene thinke,for it ſhall euen now appeare,that this is a falſe ſuppoſition,that the angels were created ſo long before.3.Neither yet is the creation of the angels comprehended vnder the making of heauen and the light,as Auguſtine & Beda thinke, for this were to leaue the literall ſenſe which is to be followed in the hiſtorie of the creation.4.But the onely reaſon is this, becauſe Moſes applieth himſelfe to the ſimple capacity of the people,and deſcribeth onely the creation of viſible and ſenſible things, leauing to ſpeake of ſpirituall, which they could not vnderſtand: and this ſeemeth to be Hieroms opinion,epiſt.139.ad Cyprian.

Queſt.33. When the Angels were made.

For the ſecond: 1. we neither receiue the opinion of thoſe that thinke the Angels to haue beene made long before the world, as Origen affirmeth, tract. 35. in Math. and Damaſcen.lib.2.de fid.c.3.with others. For the Scripture teſtifieth, that the euill angels fell, as ſoone as they were created. Ioh.8.44. *He abode not in the truth: and as ſoone as the Angels had ſinned, they were caſt downe to hell.* 2.Pet.2.4. But before heauen was made,there was no hell, neither any ſuch diſtinction of place, before the world was founded. 2. Neither is their opinion currant, that thinke the Angels to haue beene created the ſame day with man: as Gennadius,and Achacius: becauſe of that place, Iob. 38.7. *Where waſt thou*, ſaith the Lord to Iob,*when the ſtarres praiſed me together,and all the children of God reioyced.*From hence it is euident,that when the ſtarres were made,the Angels alſo had then their beeing, and reioyced before God, which was vpon the fourth day of the creation. 3. There is a third opinion, that the Angels were created together with the world, when in the beginning God created the heauens,Gen.1.1. Auguſt.lib.1.de Geneſ.ad lit. c.4. And whereas it is ſaid, that darknes was vpon the face of the deepe, Origen thinketh that was the deepe, whether the Deuill and his angels were caſt. But this opinion cannot ſafely be receiued: 1. leaſt the Angels beeing made before the ſixe daie workes beganne, ſhould be thought to haue miniſtred vnto God in the creation. 2. And for that the wiſe man ſhewing the eternitie of wiſdome ſaith,Prou.8.23.*I was ſet vp from euerlaſting,and before the earth.*v.25. *Before the mountaines were ſetled or hills,was I begotten.* I conclude hence, that therefore Angels were not before the earth, or hilis: for then this ſhould be no good argument for the antiquitie and eternitie of the wiſdome of God,which is his ſonne.

Wherefore, though it be no matter of faith to know when the Angels were created, ſo that we beleeue that they were created among the reſt of Gods workes; yet to me it ſeemeth more probable,that they were created vpon the fourth day, when the ſtarres and other ornaments of heauen were made:both for that they are ſaid to praiſe God,& to reioice together with the ſtarres,Iob 38.7. which their reioycing is moſt like to haue beene immediatly vpon their creation. And for that the heauens vpon that day were finiſhed and perfected,the matter onely of the heauens and earth beeing prepared afore: ſo that the heauens the ſeat and habitation of angels,muſt firſt be formed and perfected,before the bleſſed ſpirits that are there to inhabit,be produced. But I hold it more curious then neceſſarie to ſearch into theſe hid matters, I leaue the Reader to his choice, of theſe opinions to take the beſt, or where he findeth no firme ground, in ſilence to ſuſpend his reſolution.

Queſt.34. Whether all trees in the beginning bare fruit.

v. 29. *I haue giuen vnto you euery hearb, &c. it ſhall be to you for meate: likewiſe to euery beaſt of the earth,&c.* We miſlike the conceit of Beda in Hexemer. vpon theſe words, that before mans fall euery tree did beare fruit,fit for foode,none was barren or vnfruitfull, becauſe the text ſaith,*I haue giuen you euery tree,&c.*

For 1. it is euident out of the Scripture, that diuers kinds of trees were created in Paradiſe for beautie and ornament, which bare no fruit for foode: as the Cedar, and firre tree, Ezech. 31.8. *The Cedars in the garden of God could not hide him, no firre tree was like his branches.* 2. This generall permiſſion to eate of euery tree, concludeth not a neceſſitie of fruit-bearing in euery tree, but a libertie to eate of all which were fit for foode, excepting onely the tree of knowledge of good and euill. Gen. 2.17.

Queſt. 3. whether the fleſh of beaſts were eaten before the flood.

Likewiſe we refuſe the opinion of Bede, that neither man nor beaſt did eate of any fleſh, but onely of the fruits of the earth before the flood: neither doe we allow the iudgement of Thomas Aquinas, who thinketh that the beaſts, which are now deuourers of fleſh, ſhould haue vſed that kind of food in the ſtate of mans innocencie. 1. part. queſt. 96. artic. 1.

If man had not ſinned, no beaſts ſhould haue bin killed for food.

The latter opinion we reiect, becauſe if man had not tranſgreſſed, there ſhould haue bin no death in the world. Rom. 5.12. *Sinne entred into the world by one man, and death by ſinne:* if there ſhould haue beene no death in the world, becauſe no ſinne, I ſee not how death ſhould haue entred vpon other creatures, eſpecially this violent death by ſlaughter: as the Apoſtle alſo ſaith, Rom. 8. 22. *That euery creature groaneth with vs and trauaileth in paine together to this preſent:* ſo that this bondage of paine and corruption, which maketh man & beaſt groane together, was laid vpon them together. Neither doe I ſee how Baſils opinion can ſtand, hom. 11. in Gen. that man in his innocencie, though he ſhould not haue vſed the beaſts for foode, yet might haue ſlaine them, to take knowledge of their inward parts, and to helpe his experience that wayes: or it ſhould haue beene lawfull vnto him to kill them in hunting for his delight, as Pererius thinketh, lib. 4. in Gen. p. 663. for this ſlaughter and killing of beaſts, vpon what occaſion ſoeuer, whether for food, for knowledge, or pleaſure, belongeth vnto the bondage of corruption, which by ſinne was brought into the world.

Beaſts ſhould not haue beene killed for knowledge or pleaſure, before mans fall.

The other opinion ſeemeth probable, eſpecially becauſe of theſe two places of ſcripture: firſt for that the beaſts and foules liued in the arke not of fleſh, but of other food then vſuall, as Noah is bidden to *take of all meate that was eaten*, Gen. 6. 21. for there beeing only one couple of vncleane beaſts, and ſeauen couple of cleane preſerued in the arke; out of theſe there could not be food of fleſh ſufficient for the reſt: and after the cattell went out of the arke, there was no other food for them, all fleſh beeing deſtroyed, but onely by the fruits of the earth. Secondly, the firſt permiſſion to eate fleſh, that we read of, was after the flood, Gen. 9.3. *Euery thing that mooueth and liueth ſhall be meate for you as the greene hearb.*

their reaſons anſwered, that thinke it fit to haue beene eaten before the flood.

But theſe obiections may be eaſily anſwered. To the firſt we anſwer: 1. that the beaſtes which did deuoure fleſh, did alſo feed of hearbs: and ſo Noah might prouide for them according to their eating: 2. Though they did vſe altogether to liue of fleſh, yet I thinke that for that preſent time, and ſome while after, all beaſts might returne to the firſt foode appointed in the creation, this beeing a ſecond creation and renewing of the world; ſo that vpon this extraordinarie occaſion and vrgent neceſſitie, it cannot be gathered what was the ordinarie food of beaſts before, no more then it can be inferred, that becauſe beaſts of contrarie natures, as the lyon and calfe, beare and cowe, woolfe and lambe, leopard and kidde did lie together. Iſay, 11.6. that there was no enmitie betweene them before.

what food the cattel liued of in the arke.

To the ſecond place our anſwer is, that there that libertie is onely renewed, as is the bleſſing to increaſe and multiply, v. 1. and the prohibition of ſhedding mans blood: v. 5. *at the hands of a mans brother will I require the life of man:* for before the flood the blood of Abell was required at the hands of his brother Caine.

Notwithſtanding therefore theſe obiections, I thinke it more probable, that both man and beaſt after the tranſgreſſion before the flood, did vſe indifferently both the fruits of the earth, and the fleſh of beaſts for food: the grounds of this opinion are theſe.

Diuers reaſons prooving the vſe of beaſts for food before the flood.

1 That one beaſt did not rauen vpon another in the ſtate of mans innocencie, two principall reaſons may be giuen: one becauſe as yet no death was entred into the world; the other for that man bearing perfect rule and dominion ouer the creatures, did keepe them in order: but after mans fall, both theſe cauſes were taken away: for not onely death entred vpon man, but the other creatures were brought into the ſame bondage, and were killed for ſacrifice: as Abel offered of the fat of the ſheepe, Gen. 4.3. if it were lawfull then

to ſlay beaſts,why not to eate of their fleſh?And againe,man hauing loſt his ſoueraignetie ouer the creatures,they then began to rage one vpon another, as not ſtanding nowe in the like awe and feare of man as before:this cauſe is touched by the prophet, Habbac.1.14. *Thou makeſt man as the fiſhes of the ſea,and as the creeping things,that haue no rule ouer thē:* that is,which doe one conſume and deuoure another, becauſe they haue no gouernour: this rule the beaſts,fiſhes,and foules had ſhaken off immediately vpon mans fall, and not onely after the flood.

2 Seeing in the old world two great ſinnes abounded,carnall luſt, and concupiſcence, Gen.6.2.and tyrannie and oppreſſion:v.4.*there were gyants or tyrants in the earth:* and tyrannie and oppreſſion brought forth bloodſhed;for which cauſe the prohibition of ſhedding of mans blood is ſo ſtraightly forbidden after the flood, that *God will require it at the hands of euery beaſt,and of a mans brother*,Gen.9.5.How is it like,that they would abſtaine from killing of beaſts,that ſpared not to ſpill the blood of men? or from eating of fleſh, which is more apt to prouoke vnto luſt,then the ſimple fruits of the earth.

3 If the fleſh of beaſts was not eaten before the flood,what then became of the increaſe of cattell?how was not the earth ouerrunne with them? this reaſon was giuen, why the Lord would not at once but by little and little deſtroy the Canaanites before the Iſraelites *leaſt the beaſts of the field ſhould increaſe vpon them*,Deut.7.22. becauſe they both helped to deſtroy the cruell beaſts,and did eate the vncleane, as ſwine and ſuch other,both which by their multitudes otherwiſe might haue beene an annoyance to the Iſraelites.But greater feare was there of ouerſpreading the earth with the increaſe of beaſts before the flood, if no ſuch prouiſion had beene made to diminiſh their number.

4. But that place moſt of all confirmeth our opinion,Gen. 7. 2. where mention is made of cleane and vncleane beaſts:which difference was obſerued before the flood, and continued by tradition; not in regard onely of ſacrifice, but alſo for their eating,as it may appeare in the reuiuing of this law afterward. Leuit. 11.47. *That there may be difference betweene the vncleane and cleane, and betweene the beaſt that may be eaten, and the beaſt that may not be eaten:* that then is ſaide by the definition of the lawe to be a cleane beaſt, that might be eaten,that vncleane, that might not be eaten. So I conclude this queſtion, with the ſentence of Ambroſe, *Qui conuiuium adornat,&c.* he that prepareth a feaſt, doth kill his oxen and fat cattle before,and then biddeth his gueſts: ſo the Lord, *ante homini cæterorum animalium præparauit epulas*,before prepared the meats of other beaſts,& then as his friend, *inuitauit ad conuiuium*,bid him to the banket.Epiſt. 37. His opinion is, that the cattell were prouided of God to be meate for man. Mercerus is of an other iudgement, that the eating of fleſh was generally forborne before the flood,which is alſo the opinion of the Hebrewes: 1. both becauſe it was neceſſarie for the preſeruation of the kinds of cattell: 2. as alſo hearbs beeing then of greater vertue and ſtrength before the flood and after, might ſuffice for mans ſuſtenance.Mercer.in v.29.1.ch.Gen. See more of this matter, C.9.3.

But theſe reaſons conclude not. 1. Like as after the flood, when libertie was granted to eate fleſh, as the greene hearb, yet they did forbeare for a time,till the breede of cattell was encreaſed: vpon the like reaſon before the flood, immediatly after the creation, they might abſtaine for a time from the eating of fleſh,but not altogether. 2. The great vertue and ſtrength of hearbs concludeth,that the eating of fleſh was not ſo generall, or neceſſary, then as afterward, but the whole abſtinence from all kind of eating of fleſh, it concludeth not.

I rather preferre *Muſculus* opinion, who vpon the ſacrificing of beaſts, and wearing of their skinnes inferreth, that beaſts were killed before the flood, and conſequently their fleſh eaten. in 1.Gen.v.29.

4. *The didactica, that is, places of doctrine obſerued out of this firſt chapter.*

1 Againſt the Iewes that denie the Trinitie,and the Sabellians which affirme but one perſon in the Deitie,we haue euident proofe in this chapter,v.1.where the word (God)or, in *Doctrine of the Trinitie proued.*

in the hebrew *eolohim*,gods,is ioyned to a verbe of the singular number,*(bara)*created,noting the singularitie of the Godhead,and pluralitie of the persons. But exception is taken against this argument by *Caietanus*, for the which he is reproued of *Catharinus* another popish writer,lib.4.animaduer.and by *Bellarmine* lib.2.de Christ.c.6.for that it is the vse of the hebrews to ioyne wordes of the plurall,with a verbe of the singular number, vpon which reason this collection is misliked also by *Caluine and Mercerus*:but it may be replied,that it is not the vse of the hebrews to put in the plurall number, that which hath no pluralitie in nature:as to say(Gods)if there were but one person in the godhead.

To whome God said,let vs make man.

But yet this argument for the trinitie is more euident,v.26. *Let vs make man after our image,&c.*where God neither speaketh to himselfe,saying, *let vs make*,not *I will make*:neither yet to the earth,asthough that wrought togither with God:nor to the angels, for god onely created man,v.27.nor yet doth God speake in the plurall number, according to the fashion of great men,for that vse of speech, was not yet knowne: but in this forme of speech is set forth the consultation of the blessed Trinitie, the father, sonne, and holy Ghost.

2 doct.That the heauens and earth had a beginning.

2 Out of the first verse we conclude that the world had a beginning, and that it was created by God:contrarie to the opinion of Xenophanes, who held the world to be without beginning or end,and of the Epicures, who did impiously hold, that the world was made by chance,by the concurrence of bodies together:and of Aristotle among the heathen,and Eugubinus in Cosmopeia among Christians, who affirme *Calum empyreum*,the highest and supreame heauen to haue beene eternall.

The lying computation of yeres of the Egyptians.

Likewise we condemne the folly of the lying Aegyptians and Chaldees, who extende the age of the world many thousand yeares before it was made. The Egyptians boasted that they had a continuall succession of kings 70 thousand yeres.Augustine maketh mention of a letter that Alexander writ to his mother Olympias, wherein he reporteth,that he heard of an Egyptian priest,that the kingdome of the Assyrians exceeded 5000 yeares:of the Persians 8000 yeares. Pompeius Mela writeth that they haue chronicles of 13000. yeares.Virgenes from Vulcan to Alexander accounteth 48860 yeares. August. lib. 12.*de ciuitat.dei.* ap.10.The Egyptians also recken 100.thousand yeares since they first learned Astrologie,*de ciuitat.dei.* 18.c.40 All these are lying fables,seeing by iust computation of yeares it is found,that the world hath not yet continued since the first beginning thereof, 6000.yeares.

3. Doctrine. The world from the beginning.

3 v. 2. *Then God said*: hence Serverus would confirme his wicked errour, that the word was not from the beginning, because the heauens and earth are here said to be made, before God spake. But we haue an euident testimonie, that the word was in the beginning with God,and that nothing was made without it,Ioh. 1.2,3. and seeing the light was made by this word,the word must needes be before the light: the cause goeth before the effect: so that the heauens and earth were in the beginning made by the word of God: but in this place first onely it is added, *And God said*, because now more manifestly the wisdome and power of God appeareth in the distinction and perfection of the creatures, which before were confused together.*Caluin.Mercer.* Further another heresie of Seruetus is confuted, who thinketh that this was a newe qualitie in God to speake, which spake not before:for this speaking in God was no qualitie in God,as in man,but it signifieth onely his will and decree,though Ab.Ezra doe without cause finde fault with R.Saadiam for so expounding: this word of God was nothing but Gods decree and commandement,whereby the heauens also and earth were first made.Psal.148.5.so that then God thus spake also. *Caluin. Mercer.*

4.Doct.Of the different breathing of the soules of man and beasts.

4 v.24. *Let the earth bring forth euery liuing thing: animam viuentem, the liuing soule:* from hence it is gathered that not onely the bodies of bruit beasts, but their life also, and as it were soule,were deriued out of the earth: whereby a manifest difference appeareth betweene the originall of mans soule,which was breathed of God, and of the soule or life of beasts,which was produced out of the earth:contrarie to the opinion of Porphirius,and the Pythagoreans,who taught that the soule of man tooke beginning from the elements, as the life of other creatures.

5.Doct.That god hath no humane shape.

5 *Let vs make man after our image*.v.26.which image was shewed before to be in the graces of the soule,and not in the bodie, against the heresie of the Anthropomorphites,

who

who imagined God to be of an humane ſhape like vnto man.

6 v.3. *God ſaw all he had made, and loe it was very good.* From hence we conclude, that God onely is the author of good: and that whatſoeuer the Lord doth, is very good. Againſt the Manichees, who affirmed, that the God of the law was the prince of darknes, and author of euill. 6. Doct. God not the author of euill.

7 v. 28. *Bring forth fruit and multiplie*] This Scripture ſheweth, that marriage had the inſtitution in mans innocencie, and that this bleſſing to encreaſe ſhould haue taken place though man had not fallen: againſt the hereſie of the Tatiani and Manichees, which condemned marriage as a worke of the deuill. 7. Mariage made free for all men.

Againe, ſeeing God giueth here a libertie to all men and women by marriage to encreaſe and multiplie, it maketh ſtrongly againſt the Popiſh inhibition of marriage in Eccleſiaſticall perſons, and Monaſticall enforced vowes: for by both theſe, this generall libertie giuen of God is reſtrained.

To this argument diuers anſwers are framed. 1. That this precept of multiplying was onely to hold till the world was repleniſhed. *Magiſter. lib.4. diſtinct.26.* 2. This precept was not giuen to all, but onely to the multitude. *Thomas* 2.2. queſt.152.art.2. 3. This precept was not for all times, but onely in caſe of neceſſitie, when propagatiõ failed. *Scotus.* 4. Some ſay this precept did hold onely till Chriſt. 5. Some that this encreaſing is to be vnderſtood of fructifying in the ſoule, not in the bodie. But all theſe anſwers miſlike the moderne Papiſts. And therefore now their anſwer is, that theſe words, *encreaſe and multiplie*, containe not a precept, but an inſtitution of nature, and a promiſe of fecunditie: for the ſame words are vttered vnto other creatures, which are not capable of precepts; and if it were a precept, it ſhould bind all to encreaſe and multiplie by marriage, and ſo iniurie ſhould be offered to Chriſt, to Marie, and other holy virgins: thus Bellarmine *de Clericis, lib.1.c.21. Pererius in Gen.lib.4.p.657.* The Papiſts confuted that reſtraine marriage.

Contra. 1. Our aduerſaries fight here with their owne ſhadow: for neither doe we ſay, that this is an abſolute precept binding all to marriage: but a libertie graunted to all, that will marrie, that thereby mankind may ſtill be propagated: like as where Chriſt ſaith, if they perſecute you in one citie, flie into another, he doth not take away this libertie, that flieth not, hauing receiued a greater gift of ſtrength and patience to ſtay and endure the vtmoſt triall, but he, which ſhall denie this remedie to the weake. So they offend not againſt this graunt of marriage for encreaſe, that neede it not, but are indued with a more excellent gift of continencie, but they, which denie it to thoſe, that are apt to generation. 2. Though bruit beaſts are not capable of mans precepts, yet when God biddeth, the creatures vnderſtand in their kind and obey. Ion.2.10. *God ſpake to the fiſh, and it caſt vp Ionah vpon the drie land.* 3. If it be an inſtitution of nature, then they tyrannize by their ſuperſtitious lawes ouer the bodies of men, forcing them to ſingle life againſt the generall inclination of nature.

5. *The* ἐλέγχικα, *that is, places of confutation out of this firſt chapter.*

I will briefly firſt ſet downe the obiections of the Manichees and ancient Pagans, concerning the creation, becauſe they are ſuitable to the impious conceits of the Atheiſts in theſe daies. The obiections of the Manichees and Atheiſts againſt the creation anſwered.

1. *Obiect.* If God in the beginning made the world, what did he before? was he wearie in doing of nothing? *Anſ.* God, as *Auguſtine* ſaith, *nec ceſſando torpuit, nec operando laboravit*, neither was idle in reſting, nor wearie in working: neither receiued he any happines by the things created, without which he was happie: but when it pleaſed him, he made the world to manifeſt his glorie, and declare his mercie. Auguſt.cont.aduerſ.leg.lib.1.c.2.

2. *Ob.* If God created light, he was before in darknes. *Anſ.* God needeth no corporall light, which was made, but dwelleth in a ſpirituall and vncreated light. Aug. de gen.cont. Manic.c.4.

3. *Obiect.* If God made the light, who made darknes? *Anſ.* Darknes is nothing, ie

neede

neede no creation, beeing but the abſence of light, as nakednes is the want of cloathing, ſilence the ceaſing of a ſound. *ibid.*

4. *Obiect.* If the ſpirit mooued vpon the waters, then were they the habitacle or manſion of the ſpirit. *Anſ.* The ſunne is carried aboue the earth, yet is not the earth the habitation thereof: and the ſpirit did ſo mooue vpon the waters, as the workeman ouer the worke which he intendeth to make. Aug. *ibid.* c. 5.

5. *Obiect.* But who made the waters, whereupon the ſpirit mooued? *Anſ.* It is comprehended vnder the name of the earth, which was couered with the waters, made at the firſt, as an vnformed lumpe or matter, whereout other creatures were made. Aug. c. 7.

6. *Obiect.* God ſaw that the light was good, it ſhould ſeeme he knew it not before. *Anſ.* It followeth not, that becauſe God approoueth the light beeing made, he knew it not before. Chriſt wondred at the Centurions faith, which he himſelfe had wrought. God ſaw it before in his intention, and now approoueth it brought forth in action.

7. *Obiect.* How could there be light, or the diſtinction of daies and nights, before the ſunne was made, Celſ. lib. 6. Orig. and ſo obiect the Manichees. *Anſ.* Auguſtine anſwereth, that there was a diuiſion of the day and night before the ſunne, but a more exact diuiſion afterward. de geneſ. cont. Manich. c. 15. Ambroſe ſaith, the light of the day is one thing, the light of the ſunne another: as we ſee by experience that there is a light before the ſunne riſe, and after he is ſet. lib. 4. Hexemer. c. 3. But we doe againe ſay, that God is not tied to the creature, as though he could not make light without the ſunne: he that made the ſunne, was able to make light before and without the ſunne: ſee more hereof, in the Theologicall explanation vpon v. 3. I will now touch ſome of the Papiſts obiections.

8. Sacraments doe not conferre grace.

8. *Obiect.* 8. Bellarmine by the mooving of the ſpirit vpon the waters, inforceth, that the Sacrament of baptiſme conferreth grace, as thoſe waters concurred to the making of naturall things, ſo the water of baptiſme toward ſpirituall regeneration. lib. 2. de ſacram. c. 4. *Anſ.* This collection maketh againſt his opinion: for like as the waters were dead without the ſpirit, ſo we ſay that it is the ſpirit in baptiſme, and not the element that doth regenerate vs.

9. Not lawfull to make the image of God.

9. *Obiect.* Man is the image of God, but it is lawfull to make the image of the image of God: *ergo* to make the image of God. lib. 2. de imaginib. ſanct. c. 8. *Anſ.* Man is made according to Gods image in his ſoule, not in his bodie: that therefore in man, wherein he is like vnto God is ſpirituall and inuiſible, and therefore cannot be by a viſible image deciphered.

10. Man created immortall.

10. *Obiect.* Becauſe the Lord ſaid to man, *encreaſe and multiplie*, Bellarmine collecteth, that man was created of a mortall and corruptible nature, yet ſhould he haue beene preſerued by a ſupernaturall grace, if he had not ſinned. lib. de grat. primi hom. c. 9. *Anſ.* 1. His collection is weake, for man ſhould haue encreaſed in the ſtate of innocencie, where no corruption was, and Marie was increaſed with her holy ſonne Chriſt, whoſe fleſh ſaw no corruption. Act. 2. 27. 2. Neither needed Adam to haue had any ſupernaturall gift beſide his creation to haue beene preſerued from death, if he had not ſinned: for death entred onely by ſinne. Rom. 5. 12.

21. Againſt the Anabapiſts.

v. 26. *Let them rule ouer the fiſh of the Sea, &c.* Hence the Anabaptiſts would prooue their confuſed communitie and free vſe of all creatures: becauſe God giueth vnto Adam and all his poſteritie, rule and dominion ouer them. But it is a groſſe collection: for the gift muſt be vſed according to the minde of the giuer: now the Lord, who firſt gaue this libertie vnto man, hath alſo ſet an order, appointed Magiſtrates, forbidden to ſteale: that euery man ſhould content himſelfe with his owne portion, and not vſurpe vpon an others right. *Muſcul.*

6. The παραινετικὰ, places of exhortation and comfort.

1. The great wiſdome of God in the creation.

1. The great wiſdome of God appeareth in the creation of the world, as the Prophet noteth, Pſal. 104. 24. *In wiſdome haſt thou made them all, &c.* for all things were ordained of

God in excellent order,and diſpoſed with great wiſedome.

2 The great bountie of God appeareth toward man,for whoſe cauſe he hath made all theſe things,which the eie beholdeth:that we againe ſhould magnifie the mercies of God toward vs:thus the Prophet exhorteth:Pſal.8.3.*When I behold the heauens,&c. what is man ſay I then,that thou art ſo mindefull of him.* 2.the great bountie of God.

3 Seeing man was created after the image of God in righteouſneſſe and holineſſe, and ſince by his tranſgreſsion he hath loſt this image,Eccleſ.7.31. *God hath made man righteous but they haue ſought many inuentions,* we ſhould labour to repaire this image, and *to be renued in the ſpirit of our mindes,to put on the new man,which after God is created in righteouſneſſe and holineſſe.*Epheſ.4.24. 3.Gods image muſt be repaired

4 As God hath giuen vnto man rule ouer the creatures.v.28.as the Prophet ſaith, *The oxe knoweth his owner,&c.*Iſay,1.3.So man ſhould endeauour to know his creator and maker,and to be obedient to him. 4.mans obedience toward his creator.

5 As God commanded light to ſhine out of darkeneſſe,ſo we ſhould pray to God to illuminate our mindes with the knowledge of Chriſt.2.Cor.4.6. 5.God illumineth the ſoule.

6 All things which God created were good,ſo we ſhould delight in doing of good,& *ouercome euill with goodneſſe.*Rom.12.21. 6.to delight in good things.

CHAP. II.

The Analyſis, or Methode.

THis ſecond chapter containeth an *inſtitution* of ſomewhat not ordained before,and a *repetition* of things done before.

The *inſtitution* is of the Sabbath, the ſanctification thereof,v.3. the reaſon of the ſanctifying,Gods reſt,v.2.

The *repetition* is generall of the creation of the whole world,and the things therein contained.v.4,5.Particular in the deſcription of paradiſe,and the rehearſall of things concerning Adam.

Paradiſe is deſcribed by the ſituation of the place.v.8.by the materiall parts thereof,the pleaſant trees.v.9.the riuer deuided into foure heads.from verſe 9. to verſe 15.

Foure things are rehearſed concerning man: 1. his vocation to keepe the garden.v.15. the prohibition to eate of the tree of knowledge,&c.with a permiſſion to eate of the reſt. v.16,17. 3. The nomination of the creatures:their bringing to Adam.v.19.his naming of them.v.20. 4. The creation of woman:where we haue 1.the *conſultation* of God.v.18. 2 The *conformation*,or maner of the womãs making.v.21.22. 3. The approbation of Adam, v.23.The *benediction* of marriage interſerted by Moſes.v.24.

The geneſis or grammaticall ſenſe.

v. 1. All the hoſt of them.b.g.T.p.κοσμὸς,the ornament of them.ſ. H. ornatus, ornament.H. heb.tſebaim.armies.hoſt. S. H.

v. 2. ſeauenth day.b.g.T.p.H.ἕκτη,ſixt day.ſ.ſhebigni.ſeauenth:heb. S.c.

v. 3. reſted from the workes,which God ordained to be made.b.created and made.g.which he created to be made.H.which he had made. ἐκόπασεν.S.from doing the worke, which he had created.T.which he created in making.P.heb.that is,God created the matter firſt,then out of that matter made his workes. S.c. differ. vet.

v. 4. Theſe are the generations.B.G.T.P.heb.βίβλος,booke of generation.S.H. S.H.ad.

v. 6. but a miſt went vp.B.G.but a fountaine. πηγὴ, aſcended. S.H.and a miſt,&c.P.heb. veedh:which ſignifieth a miſt,and a cloud went vp: Ch. or a miſt went vp.T. he ioyneth it with the other verſe,and maketh this to be the ſenſe, that there was yet neither raine nor vapour to water the earth. S.H.

v.7. made

neede no creation, beeing but the abſence of light, as nakednes is the want of cloathing, ſilence the ceaſing of a ſound. *Ibid.*

4. *Obiect.* If the ſpirit mooued vpon the waters, then were they the habitacle or manſion of the ſpirit. *Anſ.* The ſunne is carried aboue the earth, yet is not the earth the habitation thereof: and the ſpirit did ſo mooue vpon the waters, as the workeman ouer the worke which he intendeth to make. Aug. *ibid.* c. 5.

5. *Obiect.* But who made the waters, whereupon the ſpirit mooued? *Anſ.* It is comprehended vnder the name of the earth, which was couered with the waters, made at the firſt, as an vnformed lumpe or matter, whereout other creatures were made. Aug. c. 7.

6. *Obiect.* God ſaw that the light was good, it ſhould ſeeme he knew it not before. *Anſ.* It followeth not, that becauſe God approoueth the light beeing made, he knew it not before. Chriſt wondred at the Centurions faith, which he himſelfe had wrought. God ſaw it before in his intention, and now approoueth it brought forth in action.

7. *Obiect.* How could there be light, or the diſtinction of daies and nights, before the ſunne was made, Celſ. lib. 6. Orig. and ſo obiect the Manichees. *Anſ.* Auguſtine anſwereth, that there was a diuiſion of the day and night before the ſunne, but a more exact diuiſion afterward. de geneſ. cont. Manich. c. 15. Ambroſe ſaith, the light of the day is one thing, the light of the ſunne another: as we ſee by experience that there is a light before the ſunne riſe, and after he is ſet. lib. 4. Hexemer. c. 3. But we doe againe ſay, that God is not tied to the creature, as though he could not make light without the ſunne: he that made the ſunne, was able to make light before and without the ſunne: ſee more hereof, in the Theologicall explanation vpon v. 3. I will now touch ſome of the Papiſts obiections.

8. Sacraments doe not conferre grace.

8. *Obiect.* 8. Bellarmine by the mooning of the ſpirit vpon the waters, inforceth, that the Sacrament of baptiſme conferreth grace, as thoſe waters concurred to the making of naturall things, ſo the water of baptiſme toward ſpirituall regeneration. lib. 2. de ſacram. c. 4. *Anſ.* This collection maketh againſt his opinion: for like as the waters were dead without the ſpirit, ſo we ſay that it is the ſpirit in baptiſme, and not the element that doth regenerate vs.

9. Not lawfull to make the image of God.

9. *Obiect.* Man is the image of God, but it is lawfull to make the image of the image of God: *ergo* to make the image of God, lib. 2. de imaginib. ſanct. c. 8. *Anſ.* Man is made according to Gods image in his ſoule, not in his bodie: that therefore in man, wherein he is like vnto God is ſpirituall and inuiſible, and therefore cannot be by a viſible image deciphered.

10. Man created immortall.

10. *Obiect.* Becauſe the Lord ſaid to man, *encreaſe and multiplie*, Bellarmine collecteth, that man was created of a mortall and corruptible nature, yet ſhould he haue beene preſerued by a ſupernaturall grace, if he had not ſinned. lib. de grat. primi hom. c. 9. *Anſ.* 1. His collection is weake, for man ſhould haue encreaſed in the ſtate of innocencie, where no corruption was, and Marie was increaſed with her holy ſonne Chriſt, whoſe fleſh ſaw no corruption. Act. 2. 27. 2. Neither needed Adam to haue had any ſupernaturall gift beſide his creation to haue beene preſerued from death, if he had not ſinned: for death entred onely by ſinne. Rom. 5. 12.

11. Againſt the Anabaptiſts.

v. 26. *Let them rule ouer the fiſh of the Sea, &c.* Hence the Anabaptiſts would prooue their confuſed communitie and free vſe of all creatures: becauſe God giueth vnto Adam and all his poſteritie, rule and dominion ouer them. But it is a groſſe collection: for the gift muſt be vſed according to the minde of the giuer: now the Lord, who firſt gaue this libertie vnto man, hath alſo ſet an order, appointed Magiſtrates, forbidden to ſteale: that euery man ſhould content himſelfe with his owne portion, and not vſurpe vpon an others right. *Muſcul.*

6. The reparatiue, places of exhortation and comfort.

1. The great wiſdome of God in the creation.

1. The great wiſdome of God appeareth in the creation of the world, as the Prophet noteth, Pſal. 104. 24. *In wiſdome haſt thou made them all, &c.* for all things were ordained

of

God in excellent order, and disposed with great wisedome.

2 The great bountie of God appeareth toward man, for whose cause he hath made all these things, which the eie beholdeth: that we againe should magnifie the mercies of God toward vs: thus the Prophet exhorteth: Psal. 8. 3 *When I behold the heauens, &c. what is man say I then, that thou art so mindefull of him.* 2. the great bountie of God.

3 Seeing man was created after the image of God in righteousnesse and holinesse, and since by his transgression he hath lost this image, Eccles. 7. 31. *God hath made man righteous but they haue sought many inuentions*, we should labour to repaire this image; and *to be renued in the spirit of our minder, to put on the new man, which after God is created in righteousnesse and holinesse.* Ephes. 4. 24. 3. Gods image must be repaired

4 As God hath giuen vnto man rule ouer the creatures. v. 28. as the Prophet saith, *The oxe knoweth his owner, &c.* Isay, 1. 3. So man should endeauour to know his creator and maker, and to be obedient to him. 4. mans obedience toward his creator.

5 As God commanded light to shine out of darkenesse, so we should pray to God to illuminate our mindes with the knowledge of Christ. 2. Cor. 4. 6. 5. God illumineth the soule.

6 All things which God created were good, so we should delight in doing of good, & *ouercome euill with goodnesse.* Rom. 12. 21. 6. to delight in good things.

CHAP. II.

The Analysis, or Methode.

THis second chapter containeth an *institution* of somewhat not ordained before, and a *repetition* of things done before.

The *institution* is of the Sabbath, the sanctification thereof, v. 3. the reason of the sanctifying, Gods rest, v. 2.

The *repetition* is generall of the creation of the whole world, and the things therein contained. v. 4, 5. Particular in the description of paradise, and the rehearsall of things concerning Adam.

Paradise is described by the situation of the place. v. 8. by the materiall parts thereof, the pleasant trees. v. 9. the riuer deuided into foure heads. from verse 9. to verse 15.

Foure things are rehearsed concerning man: 1. his vocation to keepe the garden. v. 15. the prohibition to eate of the tree of knowledge, &c. with a permission to eate of the rest. v. 16, 17. 3. The nomination of the creatures: their bringing to Adam. v. 19. his naming of them. v. 20. 4. The creation of woman: where we haue 1. the *consultation* of God. v. 18. 2 The *conformation*, or manet of the womãs making. v. 21. 22. 3. The approbation of Adam, v. 23. The *benediction* of marriage interserted by Moses. v. 24.

The genesis or grammaticall sense.

v. 1. All the host of them. b. g. T. p. κοσμὸς, *the ornament of them. s. H. ornatus, ornament. H. heb. tsebaim. armies. host.* S. H.

v. 2. seauenth day. b. g. T. p. H. ἕκτῃ, *sixt day. s. shebigni seauenth. heb.* S. c.

v. 3. rested from the workes, which God ordained to be made. b. created and made. g. which he created to be made. H. which he had made. ἀπὸ πάντων. *S. from doing the worke, which he had created. T. which he created in making. P. heb. that is, God created the matter first, then out of that matter made his workes.* S. c. differ. vet.

v. 4. These are the generations. B. G. T. P. heb. βίβλος, *booke of generation. S. H.* S. H. ad.

v. 6. but a mist went vp. B. G. but a fountaine. עלה, *ascended. S. H. and a mist, &c. P. heb. veedh which signifieth a mist, and a cloud went vp: Ch. or a mist went vp. T. he ioyneth it with the other verse, and maketh this to be the sense, that there was yet neither raine nor vapour to water the earth.* S. H.

v. 7. made

ſ.h. *div.accep.* *Ch.c.* *h.c.app.ſ.pr.* *ſ.c.* *h.ſ.e.* *ſ.c.*

v.7. made man of the duſt of the ground. *G.* duſt of the ground. *B.T.* heb. taking duſt out of the ground. *S.* formed him of the ſlime, de limo, of the earth. *H.* heb. gnaphar duſt. breathed into his noſtrills. *B.T.* into his face. *G.S.H.P.* heb. aph, a face, a noſe: the man was a ſpeaking ſpirit. *C.* a liuing ſoule. *cet.*

9. good to eate. *G.T.S.P.H.* tobh. good, pleaſant to eate. *B.H.*

10. out of the place of pleaſure. *H.C.* out of Eden. *ceter.*

11. into foure heads. *B.G.H.T.* foure beginnings. ἀρχὰς. *S.T.* raſhim, heads.

12. there is bdellium. *B.G.T.P.H.* ἀνθρᾰξ. a carbuncle.

Onix ſtone. *b.B.G.H.P.* ſardonix ſtone. *T.* πράσινος, a green ſtone. *S.* the onix is of a naile colour, the ſarda of a fleſh colour, the ſardonix of a mixt colour of both. *H.* ſoham, an onix ſtone.

S.h.c.

13. The land of Ethiopia. *S.H.P.* of Cuſh. *G.B.T.P.* heb. Cuſh. which is taken as well for Arabia as Ethiopia.

14. Tigris. *S.H.* Hidekel. *B.G.T.P.* heb. taken for part of Tigris.

Euphrates. *ſ.H.T.b.* perah. *g.p.T.* heb. perath. which is Euphrates.

S.h.c.

15. put him into the garden of Eden. *b.g.T.p.* in παραδείσῳ, in the paradiſe of pleaſure. *ſ.H.* heb. gan, a garden, gneeden ſignifieth delight, but paradiſe is derined from pardes, which ſignifieth an orchard.

ſ. ad h. c.

16. thou ſhalt freely eate. *T.g.* in eating eate. *b.* heb. eate thou, *H.* thou ſhalt eate meate. *ſ.*

differ. vert.

18. an helper like him. *b.h.* meete for him. *T. G.* καθ' αὐτὸν, according to him. heb. as before him: Cenegdo. *v.20.* ἴσῳ, like to him. *ſ.*

diff. vet.

23. ſhee ſhall be called ישה woman. *ſ.* virago, a mannes. *h.T.* a woman or mannes. *b.g.* he. iſh. a man. iſhah. a woman: viriſſa, a vireſſe. *P.*

h.C.c. *app.pro prop.*

v.8. the Lord planted a garden eaſtward in Eden. *b.g.T.ſ.p.* the Lord planted a paradiſe of pleaſure from the beginning. *H.C.* micchedem, from the Eaſt.

S.plur.for ſingul.

v.17. thou ſhalt eate, &c. thou ſhalt die. *b.g.T.h.p.* φαγητε, eate ye, ἀποθανεῖσθε, ye ſhall die. *ſ.* in the plurall.

ſ.c.

v.21. an heauie or deepe ſleepe. *b.g.* ſoporem, a ſound ſleepe. *T.h.p.* ἔκστασιν. an extaſis, which is of the minde rather then of the bodie. *ſ.* tardemah, of radham: a ſound ſleepe. heb.

S.h.ſenſe.

v.24. they ſhall be one fleſh. *b.g.T.* heb. they two ſhall be one fleſh. *ſ.H.* which reading becauſe it keepeth the ſenſe is approoued in the Goſpel, Matth. 19.5.

v.24. ſhall leaue her father and mothers bed. *Ch.* ſhall leaue father and mother. *cat.*

The Exegeſis or theologicall explication.

Queſt.1. how god is ſaid to haue reſted.

1 *God reſted from all his worke.* 1. Neither as beeing wearie in working, but reſting is here taken onely for ceaſing, or leauing to worke. 2. Neither did he reſt from his workes, to receiue any vſe thereof or benefit to himſelfe: but the wiſeman ſheweth how God taketh delight in his workes: Prou.8.31. *I tooke my ſolace in the compaſſe of the earth, and my delight is in the children of men:* he made all things for mans vſe, and man for his owne glorie: not that by man there is any new acceſſion of glorie to God, which he had not: for infinite was the glory of the bleſſed Trinitie before the world was. Ioh.17.5. but by mã gods glorie in the world is manifeſted, not to Gods benefit, but to his owne euerlaſting reward. 3. Neither is God ſaid ſimply to reſt, but onely from the workes of the creation: by his prouidence he worketh ſtill in the preſeruation of thoſe things which he hath made. Iohn, 5.17. *My father worketh hitherto, and I worke.*

Queſt.2. how the Lord is ſaid to haue made an end of his worke vpon the ſeauenth day.

v.2. In the ſeauenth day God finiſhed his worke, &c. 1. Not that God made any of his workes vpon the ſeauenth day, as Hierome vrgeth this place againſt the Iewes: tradition. in Geneſ. 2. neither is it ſo ſaid becauſe God in the laſt point of the ſixt day finiſhed his worke, which therefore is counted of the ſeauenth: as the Hebrewes. 3. Neither need we with the Septuagint to read ſixt for ſeauenth; which were a corrupting of the text. 4. Nor yet with ſome Hebrewes to vnderſtand the creation of the ſeauenth day: for God had alreadie appointed the daies to follow in order: and the daies are not properly ſaid to be created, but the workes made therein. 5. Neither yet doe we approoue the conceit of

Abon

Aben Ezra, who saith that the ende or absolution of a worke is no worke. 6. But without any more controuersie, the meaning is no more but this, that God had now alreadie vpon the seauenth day finished his worke: the finishing was done before, but now the Lord beheld it as complete and perfect. *Mercer. Iun.*

v. 3. *Which he created, to be made*] 1. This is neither to be referred to the eternall purpose of God to create those things, which after were made, as *Rupertus lib. 2. de Trinitat. c.* 18. for Gods decree and purpose to create the world, is of like eternitie to himselfe: but the creation had a beginning. 2. Neither by these wordes [*to be made*] is signified the power of generation giuen to the creature, to make like to it selfe: for from this worke Gods prouidence ceaseth not still. 3. Neither is insinuated thereby the end to the which, and order wherein euery thing was made: as Caietanus: for this was done in the creation, that beside it there neede no newe making. 4. But either it is a phrase of the hebrewes, who for more certaintie and emphasis of speech, doe vse to double the word: as v. 16. *in eating thou shalt eate.* v. 17. *in dying thou shalt die*: that is, shalt freely eate, and surely die: so God created in making: that is, powerfully and wonderfully made. *Mercer.* or the words are inuerted, and may be placed thus, in setting, *making*, before *created*, as Tremellius and R. Isaac: he rested from *making* the worke which he had *created*. 5. Or if we make any difference, the creation was in the beginning of heauen and earth, as the matter and substance, the making was of the forming of the creatures on the sixe daies out of that substance before by God created and prepared. *Muscul.* 6. But most ridiculous and blasphemous is that fable of some Hebrewes, that this worke which God created to make, and made not, were the Faunes and Satyres, which God made in the euening vpon the sixt day, and beeing short of time, could not finish them. *ex Muscul.*

Quest. 3. The meaning of these words, v. 3. which he created to be made.

v. 3. *God blessed the seauenth day, and sanctified it.*] Here we haue the institution of the Sabbath, which afterward was reuiued by the promulgation of the morall law. We refuse therefore the erronious opinion of *Tostatus* and *Pererius*, two Popish writers, who do think that this sanctifying of the Sabbath, is here mentioned by way anticipation, beeing not instituted till the time of Moses: for euery day to man in the state of innocencie should haue beene a Sabbath, neither was there any positiue precept giuen to Adam in Paradise, but onely that of not eating the forbidden fruit. *Perer. in Genes. lib. 1. p.* 223. But in thus affirming they are grossely deceiued. 1. Man had now transgressed, before the Sabbath was instituted, as afterward shall beprooued, and therefore they doe out of time vrge the state of mans innocencie. 2. If man had continued in that state, seeing he was appointed to keepe the garden, and not to liue idely, no not in Paradise, it is most like, that euen then he should haue kept the Sabbath, as a rest and intermission euen from such labour, as became that place, and as a symbole vnto him of a further perfection to be attained vnto. 3. That the Sabbath was instituted now, the creation finished, it may appeare by the fourth commandement, Exod. 20. 11. where this reason of the law is giuen: *For in sixe daies the Lord made heauen and earth, &c.* 4. It is also euident, that the Sabbath was kept by godly tradition, before the morall law was giuen: as Exod. 16. 23. *To morrow is the rest of the holy Sabbath to the Lord.* 5. Thus the fathers ground the institution of the Sabbath vpon Gods example in this place: as Hierome *trad. in* 2. *Gen.* Augustine Psal. 80. and Origen thus answereth Celsus, *lib.* 6. obiecting, if God were wearie, that he needed to rest. *God rested* (saith he) *vt nos ab operibus quiescentes, &c. that we resting from our workes should celebrate that day.*

Quest. 4. The Sabbath instituted of God after the creation. Tostatus de.

Pererius decciued.

v. 4. *These are the generations, &c.* 1. This word, *generations*, is not here to be taken actiuely, as some of the Hebrewes, for those things, which the heauen and earth brought forth of themselues, but passiuely, for the beginning and originall of the heauens and earth. 2. The Masorites note that this word *toldoth*, which signifieth generations, is twice onely found fully written, with *vau* in the beginning, in this place, after the world was finished, and in the generation of Phares in the ende of Ruth: and they yeeld this reason thereof, because this generation in the perfection of the world was complete, and that other, whereof Messiah should come, but all other generations are imperfect, and therefore they are defectiue in letters: but these obseruations are curious. *ex Mercer.*

Quest. 5. Of the generations of the heauen and earth how to be vnderstood.

Hebrewes curious obseruations

v. 4. *In the day that the Lord God.* 1. This is the first place of Scripture where the Lord is called by his name *Iehovah.* 2. The reason whereof the Hebrewes make to be this: that

Quest. 6. Of the name of God Iehouah.

as *Elohim* is a name of power and iuſtice, given vnto God in the creation: ſo now *Iehouah* a name of mercie, is attributed vnto God, the whole worke beeing finiſhed, becauſe therein his mercie appeared: or rather now after God had made his worke full and complete, he is alſo ſet forth in his full and complete titles. *Iun.* 3. The Hebrewes very ſuperſtitiouſly forbeare the reading or naming of this word *Iehouah*, and vſe in ſtead thereof *Adonai*: which word we confeſſe is ſoberly to be vſed, and that it conueniently can not be pronounced, becauſe it borroweth all the prickes from *Adonai*: and we condemne alſo the heathens profanation of this name, who deriue from them, the oblique caſes of *Iuppiter*, *Iouis*, *Ioui*. 4. This name *Iehouah*, ſome would haue to expreſſe the Trinitie; becauſe it conſiſteth of three kind of letters, ſome by *He* double vnderſtād the two natures of Chriſt, but this is too curious. Is is deriued of *haiah*, which ſignifieth Gods beeing and eſſence: and therefore he is called *Iehouah*, as by whome man and all things els haue their beeing. *ex Mercer.*

Queſt.7. The world made in ſixe daies, and not all at once.

v. 4. *In the day that the Lord made the earth and the heauens*] From this place Auguſtine would gather, that all the world was made in one day, and that Moſes doth deuide the creation into ſixe daies worke, that it might be the better vnderſtood of the ſimpler ſort. *l. 4. de geneſ. ad lit. c. 21.* the ſame was the opinion of Philo Iudæus, Procopius, and Caietanus a popiſh writer.

But this opinion can not ſtand. 1. It is contrarie to the Scripture; Exod. 21. 11. *For in ſixe daies God made heauen and earth.* And Moſes writing the ſtorie of the ſtorie of the creation, muſt be taken plainly as he writeth. For if the world was made at once, how can it be true, that it was made in ſixe daies? 2. Auguſtine other-where holdeth the contrarie, that the world was not made in one day, but in order, and he giueth this reaſon, becauſe if the creatures had beene made together, *non haberent ſenſum, infirmitatis, &c.* they ſhould not haue the like ſenſe of their infirmitie, as now they haue, one ſeeing an other made before them. queſt. 106. *ex vet. teſtam.* Ambroſe giueth the like reaſon: *ne increata crederentur*, the creatures were not made at once, leaſt they might be thought not to haue been made. *lib. 1. Hexem. c. 6.* 3. Whereas Moſes here ſaith, *in the day*: we will not anſwer with Gregorie, that it is ſo ſaid, becauſe the matter or ſubſtance of the creatures was created at once in the beginning, Gen. 1. 1. though they created their forme and perfection afterward. *lib. 32. moral. c. 10.* this alſo is Iunius opinion in his laſt edition: for as yet the day was not created, nor the light, when the heauen and earth were made in the beginning: and Moſes here directly ſpeaketh of the plants and hearbs, that were not made before the third day. I allow rather Tremellius iudgement in the firſt edition, who trāſlateth, for *in the day, beiom: in the time*: a part beeing taken for the whole: as afterward verſ. 17. *in the day, thou eateſt thereof*, (that is, in the time, whenſoeuer thou ſhalt eate thereof,) *thou ſhalt die the death*: ſo alſo Mercerus.

Queſt.8. Of the miſt that went vp from the earth.

v. 6. *But a myſt went vp*] becauſe the Latine text readeth a *fountaine*, Auguſtine beeing vnskilfull of the originall, much buſieth himſelfe about this matter, ſometime thinking, that one fountaine is here taken for many, whereby the earth was ouerflowne: otherwhile that ſome great riuer, as Nylus, might water the earth. *lib. 5. de geneſ. ad lit. c. 9.* Others taking that to be impoſſible, doe onely vnderſtand Paradiſe to haue beene watered with this fountaine, as *Albinus*; contrarie to the text, which ſaith, *it watered all the earth*: yea to make this matter more doubtfull, the interlinearie gloſſe ſaith, that there fell no raine before the flood, but that all the earth was watered with the fountaines and ſprings of the earth. Wherefore to cleare theſe doubts, we are to reſort to the originall word, *gnedh*, which ſignifieth a vapour, or a myſt: and let it here be noted, that Pererius a Ieſuit writing vpon Geneſis in this place forſaketh the vulgar latin text, and cleaueth to the Originall.

The falſe vulgar text refuſed of the Papiſts.

It beeing then agreed, that we are to read, not a *fountaine*, as Hieromes tranſlation hath and the Septuagint, but a myſt or vapour, yet there remaineth an other doubt: for ſome read affirmatiuely, but a *vapour aſcended*, as all the interpreters, but Tremellius, who vnderſtandeth it negatiuely, ioyning it thus with the former verſe, *there was not a man to till the ground, or any vapour had aſcended, &c.* and ſo he would haue the negatiue *ain*, not vſed before, to be ſupplied here. This I take to be the beſt reading, both for that it is moſt agreeable to the text, which ſheweth that God created the plants without any naturall helpe either of raine or myſts, or artificiall of mans labour: that neither raine had yet deſ-

cended,

cended, nor vapours ascended. As also because the manner of Scripture phrase will beare it: as Exod. 20. 4. *Thou shalt not make to thee any grauen image, or any similitude, &c.* where thoroughout the whole verse the negatiue particle *lo, not,* must be supplied, which is but once in the beginning of the verse expressed.

This interpretation we preferre before either that of the Hebrewes: 1. who referre this verse to that which followeth, and ioyne it not with that, which goeth before, but make this sense: that as yet there were no plants or hearbs that appeared aboue the earth, but lay yet hid till God sent raine, whereby the earth was prepared for the creation of man, and the plants watered: so *R. Sel.* But this is a vaine conceit: for vpon the third day trees were made, which appeared aboue the earth: and the earth hauing beene so lately couered with the waters, was yet moist enough. 2. Either that of Eugubinus, who saith it rained the second day, and then the plants were brought forth the third: for vpon the second day the waters were gathered together from couering the earth, so that no raine was then needefull. 3. Mercerus distinguisheth the times: the 5. verse he vnderstandeth of the first growing of the plants in the creation, which was done without raine or dewe: but the 6. verse he referreth to that ordinarie course, which God appointed afterward, by dewes and raines to refresh the earth. 4. Musculus will haue the 6. verse, of the ascending of vapours, to be vnderstood of the very time of creation: that God vsed those helps of nature, but this were to tie God vnto meanes: wherefore I take it with *Iunius* to be an explanation of the former verse: that it had neither yet rained, nor any mist had ascended, when God onely by his word caused the plants to grow out of the earth: this is the exposition of *R. Saadin*, which *Kinchi* preferreth before all the rest.

v. 8. *The Lord planted a garden eastward in Eden, &c.* Hierome readeth for eastward, *à principio*, from the beginning, whereas the word is *kedem*, the east, translated by the Septuagint ἀνατολὰς: so that Hieromes conceit that God made Paradise before the heauen and earth, *tradit. in* 2. *gen.* is grounded vpon the false interpretation of this place: and how could Paradise which was vpon the earth be planted, before the earth was founded. 2. Their conceit is remooued, that imagine Paradise to be no terrene or corporall place, but to be spiritually vnderstood: as Philo, *lib. de mund opific.* and Origen, whome Epiphanius confuteth by this reason, that where there are true riuers, as Euphrates, which is confessed of all to be one of the riuers of Paradise, where were also very trees and plants, there Paradise must be a terrestriall place. *epist. ad Ioann. Hierosol.* 3. Neither can the whole earth be taken for Paradise, as some haue thought, because it is said here to be planted in Eden, which was the name of a speciall countrie. Esech. 27. 23. Harah, Canneh, Eden are ioyned together.

Quest. 9. Whether Paradise were terrestriall.

Likewise for the situation of paradise: 1. it was neither in a remote place beyond the Ocean, which opinion is attributed to Ephrem. 2. nor a place higher then all the earth, Damasc. lib. 2. de fid. orthodox. c. 11. 3. nor next vnto heauen, as Rupertus, de trinitat. c. 37. 4. nor reaching vp to the moone, as some other haue imagined. 5. nor in the aire, though not so high as the moone, as Alexander, Hales, and Tostatus. 6. nor vnder the Equinoctiall. Bonavent. in 2. senten. c. 17. for these riuers, Tigris, and Euphrates, which flowed out of Paradise, and the countrey Eden, where Paradise was, came not neere the Equinoctiall: and they are knowne to be in Asia, not in any remote and vnknowne countrey, in earth, not in the aire, or next to the moone. All these are ridiculous and childish fansies, and neede no long confutation.

Quest. 10. where Paradise was situate.

v. 9. *The tree of life, &c.* 1. This was a visible tree, planted in the midst of Paradise, in a visible place, not spiritually or allegorically to be vnderstood, as Origen thinketh. 2. neither is it called the tree of life, because it was able to giue immortalitie, and to preserue from death for euer, as Tostatus quest. 175. in 13. Genes. 3. or onely because it was able to preserue man from death, till such time, as he should be translated to immortalitie, as Scotus in 2. lib. sent. dist. 19. qu. 1. and Thomas, with others. 4. neither neede it be disputed, whether the tree of life had this power to preserue from death, by a supernaturall gift, as Bonaventure: or by a naturall faculties, as Hugo, Thomas, Pererius vpon this place. 5. For it is euident, that this tree had no power to giue immortalitie at all, by the tast of the fruit thereof: 1. because that no corruptible foode can make the bodie incorruptible: but the fruit of this tree could not nourish nature without corruption and alteration, and without

Quest. 11. Of the tree of life.

The tree of life did not giue immortalitie.

nourishment it could not giue life to the bodie. 2. Againe, man had by his creation power giuen him not to die, if he had not sinned: wherefore immortalitie was the gift of his creation, not the effect of the eating of the tree. 3. And if it could haue giuen immortalitie, it must haue had a power to preserue from sinne: for by sinning, man became mortall: so that if it could not defend him from sinne, it was no more the tree of life in regard of the effect, then any other tree of the garden: for if he had not sinned, he should not haue died, what fruit soeuer he had eaten of, that onely tree of knowledge of good and euill excepted.

Tree of life not effectiuely so called, but significatiuely.

6 Then our opinion is this, that it was called the tree of life, not so much for the operation (though we confesse it might giue strength and vertue also to the bodie: *Mercer.*) but cheifly for the signification, because it was both a signe of life receiued from God, and a symbole of Christ, who is our true life: and herein we approoue rather the opinion of Augustine, Eugubinus in Cosmopeia, who thinketh it was called the tree of life, not *effectiue*, but *significatiue*, not *effectiuely*, but *significatiuely*, as a signe of true immortalitie, which he should receiue of God, if he continue in obedience: first it is the tree of life, as the other was of knowledge of good and euill, which was not so called because it gaue knowledge, but was a seale vnto them of their miserable knowledge, which they should get by experience in their transgression, Magister, lib. 2. distinct. 17. therefore the tree of life must be so called because it was a seale & pledge of life: secondly, thus the scripture significatiuely and simbolically expoundeth the tree of life: Prou. 3. 18 *Wisdome* (which is Christ) *is a tree of life.* Reuel. 2. 7. *To him that ouercommeth will I giue to eate of the tree of life:* see more of this, Synops. 17. cont. err. 5.

Quest. 12. Of the tree of knowledge of good and euill.

v. 9. *The tree of knowledge of good and euill.* First we affirme, that this was a visible materiall tree, not spiritually to be interpreted, as some haue thought, because Eua was tempted with a visible obiect, it was pleasant to the eies. Gen. 3. 6. Secondly, we hold it a curious matter, to search what kind of tree it was. 1. whether a vine tree, as some thinke, because of the institution of the sacrament, where wine is vsed: which is a signe of Christs blood, not a remembrance of mans transgression. 2. or a figge tree, as Theodoret qu. 28. in Gen. because they made them aprons of figtree leaues: whereas they had cause rather to abhor that tree of all other, and therefore not to vse the leaues. 3. or whether any tree rather then a figge tree, as Tostatus qu. 164. in 13. gen. 4. or an apple tree, because it is said, Cant. 8. 6. *I raised thee vnder an apple tree, &c.* which wordes haue an allegoricall sense. None of these can certenly be affirmed, the Scripture hauing not expressed it.

What kind of tree it was.

Thirdly, it was called the tree of knowledge of good and euill: 1. neither because it endued them with reason and vnderstanding, as some of the Hebrewes: and Onkelos translateth, *of whose fruit they which eate shall know good and euill:* for being created according to Gods image, they were made reasonable soules. 2. neither because it gaue them indeede, sharpnes of wit, as Iosephus, 1. lib. antiquitat. for God then would not haue forbidden man the vse of it, being for his good. 3. neither, as *Rambam*, because before onely by a naturall instinct, as other creatures, they were led: for then, as *R. Moses* well noteth, they should haue gained and not lost, by eating of the tree of the knowledge of good and euill. 4. neither was it so called, because of the lying and enticing words of Satan, that promised they should be as Gods, knowing good and euill: as Tostatus, Perer. ius vpon this place: for it was thus called before the tentation, Gen. 2. 9. 17. and God forbiddeth them to eate of it vnder that name: so that it is most like to haue beene so called by God himselfe. 5. We thinke rather it was so called of the euent, because by transgressing of Gods commandement, in eating of the forbidden fruit, they had an experimentall knowledge, (a speculatiue knowledge of good and euill, they had before, as the rich man hath of pouertie) what good they had lost, and what euill they were fallen into: and this is the sentence of most of the fathers. Neither doth that place hinder this interpretation, Gen. 3. 22. because the Lord saith, *man is become as one of vs to know good and euill:* that seeing man in knowledge was now become like vnto God, (and this experimentall knowledge is not in God) therefore it can not be so taken: for here the Lord speaketh (ironically) not that man was now become like indeede in knowledge to God, (for it is not to be thought, that mans knowledge was encreased by his sinne, and if it were so, Sathan had not lied, in promising them to be like vnto God) but the Lord derideth mans follie, that was brought into such a foo-

Why it was so called.

lish

lish conceit by breaking the commandement, to be made like to God. 6. This tree of knowledge of good and euill may be also mistically vnderstood of that perfect and absolute knowledge, which God hath reserued to himself: the which they are forbidden to search after, but to content themselues with that gift and portion of knowledge, which God had alreadie aboundantly giuen vnto them. Mercer. in Gen. 2. v. 16.

Quest. 13. Of the riuer of Paradise.

v. 10. *Out of Eden went a riuer, &c.* and from thence it was deuided into foure heads. 1. These fowre heads had not their beginning in Paradise, as some haue thought: but the riuer out of the which these fowre heads or branches issued forth, came out of Eden, and is found to haue his head or fountaine in the mountaines of Armenia the great: there this riuer Euphrates, is called *Pac Perath*, the flowing out of Euphrates. *Iun.* 2. Neither was this riuer deuided into fowre heads in Eden before it came to Paradise, which seemeth to be the opinion of Eugubinus: for from thence, that is, when it had passed through the garden, it parteth into fowre streames. 3. Neither doe I thinke, that the two great riuers Tigris and Euphrates, doe first runne together through Paradise, & then deuide themselues into fowre brookes, as Mercerus thinketh: for this is but one riuer, that came out of Eden to water the garden: and beside the riuers Tigris and Euphrates touch not together, till they come to the towne Massica not farre from Babylon, and then they part againe, and one streame runneth along by Seleucia, an other by Babylon. Calvin. ex P. in. lib. 6. c. 26. but Paradise is supposed to haue beene situate more eastward then Babylon. 4. Neither can I subscribe to their sentence, that make Physon and Gihon, to be the two doores or passages, whereby the riuer Tigris entreth into the sea: for they are too remote from Paradise, and therefore serue not fitly for the description of the riuer of Paradise. 5. Nor yet can we properly make these foure heads, to be the two riuers Euphrates and Tigris, before they enter into Paradise, and the two streames, whereinto they are parted againe beneath Paradise: which is the opinion of Calvin, and Iunius edition 1. which els where I haue approoued as most probable. But these reasons make against it. 1. we must haue but one riuer that commeth out of Eden into Paradise, not two. 2. These two riuers ioyning together, and parting againe, are still not fowre but two streames. 3. The text saith, that *from thence*, that is, as the riuer runneth out of Paradise, it is deuided into fowre heads: we must then seeke for these fowre heads, at the comming forth, not at the entring. 6. *Tostatus* thinketh, that this riuer made a great lake, after it passed Paradise, and from thence branched forth into fowre streames: but then not the riuer, but the lake should be deuided. 7. Barcephas hath this conceit, that this riuer ranne vnder the Ocean, and so brake forth in diuers places of the earth, *lib. de Paradis.* but Moses description is against him: who maketh this riuer immediatly to deuide it selfe from Paradise, and sheweth what countries euery one of them compasseth. 8. Wherefore I thinke it more probable, that this riuer which runneth through Paradise, is the riuer Euphrates, which afterward streameth into fowre riuers, as they are here described by Moses. Of this opinion is Iosephus, who best knew the situation of those countries, as he is cited by Ambrose, *Iosephus historiographus paradisum, &c. dicit rigari flumine, qui diuiditur in 4. fluvios:* Iosephus the historiographer saith, that Paradise is watered with a flood, that deuideth it selfe into fowre riuers. *epist. 42.* First then it is certaine that Euphrates that great riuer, did send forth diuers chanels and streames out of it, more then one or two, as Iunius prooueth out of *Ptolomie*, lib. 5. Geogr. c. 23. Caluin out of Arrianus, lib. 7. Secondly, it is euident, that there were such riuers so called as Moses here describeth them. For Plinie maketh mention of a riuer called Pasitigris, lib. 6. c. 27. as compounded of Phasis (which seemeth to be deriued of Phison) and Tigris: and a part of Tigris was called Diglito, Plin. lib. 6. c. 27. for *hidclito*, which was this Hiddekel. Thirdly, Iunius very learnedly sheweth which were these fowre streames issuing out of *Euphrates*: Pison is that part which runneth with Tigris about Armenia, and was corruptly called Phasitigris: the same also is Nahar malcha, Ptolomie calleth it βασιλειον, the Kings riuer: Gihon is the riuer *Naharsares*, that emptied it selfe into the Chaldean fennes: Hiddekel is that branch, which aboue Seleucia falleth into Tigris, which was corruptly called Diglito: Perath is the riuer Euphrates that ranne along by Babylon, and at the first had his proper passage into the Persian gulph, but now falleth in with Tigris.

Synops. contr. 27. quest. 3.

But whether these are those fowre heads or streames of Euphrates, it may be doubted: because the riuer *Nahar malcha*, the Kings riuer, was thought first to be cut out by Gabaris

the gouernour of that prouince, to ſtay the ſwiftnes of Euphrates, as it falled vpon Babylon: which riuer was afterward ſcoured and ditched by Traianus and Severus. It is certen then, if the current of this riuer were not naturall, but made by the induſtrie of man, and that long after Moſes time; that it can be none of theſe foure heads here deſcribed: vnleſſe we ſay with Calvin, that mans induſtrie onely here helped nature, and that Gobaris cauſed the naturall current, landed vp, to be opened and enlarged. Wherefore I hold it the beſt reſolution with Mercerus, to ſay, that ſeeing not onely the names, but the channels and currents of riuers and ſtreames may be altered and changed in time, that it can hardly now be defined, which are theſe foure ſtreames of Euphrates; it ſufficeth vs to know, that ſometime this riuer was ſo deuided by branches, where the ſituation of Paradiſe was: the particular place whereof is not now knowne.

Queſt. 14. Of the riuer Piſhon.

v. 11. *The name of one is Piſhon*] Moſt of the auncient writers, as Hierome, Ambroſe, Epiphanius, with others, did take this Piſhon for the riuer Ganges in India, which they vnderſtand here by Havilah, from whēce great ſtore of gold it brought. But this cannot be ſo: 1. Ganges hath his originall, as Strabo writeth, from the mountaine Caucaſus, lib. 15. and is found to be 70 degrees, that is, 4030 miles diſtant from Tigris and Euphrates, & therefore theſe riuers can haue no concurrence together, as theſe are deſcribed by Moſes to runne through Paradiſe. 2. Havilah is not here taken for India, but for a countrey much nearer: as Gen. 25. 18. Iſmael is ſaid to dwell from Havilah to Sur, that is toward Egypt: and Saul is ſaid to haue ſmote Amelech from Havilah, as thou runneſt to Sur. 1. Sam. 15. 7. but neither Iſmael dwelt in India, nor yet Saul purſued the Amalekites ſo farre. 3. And though India be fertile of gold, from whence it is ſuppoſed Salomon had ſuch ſtore, yet the nearer countries yeelded great plentie of gold vnto Dauid, Moab, Ammon, Amaleck. 1. Chron. 17. 11. 4. Wherefore it is moſt like, that this riuer Piſhon was a branch of the riuer Tigris, which alſo was called in a certaine place, Phaſis, as witneſſeth Curtius, lib. 5. and Paſitigris, a word compounded of Phaſis and Tigris, as Plinie ſaith, lib. 6. c. 27.

It cannot be the riuer Ganges.

Queſt. 11. Of Bdellium.

Bdellium. 1. It is neither a pretious ſtone, as the Hebrewes thinke, for it is like Moſes would haue ſo called it, becauſe he nameth the Onix ſtone in the ſame place with it. 2. neither was it a kind of Margarite or pearle, as Eugubinus and Oleaſter ſuppoſe. 3. but a kind of tree, which Plinie deſcribeth to be of a blacke colour, leafed like an oake, of the bignes of an oliue tree, bearing fruit like a wilde figge tree, growing in Bactriana. lib. 12. c. 9. Dioſcorides calleth it *bdolihon*, comming very neare the hebrew word *bedoloch*, lib. 1. 4. Neither doth that place make any thing againſt this ſenſe, Numb. 11. 7. where Manna, which was white, is ſaid to be of the colour of *bdellium*: by the which, ſome gather, *bdellium* to be pearle rather for the whitenes, then the tree called *bdellum*, which is blacke. But this doubt is eaſily remooued, for though the tree was blacke, yet did it beare a bright gumme like vnto waxe, ſomewhat whitiſh. Plin. lib. 12. 9. ſo then Manna is likened for colour not to the wood, but the gumme of the tree *bdellium*.

Queſt. 15. Of the riuer Gihon.

v. 13. *The name of the ſecond is Gihon*] 1. This cannot be Nilus a riuer of Egypt, as many haue ſuppoſed: for this riuer had not affinitie with Tigris and Euphrates, neither did euer meete with them, beeing ſo farre aſunder: for Tigris and Euphrates had their beginning in the mountaines of Armenia, Nilus from the mountaines in Ethiopia: and they run into the Perſian ſea, and Nilus into the Mediterranean. Againe, Nilus is named to be a riuer of Egypt, not of Ethiopia. 2. Where that place is obiected, Ierem. 2. 18. what haſt thou to doe in Egypt, to drinke the waters of Geon, as the Septuagint read: the hebrew hath not Geon, but Sichor, which ſignifieth blacke or troubled, as Hierome tranſlateth: which ſome take for Nilus, which was called *Melas*, blacke: ſome for an other riuer that deuided the land of promiſe from Egypt, falling into the lake Sirvon. Ioſu. 13. 3. 3. Ethiopia here is not that great countrey beyond Egypt, but an other countrey neare vnto Paleſtina, called Arabia deſerta, in hebrew Cuſh, which is a common name both to that large kingdome called Ethiopia, and to Arabia. And this may appeare, Gen. 10. 7. where the ſonnes of Chuſh are rehearſed, Seba, Chavilah, Sabreca, who all inhabited about Arabia: likewiſe Zipporah, which was a Madianitiſh woman, Exod. 2. 16. is Chuſitis, an Ethiopian, or Cuſhite, Numb. 12. 2. ſo that the Madianites about Arabia were alſo called Aethiopians or Cuſhites. 4. Neither is this Gihon, that riuer, that ranne by Ieruſalem. 1. King. 1. 33. though it beare the ſame name: for the head of that riuer was not farre from Hieruſalem, whoſe ſprings Heze-

Gihon not Nilus.

kiah

kiah ſtor ped, and turned them an other way. 5. Wherefore this Gihon compaſſing the land of Cuſh, that is, Arabia deſerta, was a part or branch of the riuer Euphrates, called *Naharſares*, with Ptolomie, Baarſaris. Iun.

The other two riuers, Chidekel and Perath, are confeſſed of all to be the riuer Tigris and Euphrates: the firſt is ſo called of his ſwiftnes, for Tigris in the Median language ſignifieth a ſhaft: the other retaineth the hebrew name: for whereas Moſes here ſaith, *hu Perath*, this is Perath, both theſe ioyned together, make Huphrates, or Euphrates: ſo called, becauſe by the inundation thereof, as Nilus, it maketh the land fruitfull, of the roote *pharah*, which ſignifieth to fructifie. Theſe two riuers taking beginning from diuers parts of the mountaine Taurus, doe runne a ſunder a great diſtance, Tigris by Niniue, Euphrates by Babylon, and then ioyning together, and parting againe doe compaſſe Meſopotamia, ſo called, becauſe it is betweene the riuers. Theſe then are the foure heads or ſtreames of Paradiſe, as hath beene ſhewed.

Queſt. 16. Of the riuers Hidekel and Perath. Tigris whence ſo called.

v. 7. *The Lord God made man of the duſt of the earth.* Firſt, it is euident that God onely made man, not the angels, they were not ſo much as preparers, or temperers of the matter, whereof man was made, as ſome haue thought: for God himſelfe ſaid, Gen. 1. 26. *Let vs make man.* 2. Man was made of the duſt, as the thinner and purer part of the earth, not of a ſlimie matter mixed of earth and water, as ſome thinke: and this is euident by this reaſon: Man was made of that element to the which he is laſt reſolued, but his bodie falleth at the laſt to duſt, Gen. 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* We denie not, but that out of duſt God might prepare a ſecond matter compounded of the elements, and thereof frame mans bodie, but it is curioſitie to inquire after that, which is not in Scripture expreſſed, or out of the ſame by ſome collection may be gathered. 3. It is alſo euident, that God made mans bodie of a more excellent conſtitution, then any creature beſide, and of a fit temper to be a conuenient inſtrument for his ſoule. 1. Mans bodie hath the preheminence in reſpect of his vpright ſtature, whereas other creatures looke downeward, whereby he ſhould be admoniſhed to looke vpward toward his creator, and to behold the heauens, as alſo thereby is ſignified the loftie dominion and command, which is giuen vnto man ouer other creatures. 2. The temperature of mans bodie is moſt excellent, whereas other creatures, by reaſon of their groſſe and cold humours doe grow ouer beaſts with haire, foules with feathers, fiſhes with ſcales. 3. The faſhion of mans bodie, and the readie vſe of his members ſurpaſſeth all other creatures: as God hath giuen vnto man his hands, whereby he worketh, and perfecteth the inuention of many profitable arts. 4. Though other creatures in the quicknes of ſome ſenſes exceede man, as the vulture in ſeeing, the dogge in ſmelling, the moule in hearing, the ſpider in feeling: and in ſtrength, many beaſts goe beyond man: yet herein is mans excellencie, that he both better diſcerneth and iudgeth of the outward ſenſe, and is endued with reaſon, whereby he ſubdueth all other creatures to his ſeruice: and ſo maketh vſe vnto himſelfe of their ſtrength, ſenſe, or what other naturall facultie they haue. Laſtly, it was fit that mans bodie ſhould be made of an earthly, not of an æthereall or celeſtiall matter, becauſe he was to liue in the earth: and for that ſuch a bodie was fitteſt to be capable of ſenſe, by the which the ſoule beeing ſent into the bodie as a naked table, might gather experience, and by experience knowledge. *Perer.*

Queſt. 17. Whereof Adam was made, and of the excellent conſtitution of his bodie.

The frame of mans bodie more excellent then of any other creatures.

1. Further, that Adam was created in a perfect age, it is without queſtion, becauſe his bodie was in the firſt inſtant apt to generation: for the Lord ſaid vnto them, *encreaſe and multiplie*, and immediatly after his tranſgreſſion Cain was begotten. Gen. 4. 1. 2. But in what age and ſtature of bodie Adam was created, it is not ſo certaine: ſome thinke, that he was made about the yeares of Chriſts age, betweene 30 and 40: but I rather approoue their collection, that thinke his bodie was in the creation, of the ſame growth and perfection, wherein thoſe long liued Patriarks were fit for generation, which was about 65 yeares, for at that age Kenan and Henoch begat children, and none vnder thoſe yeares, Gen. 5. 12. whereupon it followeth, that if Adams bodie did ſhew as it were 50 or 60 yeares in his creation, he might well be thought to be longeſt liuer of all the Patriarks: for he liued after his creation 930 yeares, to the which adde 50 yeares, all which time his bodie if it had beene borne would haue beene growing to that ſtate, wherein he was created: and ſo he ſhall exceede the age of Methuſelah, who liued but 969 yeares. 3. But that is a ridiculous conceit of Ioannes Lucidus, *lib. 1. de emendat. tempor. c. 4.* that Adam was the biggeſt

Queſt. 18. In what ſtate or age Adam was created.

Adam how the longeſt liuer of all the Patriarks.

the gouernour of that prouince, to ſtay the ſwiftnes of Euphrates, as it falled vpon Babylon: which riuer was afterward ſcoured and ditched by Traianus and Severus. It is certen then, if the current of this riuer were not naturall, but made by the induſtrie of man, and that long after Moſes time; that it can be none of theſe foure heads here deſcribed: vnleſſe we ſay with Calvin, that mans induſtrie onely here helped nature, and that Gobaris cauſed the naturall current, landed vp, to be opened and enlarged. Wherefore I hold it the beſt reſolution with Mercerus, to ſay, that ſeeing not onely the names, but the channels and currents of riuers and ſtreames may be altered and changed in time, that it can hardly now be defined, which are theſe foure ſtreames of Euphrates; it ſufficeth vs to know, that ſometime this riuer was ſo deuided by branches, where the ſituation of Paradiſe was: the particular place whereof is not now knowne.

Queſt. 14. Of the riuer Piſhon.

v. 11. *The name of one is Piſhon*] Moſt of the auncient writers, as Hierome, Ambroſe, Epiphanius, with others, did take this Piſhon for the riuer Ganges in India, which they vnderſtand here by Havilah, from whēce great ſtore of gold it brought. But this cannot be ſo: 1. Ganges hath his originall, as Strabo writeth, from the mountaine Caucaſus, lib. 15. and is found to be 70 degrees, that is, 4030 miles diſtant from Tigris and Euphrates, & therefore theſe riuers can haue no concurrence together, as theſe are deſcribed by Moſes to runne through Paradiſe. 2. Havilah is not here taken for India, but for a countrey much nearer: as Gen. 25. 18. Iſmael is ſaid to dwell from Havilah to Sur, that is toward Egypt: and Saul is ſaid to haue ſmote Amelech from Havilah, as thou runneſt to Sur. 1. Sam. 15. 7. but neither Iſmael dwelt in India, nor yet Saul purſued the Amalekites ſo farre. 3. And though India be fertile of gold, from whence it is ſuppoſed Salomon had ſuch ſtore, yet the nearer countries yeelded great plentie of gold vnto Dauid, Moab, Ammon, Amaleck. 1. Chron. 17. 11. 4. Wherefore it is moſt like, that this riuer Piſhon was a branch of the riuer Tigris, which alſo was called in a certaine place, Phaſis, as witneſſeth Curtius, lib. 5. and Paſitigris, a word compounded of Phaſis and Tigris, as Plinie ſaith, lib. 6. c. 27.

It cannot be the riuer Ganges.

Queſt. 11. Of Bdellium.

Bdellium. 1. It is neither a pretious ſtone, as the Hebrewes thinke, for it is like Moſes would haue ſo called it, becauſe he nameth the Onix ſtone in the ſame place with it. 2. neither was it a kind of Margarite or pearle, as Eugubinus and Oleaſter ſuppoſe. 3. but a kind of tree, which Plinie deſcribeth to be of a blacke colour; leafed like an oake, of the bignes of an oliue tree, bearing fruit like a wilde figge tree, growing in Bactriana. lib. 12. c. 9. Dioſcorides calleth it *bdolihon*, comming very neare the hebrew word *bedoloch*, lib. 1. 4. Neither doth that place make any thing againſt this ſenſe, Numb. 11. 7. where Manna, which was white, is ſaid to be of the colour of *bdellium*: by the which, ſome gather, *bdellium* to be pearle rather for the whitenes, then the tree called *bdellium*, which is blacke. But this doubt is eaſily remooued, for though the tree was blacke, yet did it beare a bright gumme like vnto waxe, ſomewhat whitiſh. Plin. lib. 12. 9. ſo then Manna is likened for colour not to the wood, but the gumme of the tree *bdellium*.

Queſt. 15. Of the riuer Gihon.

v. 13. *The name of the ſecond is Gihon*] 1. This cannot be Nilus a riuer of Egypt, as many haue ſuppoſed: for this riuer had not affinitie with Tigris and Euphrates, neither did euer meete with them, beeing ſo farre aſunder: for Tigris and Euphrates had their beginning in the mountaines of Armenia, Nilus from the mountaines in Ethiopia: and they run into the Perſian ſea, and Nilus into the Mediterranean. Againe, Nilus is named to be a riuer of Egypt, not of Ethiopia. 2. Where that place is obiected, Ierem. 2. 18. what haſt thou to doe in Egypt, to drinke the waters of Geon, as the Septuagint read: the hebrew hath not Geon, but Sichor, which ſignifieth blacke or troubled, as Hierome tranſlateth: which ſome take for Nilus, which was called *Melas*, blacke: ſome for an other riuer that deuided the land of promiſe from Egypt, falling into the lake Sirvon. Ioſu. 13. 3. 3. Ethiopia here is not that great countrey beyond Egypt, but an other countrey neare vnto Paleſtina, called Arabia deſerta, in hebrew Cuſh, which is a common name both to that large kingdome called Ethiopia, and to Arabia. And this may appeare, Gen. 10. 7. where the ſonnes of Chuſh are rehearſed, Seba, Chavilah, Sabreca, who all inhabited about Arabia: likewiſe Zipporah, which was a Madianitiſh woman, Exod. 2. 16. is Chuſitis, an Ethiopian, or Cuſhite, Numb. 12. 2. ſo that the Madianites about Arabia were alſo called Aethiopians or Cuſhites. 4. Neither is this Gihon, that riuer, that ranne by Ieruſalem. 1. King. 1. 33. though it beare the ſame name: for the head of that riuer was not farre from Hieruſalem, whoſe ſprings Hezekiah

Gihon not Nilus.

kiah ſtopped, and turned them an other way. 5. Wherefore this Gihon compaſſing the land of Cuſh, that is, Arabia deſerta, was a part or branch of the riuer Euphrates, called *Naharſares*, with Ptolomie, Baarſaris. Iun.

The other two riuers, Chidekel and Perath, are confeſſed of all to be the riuer Tigris and Euphrates: the firſt is ſo called of his ſwiftnes, for Tigris in the Median language ſignifieth a ſhaft: the other retaineth the hebrew name: for whereas Moſes here ſaith, *hu Perath*, this is Perath, both theſe ioyned together, make Huphrates, or Euphrates: ſo called, becauſe by the inundation thereof, as Nilus, it maketh the land fruitfull, of the roote *pharah*, which ſignifieth to fructifie. Theſe two riuers taking beginning from diuers parts of the mountaine Taurus, doe runne a ſunder a great diſtance, Tigris by Niniue, Euphrates by Babylon, and then ioyning together, and parting againe doe compaſſe Meſopotamia, ſo called, becauſe it is betweene the riuers. Theſe then are the foure heads or ſtreames of Paradiſe, as hath beene ſhewed.

Queſt. 16. Of the riuers Hidekel and Perath. Tigris whence ſo called.

v. 7. *The Lord God made man of the duſt of the earth.* Firſt, it is euident that God onely made man, not the angels, they were not ſo much as preparers, or temperers of the matter, whereof man was made, as ſome haue thought: for God himſelfe ſaid, Gen. 1. 26. *Let vs make man.* 2. Man was made of the duſt, as the thinner and purer part of the earth, not of a ſlimie matter mixed of earth and water, as ſome thinke: and this is euident by this reaſon: Man was made of that element to the which he is laſt reſolued, but his bodie falleth at the laſt to duſt, Gen. 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* We denie not, but that out of duſt God might prepare a ſecond matter compounded of the elements, and thereof frame mans bodie, but it is curioſitie to inquire after that, which is not in Scripture expreſſed, or out of the ſame by ſome collection may be gathered. 3. It is alſo euident, that God made mans bodie of a more excellent conſtitution, then any creature beſide, and of a fit temper to be a conuenient inſtrument for his ſoule. 1. Mans bodie hath the preheminence in reſpect of his vpright ſtature, whereas other creatures looke downeward, whereby he ſhould be admoniſhed to looke vpward toward his creator, and to behold the heauens, as alſo thereby is ſignified the loftie dominion and command, which is giuen vnto man ouer other creatures. 2. The temperature of mans bodie is moſt excellent, whereas other creatures, by reaſon of their groſſe and cold humours doe grow ouer beaſts with haire, foules with feathers, fiſhes with ſcales. 3. The faſhion of mans bodie, and the readie vſe of his members ſurpaſſeth all other creatures: as God hath giuen vnto man his hands, whereby he worketh, and perfecteth the inuention of many profitable arts. 4. Though other creatures in the quicknes of ſome ſenſes exceede man, as the vulture in ſeeing, the dogge in ſmelling, the moule in hearing, the ſpider in feeling: and in ſtrength, many beaſts goe beyond man; yet herein is mans excellencie, that he both better diſcerneth and iudgeth of the outward ſenſe, and is endued with reaſon, whereby he ſubdueth all other creatures to his ſeruice: and ſo maketh vſe vnto himſelfe of their ſtrength, ſenſe, or what other naturall facultie they haue. Laſtly, it was fit that mans bodie ſhould be made of an earthly, not of an æthereall or celeſtiall matter, becauſe he was to liue in the earth: and for that ſuch a bodie was fitteſt to be capable of ſenſe, by the which the ſoule beeing ſent into the bodie as a naked table, might gather experience, and by experience knowledge. *Perer.*

Queſt. 17. Whereof Adam was made; and of the excellent conſtitution of his bodie.

The frame of mans bodie more excellent then of any other creatures.

1. Further, that Adam was created in a perfect age, it is without queſtion, becauſe his bodie was in the firſt inſtant apt to generation: for the Lord ſaid vnto them, *encreaſe and multiplie*, and immediatly after his tranſgreſſion Cain was begotten. Gen. 4. 1. 2. But in what age and ſtature of bodie Adam was created, it is not ſo certaine: ſome thinke, that he was made about the yeares of Chriſts age, betweene 30 and 40: but I rather approoue their collection, that thinke his bodie was in the creation, of the ſame growth and perfection, wherein thoſe long liued Patriarks were fit for generation, which was about 65 yeares, for at that age Kenan and Henoch begat children, and none vnder thoſe yeares, Gen. 5. 12. whereupon it followeth, that if Adams bodie did ſhew as it were 50 or 60 yeares in his creation, he might well be thought to be longeſt liuer of all the Patriarks: for he liued after his creation 930 yeares, to the which adde 50 yeares, all which time his bodie if it had beene borne would haue beene growing to that ſtate, wherein he was created: and ſo he ſhall exceede the age of Methuſelah, who liued but 969 yeares. 3. But that is a ridiculous conceit of Ioannes Lucidus, *lib. 1. de emendat. tempor. c. 4.* that Adam was the biggeſt

Queſt. 18. In what ſtate or age Adam was created.

Adam how the longeſt liuer of all the Patriarks.

Adam not the greatest man in stature of bodie.

Giant that euer was: and Moses Barcepha reporteth the like fansie of some, that iudged Adam to be of that bigge stature, that he could wade ouer the Ocean. This fansie is grounded vpon the Latin text, Iosu. 14.15. *The name of Hebron was before Ciriatharbe, or citie of Arbah: Adam the greatest among the Anakims is there placed:* and those Anakims, say they, were Giants. Contra. But the text in the Hebrew is thus: *he was a great man among the Anakims:* meaning Arba before mentioned: the word indeede is *Adam*, which is here no proper name, but a common name for a man, as it is taken in the Scripture: *he, a great Adam, or man among the Anakims:* if Adam should be taken properly, then must they make the Giant Arba and Adam all one, which is impossible, the one liuing before, the other after the flood.

Quest. 19. Whether Adames soule was created after his bodie.

v.7. *And breathed in his face the breath of life, and the man was a liuing soule.* 1. We neither thinke, that Adams soule was created before his bodie, as Plato among the heathen, and Origen among the Christians thought, that all soules were made together in the beginning, and after sent into the bodie. 2. Neither that Adams bodie and soule were created in the same instant together, as Damascen lib. 2. de fid. c. 12. and Thomas Aquinas with others are of opinion. 3. But we rather iudge with Chrysostome, hom. 12. that Adams bodie was first framed out of the dust, and then God breathed into it life: and this opinion is most agreeable to the text: that *God first made man out of the dust, and then breathed the breath of life, and so he became a liuing soule:* so that he was not a liuing soule in the first instant of his creation, but after God had breathed into him the breath of life: such also is the generation of Adams posteritie, the bodie is first framed in the wombe, and then the soule is infused: as Dauid describeth the manner of his conception, Psal. 138.15, 16. *I was made in a secret place, and fashioned beneath in the earth, thine eyes did see me, when I was yet without forme:* where Dauid may seeme to allude to Adams creation, who properly was framed beneath in the earth, and of whome also it may truly be said, that God saw him, when he was yet without forme.

Quest. 20. What is meant by breathing the breath of life.

v.7. *The Lord had formed mã, &c.* 1. The word is *iatsar*, which signifieth to fashion or giue shape: and so the Lord here doth perfect the feature of man. 2. He is made not of the dust, as some read, but dust of the earth: to shew that man is nothing els but dust: as the Lord afterward said vnto him, *Dust thou art:* the Lord compounded the bodie of man both of the dust, and redde clay of the earth called *adamah*, whereof Adam had his name. 3. But where God is said to breath into man the breath of life, we neither thereby vnderstand with *Ramban* that God inspired into Adam his reasonable soule, as part of his owne substance: neither yet doe we thinke that God vsed any materiall blast: nor yet is it onely a metaphoricall speach, vttered according to our capacitie, as *Mercer.* neither doe we vnderstand here onely the vitall and sensitiue facultie to be giuen to man, with *Musculus:* for the words following, *he was made a liuing soule*, which S. Paul setteth against a quickning spirit, 1. Cor. 15.45. doe shewe more, then life and sense: therefore I thinke that properly, the breathing of the breath of life, is to be referred to the vitall power, yet so, that the soule, of which that facultie dependeth, must be vnderstood together to haue beene infused and inspired by the spirit of God, which is here signified by the breathing of God: so that mans creation is set forth in three degrees: the forming of his bodie, the giuing of it life, the endewing of him with a reasonable soule created after Gods image. Gen. 2.26.

Quest. 21. Whether Adam were created in paradise.

v.15. *Then the Lord tooke the man, and put him into the garden of Eden, that he might dresse it and keepe it.* We reiect their conceit that imagined that Adam was created out of Paradise, as also Eva: as Iosephus, *lib. 1. antiquit. c. 1.* and Rupert. *lib. 2. de Trinitat. c. 22.* because it is said, the *Lord tooke the man, &c.* Contra. 1. God is saide to take him, not as remoouing him out of another place, but shewing him what he should doe, namely to keepe the garden. 2. The word *iauach* signifieth to leaue, as Iud. 3.1. *These are the nations which God left:* God then left Adam in paradise, where he had made him: as before is expressed, v.8. 3. It is euident that Eua was made out of Adams side in Paradise, by the order of Moses narration: it is therefore most like, that Adam also was made there. 4. Where it is obiected, Gen. 3.23. *that God sent Adam out of Eden to till the earth, whence he was taken:* as though he were taken from the earth out of Paradise: there by earth, is not vnderstood any speciall kind of earth, but generally that element out of the which he was created: for as well that ground within, where Paradise was planted, as that without, was earth.

To dreſſe and keepe the garden. 1. Though man ſhould not haue toyled or wearied himſelfe with any labour in Paradiſe, for that was laid vpon him as a punniſhment afterward *to eate his bread in the ſweat of his browes*, Gen. 3. 19. yet it is euident that he ſhould haue exerciſed himſelfe in ſome honeſt labour euen in Paradiſe. 2. As his charge was both to dreſſe the garden, in planting and nouriſhing of trees: in which kind of husbandrie many euen now doe take a delight, and hold it rather to be a recreation, then any wearines vnto them: as alſo to keepe it from the ſpoile of the beaſts. 3. This labour was enioyned Adam, 1. that beeing thus occupied in continuall beholding of the goodly plants in Paradiſe, he might thereby be ſtirred vp to acknowledge the goodnes and bountie of the creator. 2. as alſo thereby the Lord had reſpect to our inſtruction, that if Adam was not to liue idely in Paradiſe, much leſſe ſhould we ſpend our daies now in doing of nothing.

Queſt. 22. Whether Adam was placed in Paradiſe.

v. 16. *And the Lord commanded him, ſaying, Thou ſhalt eate freely of euery tree of the garden, &c.* From theſe wordes diuers queſtions are mooued. Firſt, we doe not thinke with Thomas Aquinas, par. 1. qu. 97. art. 3. that this precept was as well affirmatiue in commanding Adam to eate of all other trees, as negatiue in forbidding him to eate onely of one tree. 1. This precept to eate of euery tree ſhould haue beene burdenous to Adam, and a reſtraint to his libertie, if he ſhould haue beene tied to eate of all, and not where him liked. 2. It had beene ſuperfluous, ſeeing his owne naturall appetite would haue mooued him to eate of the foode appointed for him: for though Adam in the ſtate of innocencie ſhould not haue beene pinched with ſuch hunger and thirſt, as we now are, yet a naturall appetite to his meate he ſhould haue had: for otherwiſe his foode would not haue beene pleaſant vnto him. 3. Eua beſt ſheweth, what Gods precept was, Gen. 3. 2. *We eate of the fruit of the trees of the garden, but of the fruit, which is in the middeſt of the garden, God hath ſaid, Ye ſhall not eate of it.* Gods charge then was onely negatiue, not to eate: the other to eate of the reſt of the trees, was left vnto their choice.

Queſt. 23. Whether the precept giuen to Adam were onely negatiue.

Secondly, though Auguſtine doe thinke, that this precept of not eating was giuen onely to Adam, and by him to Eua, *lib. 8. de geneſ. ad lit. c.* 17. yet we hold it more probable, that God gaue this charge vnto them both together. 1. Eue confeſſeth, that God ſpake vnto them both, and ſaid, *Ye ſhall not eate of it.* Gen. 3. 2. 2. The Lord ſaith vnto both of them together, Gen. 1. 29. *Behold, I haue giuen vnto you, euery herb and euery tree, &c.* at which time alſo it is like, that he gaue them the other prohibition, of not eating of that one tree: for if God had made that exception before, he would not haue giuen a generall permiſſion after, or if this generall graunt had gone before, the exception comming ſhould ſeeme to abrogate the former graunt. 3. The Septuagint ſeeme to be of this minde that this precept was giuen both to Adam and Eue, reading thus in the plural number, *In what day, ye eate thereof ye ſhall die:* and ſo doth Gregorie read, lib. 35. moral. c. 10. 4. But though in the originall the precept be giuen in the name of Adam onely, that is ſo, for that Adam was the more principall, and he had charge of the woman: and for that the greateſt danger was in his tranſgreſſion, which was the cauſe of the ruine of his poſteritie: or as Mercerus well noteth, Adam was the common name both of the man and woman, Gen. 5. 2. and ſo is taken v. 15. and likewiſe here.

Queſt. 24. Whether the precept was giuen both to Adam and Eua.

Thirdly, if it be asked, why the Lord gaue this precept to Adam, 1. we anſwer with Gregorie, lib. moral. 35. c. 10. that for the better triall of Adams obedience, it was fit he ſhould be prohibited to doe that, which of it ſelfe was not euil; that Adam in abſtaining from that which was good, might ſhew his humilitie to his creator. 2. In that God gaue Adam ſo eaſie a precept to keepe, onely to refraine to eate of one tree, hauing libertie to vſe all the reſt beſide, not like in hardnes and difficultie to the commandement giuen to Abraham, to ſacrifice his onely ſonne, herein the tranſgreſſion and diſobedience of Adam appeared to be the greater, in tranſgreſſing a precept ſo eaſie to haue beene obeied. Thus Auguſtine, *lib. 14. de civit. dei. c.* 15. Thirdly, we anſwer with Tertullian, that this precept, though in ſhew but eaſie and light, yet containeth the very foundation of all precepts, and of the whole morall law: for therein was contained both, his dutie toward God, in obeying his will, and loue toward themſelues, in eſcaping death, which was threatned if they tranſgreſſed. *Tertull. lib. cont. Iud.* So that in this precept Adam might haue ſhewed both his *loue* toward God in his obedience, *faith* in beleeuing it ſhould ſo fall out vnto him, if he diſobeied, as God ſaid, *hope* in expecting a further reward, if he had kept the commandement.

Queſt. 25. Why the Lord gaue this precept to Adam.

of

dement. The Hebrewes here are somewhat curious, as *R. Isaach*: that if they had tasted onely of the fruit, and not eaten it, they had not transgressed: but the commandements of God doe concerne the very thought: R. Leui by eating vnderstandeth the apprehension of things spirituall, which is here forbidden: but we take it rather litterally and historically, that God giueth them so easie a precept to trie their loue and obedience. *Mercer.*

Hebrewes curious obseruations

But the Apostle saith: *The law is not giuen to a righteous man, but vnto the disobedient, &c.* 1.Tim.1.9. And Adam was now iust and righteous, and therefore he needed not a law: for answer whereunto I say; that the law in two respects is said, not to be giuen to a iust man: 1. in respect of the negatiue precepts, as to abstaine from murther, theft, adulterie: but in regard of the affirmatiue precepts, to retaine them in obedience and doing of good workes, so the iust man had neede of a law, and so had Adam. 2. A iust man neede not to feare the punishment of the law: as S. Paul in an other place saith of the Magistrate, which is the speaking or liuing law: he is not *to be feared for good workes, but for euill*, Rom. 13.4. And in this respect so long as Adam remained in his integritie and iustice, the punishment of the law concerned him not.

Quest.26. How a Law is not giuen to righteous man.

Fourthly, a question will here be mooued, why the Lord gaue this precept to Adam, which he knew he would not keepe: for answer whereunto first we say, that God gaue him a precept, which was possible to be kept, and Adam had power to keepe it, if he would: it was then not Gods fault, that gaue him free will, but his owne, that abused that gift. Secondly, if it be replied, why God did not giue him grace and stay him from transgression: I answer, that God could haue giuen him such grace, and to the Angels likewise, that they should not haue fallen: but it was fit that God should leaue the creatures to their free will, and not hinder the course of nature, which he had made. Thirdly, though God foresaw mans transgression, yet that was no reason to withhold the precept: for then God should neither haue made the Angels, nor man, because he saw, that some of both should be reprobates: and by the same reason God should not haue giuen his written word, because many heretikes doe peruert it to their destruction. Fourthly, as God foresaw mans transgression, so he knew how to turne it to good, as in shewing mercie to sinners, and in sending Christ to restore what man had lost: so that notwithstanding Gods foresight of Adams transgression, he was not to forbeare to charge Adam with this commandement, in regard of the great good, which God also did foresee should ensue.

Quest.27. why God gaue a precept to Adam foreseeing before that he would transgresse it.

v. 17. *In the day that thou eatest thereof thou shalt die the death.* The first question here mooued is, what death God threatneth to Adam, whether the death onely of the bodie, or soule, or of both. 1. We neither thinke that the spirituall death of the soule is here onely signified, whereby the soule is seperated by sinne from God, which was the opinion of Philo Iudeus, *lib.2.de allegor. Mosaicis*: and of Eucherius, *lib.1.in genes.* for we see that the Lord himselfe threatned the death of the bodie to Adam, Gen. 3.19. *Dust thou art, and to dust thou shalt returne.* 2. Neither, is the death of the bodie here onely implied, as some haue thought, but the death of the soule by sinne also, which bringeth forth the death of the bodie, as the Apostle sheweth, Rom. 5.12. *Death went ouer all men, for as much as all men haue sinned.* There was first sinne in the soule, before there followed death in the bodie. 3. Neither doe we thinke, that euerlasting death is here excluded, as *Pererius* seemeth to insinuate, *lib.4.in genes.qu.*4. of this matter. For the Apostle saith, *We were by nature the children of wrath as well as others*, Eph.2.3. by Adams transgression we were the children of wrath, he therefore much more, that made vs so: and if Adam had not by sinning made himselfe guiltie of eternall death; why was the promise of the Messiah presently vpon his fall made vnto him, Gen. 3.15. whose office is to redeeme vs from sinne and euerlasting damnation. 4. We therefore thinke with *Augustine*, that by death here is vnderstood, whatsoeuer death either of the soule or bodie, temporall or eternall. *lib.13. de ciuit. dei, c.12.* for Augustine maketh foure kinds of death: the temporall death of the soule, when it is for a time separated from God by sinne: the eternall death of the soule, when it is separated from the bodie: the temporall death of the bodie, when it is separated from the soule: the eternall death of the bodie in hell. So Adam first died in soule, by loosing his innocencie, he died in bodie, returning to dust, he was subiect also to euerlasting death both of bodie and soule, but from that he was redeemed by Christ. 5. Beside vnder the name of death, are comprehended all other miseries, calamities, and sorrowes, which are the forerunners of death:

Quest.28. what kind of death was threatned to Adam.

Adam by his transgression made subiect to eternall death.

Foure kinds of death.

so

so that we may fittely compare death to the center, all other miseries, as the circle or circumference about the center: or as the Scripture resembleth it, death is as the burning coale, other sorrowes and miseries are as the sparkles that doe rise from the coale: Iob.5.7. *Man is borne to trauaile, as the sparkes flie vpward.*

Secondly it is inquired, when this sentence beganne to take place, that in what day so euer Adam did eate of the tree he should die the death. Quest.29. when Adam began to die. 1. Some thinke, that a day is not here to be taken, according to mans account of daies, but as it is before God; with whom a thousand yeares are but as a day: and so Adam died within a thousand yeares after: see Iustinus *dialog.cum Triph.* but this sense seemeth to be strained. 2. Neither doe we referre these words [*in what day so euer*] to the first clause onely [*thou shalt eate*] and not to the second, *thou shalt die the death*, as though the meaning should not be, they should die the same day, wherein they did eate, but at any time after: for this seemeth also to be but a forced sense. 3. But we rather allow Hieromes interpretation, that Adam began in the same day to die, not actually, but because then he became mortall and subiect to death, *lib.tradit.in Gen.* so Symmachus readeth, thou shalt be mortall. 4. And beside that, then actually Adam entred into miserie and sorrow, labour, hunger, thirst, which are the forerunners of death. *Iun.* 5. Adde vnto this also that in the same day, death entred by sinne into the soule of Adam, in the very same day of his transgression.

Thirdly, seeing that by Gods sentence death seased vpon Adam; the question is, whether God made death, and whether this corporall death be a punishment of sinne. Quest.30 whether God made death. We answer 1. that as death is a defect of nature, beside the first intention of the creator, brought in by sinne into the world, that God is not the author of it, but it is so onely the fruit and effect of sinne. 2. But as death is a iust punishment inflicted for sinne, so it is of God: who though he first made not death, yet now he disposeth of it, thereby shewing his iustice vpon mans transgression: so that as Augustine saith, speaking of the beginning of darknes: *Deus non fecit tenebras, sed ordinauit:* God made not darknes, but ordered them: so may it be said of death: 3. Eugubinus obiecteth, that death is not properly a punishment of sinne, because it remaineth in the faithfull, and is not taken away by Christ. *in Cosmopeia.* Death of the bodie whether a punishment. To which we answer 1. that death also at the last shall be destroied by Christ, 1. Cor.15.26. *The last enemie that shall be destroied is death.* 2. That although the death of the bodie remaine yet in the members of Christ, in them it is not now as a punishment, but as a consequent of their corruptible nature, because all flesh is now as grasse, Isa.40.6. and death now vnto them is not a curse, but turned to a blessing in Christ, beeing both a cessation from labour, and an entrance into rest. Reu.14.13. *Blessed are they that die in the Lord, they rest from their labours, and their workes follow them.*

v.18. *It is not good for man to be alone*] 1. not, as *R.Sel.* least if man should haue beene alone, he might be thought to be chiefe lord in earth, as God was in heauen: for if man had beene alone, who should haue so thought or spoken? Quest.31. why it was not good for man to be alone. 2. Neither was it not good in respect of God, who by his infinite power and wisdome could other waies haue multiplied and encreased man, but in respect of that order and course of generation which God appointed for other creatures. 3. Neither is this so said, as though no man could liue without a woman: as the Hebrewes haue these sayings, *nothing is good but a woman: he that hath not a wife, is not a man.* fag.ex Arba Turin.lib.3. for God hath giuen vnto some a speciall gift, which may supplie this want. 4. Neither is S. Paul contrarie to Moses, where he saith, *it is not good to touch a woman*: for he speaketh in respect of those present times of persecution, wherein their wiues might haue beene a let vnto them. *Mercer.* 5. But this is so said, 1. in respect of mutuall societie and comfort: 2. in respect of the propagation of the world: 3. especially for the generation and encrease of the Church of God: 4. but most of all it was meete that woman should be ioyned to man, because of the promised seede of the woman, of whome came our Sauiour Christ after the flesh.

v.18. *Let vs make an helpe meete for him*] The word *cenegdo*, signifieth, as one before him, or against him. But we neither allow the conceit of some Hebrewes, as *R.Selamon*, that the woman is said to be against man, because shee is contrarie to him. Quest.32. wherein woman was a meete helpe for man. 2. Nor yet doe we like of *Tostatus* coniecture, because the male and female in respect of their naturall parts are contrarie. 3. Nor yet doe we approoue *Dauid Kirchi* his collection, that the woman is said to be as before man, that is, as a seruant to attend vpon him: for shee is appointed to

be

be his fellow helper, not his seruant: neither is it like, that if shee had beene ordained to any base vse, or seruice, that shee should haue beene framed out of Adams side. 4. Therefore shee is called a helpe like to man, as Hierome readeth, or according to him as the Septuagint, or as before him as the Hebrew: both because shee was made like vnto man, as well in proportion of bodie, as in the qualities of the mind, beeing created according to the image of God: as also for that shee was meete for man, *necessarie* for the procreation and education of children, and *profitable* for the disposing of houshold affaires. 5. This maketh a manifest difference betweene woman, which is alwaies before man, cohabiting and conuersing with him, and other females which after their copulation, forsake their males. *Luther.*

Quest. 33 when the woman was formed.

A further doubt is mooued by some: at what time the woman was made: where 1. we reiect the conceit of *Caietanus*, who making an allegorie of this storie, of the framing of the woman out of Adams side, is forced to affirme, that God made man and woman together vpon the sixt day, and not the woman out of the man: for thus the historie of Moses is called into question, and as well may the whole discourse of the creation of the world be allegorized, as this narration of the making of woman. And againe it is contrarie to the Apostle, who saith, *that the woman was of the man.* 1. Cor. 11. 9. 2. We likewise refuse the opinion of *Catharinus*, who thinketh the woman to haue beene made the seauenth day: for this also is contrarie to the Scripture, Exod. 20. 11. *In sixe daies the Lord made heauen and earth, the sea and all that in them is.* 3. So then we hold, that the woman was made of a ribbe out of Adams side, as Moses setteth it downe, neither made together with him out of the earth, nor yet made so long after him vpon the seauenth day: but shee was formed vpon the sixt day, as is expressed Gen. 1. 27. *God created them male and female*: which storie beeing briefly set downe in the first chap. is by way of *recapitulation*, rehearsed more at large in the second chapter.

Quest. 34 How the creatures were brought to Adam.

v. 19. *God brought them vnto man, to see how he would call them.* 1. We neither thinke, that Adam gathered the cattell together, as the shepheard his sheepe. 2. Nor yet, that they were brought to Adam by the Angels: for the text saith, that God, *that formed of the earth euery beast of the field, brought them*: by his secret mouing and stirring of them to present themselues to Adam, as they did afterward to Noah when they went into the arke. 3. Neither was this imposition of names done mystically, nor historically as some thinke. 4. Nor yet doe we thinke that the beasts were not brought before Adam, but his eies so illuminate, that he sawe them euery where in their places: for this is contrarie to the text, which saith, *God brought them.* 5. Nor yet is it to be imagined, as Barcepha reporteth it to be the conceit of some, that Adam sate in some high place in paradise, his face shining as Moses did, and that euery beast came as he was called, and bowed the head as he passed by, not beeing able to behold Adams face for brightnesse: for these are but mens conceits. 6. But we thinke that all the beasts, by Gods secret instinct were gathered to Adã, for these causes: 1. that man seeing his excellent creation farre surpassing all other, might thereby be stirred vp to praise his creator. 2. that there might be a triall of Adams wisdome: *he brought them to see how he would call them.* 3. that by this meanes the hebrewe language, wherein those names were giuen, might be founded. 4. that mans authoritie and dominion ouer the creatures might appeare: *for howsoeuer man named euery liuing creature, so was the name thereof.* 5. that man finding among all the creatures no helpe or cõfort meete for him. v. 20. might haue a greater desire thereunto, and more louingly embrace his helper, which should be brought to him.

To what ende the creatures were brought to Adam.

Quest. 35. How an helpe could not be found meete for Adam.

For Adam found he not an helpe meete for him, &c. 1. not as Ramban noteth: Adam could find none to whom to giue his name, as he did to the woman, calling her, of *ish, ishah*: but it must be vnderstood of the nature of man, that an helpe could not be found answerable to him. 2. R. Eliezer, doth so interprete, as that God could not finde an helpe: but God knewe that alreadie he needed not for that cause to bring the creatures before Adam: he then, that is Adam, could not finde one for himselfe. 3. But impious is the conceit of R. Sel. that man companied with euery sort of beast, and so could finde none apt & meete for him. *Mercer.*

Hebrewes vaine collections.

Quest. 36. Of the excellent knowledge and wisdome of Adam.

Further by this imposing of names vpon the creatures, appeareth the great knowledge and wisedome of man. 1. in naturall things; for names were giuen at the first according to

the

the seuerall properties and nature of creatures: and if Salomon had such exact knowledge of beasts and foules, of trees and plants, euen from the Cedar to the hyssop, 1. King. 4. 33. no doubt Adam had greater knowledge, whome we may safely hold to haue beene farre wiser then Salomon, notwithstanding that place. 1. King. 3. 12. where Salomon is said to be the wisest of all before him, or after him: for that is spoken of the common generation of men, where both Adam is excepted, created after Gods image, and Christ that holy seed borne without sinne: this place then needed not to haue forced Tostatus to preferre Salomon before Adam in wisdome. 2. Adam had also the knowledge of supernaturall things: as he was not ignorant of the mysterie of the Trinitie, according to whose image he was made, a part whereof is knowledge. Coloss. 3. 10. 3. It may also be safely held, that Adam had knowledge of Christ to come, though not as of a redeemer, for that promise was first made after mans fall, Gen. 3. 15. but as of the author and fountaine of life, whereof the tree of life in Paradise was a symbole. 4. And whereas some thinke that Adam and the woman were ignorant of the fall of the Angels, as *Catharinus* vpon this place; yet it seemeth to be otherwise, as may appeare by the conference of Sathan in the serpent with the woman, wherein shee is altogether without suspition, and the knowledge of the fall of the Angels, would haue made her more cautelous, not to haue committed the same sinne of pride, in desiring to be like vnto God, though not in the same measure or degree.

Salomon not wiser then Adam.

Whether Adam knew of the fall of the Angels.

v. 22. *God caused an heauie sleepe to fall vpon man, and he slept.*] 1. This was not a naturall sleepe, as some thinke, which Adam fell into by reason of his wearines, in taking vew of the creatures: but an extraordinarie sleepe caused by the Lord: who could otherwise haue effected his purpose, but it pleased him to vse this meanes. *Merter.* 2. This was an heauie sleepe: the word is *tardemah*: *theuemah* signifieth a light sleepe, *shenah* a more profound sleepe: but *thardemah* is the deepest sleepe of all. 3. *R. Isaac Cara* thinketh that man was cast into a sleepe, to signifie, that he should be as a sleepe in the house, not giuen to contention and strife. 4. We doe thinke, that as this was a sound, heauie, or deep sleepe of the bodie, so the soule of Adam was in an *extasis* or trance, beeing illuminated of God, as it may appeare by this, that when he awaked, he knew that the woman was taken out of him. 5. And this was done (Adam sleeping rather then waking) both that neither Adams sight might be offended, in seeing his side to be opened, and a ribbe taken forth, nor yet his sense of feeling oppressed, with the griefe thereof, which was not onely by sleepe mitigated, but by the power of God concurring with the ordinarie meanes: for we see by experience, that sleepe is a binding of the sense.

Quest. 37. Of Adams sleepe.

And he tooke one of his ribbes, and closed vp the flesh in stead thereof] First, the reason is euident, why it pleased God to make woman out of the bodie of man, not of the earth as he had made man. 1. That hereby might appeare the preheminence that man hath ouer woman: as the Apostle noteth, 1. Cor. 11. 7, 8. that as man is the image and glorie of God, so the woman is the glorie of the man, because shee was taken out of man. And therefore also the woman hath her name and denomination of man, because shee was taken out of him. v. 23. 2. An other cause of this worke was, that it might be a surer bond of loue, that the man knowing the woman to be taken out of him, might more firmely set his affection vpon her, beeing flesh of his flesh, and bone of his bones. v. 23. 3. Other reasons are giuen, why the woman was taken out of mans side: as not out of his head, that shee should not be proud, nor out of his feete, as though shee were mans vassell: but from his side, to shew the loue and coniunction betweene them. *Musculus.* *R. Iosue* giueth this reason, why shee was taken from vnder the armes, that shee might acknowledge her selfe vnder subiection to man: but that is ridiculous, which some Hebrewes note, that the woman was made of a bone, to shew her hard and intollerable nature. ex *Merten.*

Quest. 38. why the woman was made of one of Adams ribbes.

Secondly, we hold that a curious question, which is disputed of the Schoolemen, how Eva was fashioned out of a bone, whether by multiplication of it, as *Hugo* thinketh, or by addition of some new matter taken out of the earth, as *Tostatus*, or created of nothing, as *Thomas*: that seemeth more probable, that God vsed no other matter, in the making of woman, but out of the man, because the text saith, *shee was taken out of man*, which had not bin true, if shee had bin taken out of any other matter. We therefore thinke the first opinion probable, that this was done by multiplying of the matter. *August. Mercer.* but we must not curiously seeke to find out a reason of Gods omnipotent power.

Quest. 39. whereof the bone was whereof the woman was made.

Quest. 40. Howe many ribs, and whence taken.

Thirdly: 1. we neither thinke with Oleaster, that God tooke two ribbes, out of each side of Adam one, because the scripture saith, v. 21. God tooke one of his ribbes. 2. We also deride that fable of the hebrewes: that God made man and woman together, but ioyned by their sides, and after parted and seperated them: for the text is contrarie, which saith, *that God tooke a ribbe out of Adam* to make the woman (for the word (*tsolang*) properly signifieth a ribbe, and not the side) and so R. Iosua taketh it. 3. It is also a superfluous question, out of what side of Adam Eua was taken, whether out of the right or left: it is resolued by most, out of the left, because Adams heart lay there: but these are friuolous and needlesse matters.

Quest. 41 whether this rib were a necessarie or superfluous rib.

Fourthly, so also is that question vnnecessarie, and more curious then profitable, whether this rib were any one of Adams necessarie and substantial parts, or one supernumerarie & superfluous: some thinke, that whereas a man hath now 24. ribbes; on each side 12. that this ribbe was one of them, and that God created a new ribbe in stead thereof: but this opinion seemeth to be contrarie to the text: because it is said, God closed vp the flesh in stead thereof: if flesh were in stead of the ribbe, then an other ribbe was not made in stead thereof. Againe, God had alreadie done with the creation of Adam, v. 7. *he made man of the dust of the earth*: but if Adam had a ribbe created afterward, then was he not before perfectly created. Wherfore it is more like that this ribbe was aboue the vsuall number of ribbes created of purpose by the Lord, not as a superfluous or monstrous part, but as necessarie for the creation of the woman, which God intended. *Mercer. Calvin.* And therefore *Caietanus* needed not so to haue beene perplexed with this question, as not finding a solution thereof, to haue left the veritie of the storie, and flie to allegories.

Quest. 42. Of the womans soule.

Fifthly, though no mention be here made of the creation of the womans soule, yet it may be gathered, that shee had her soule from God immediatly as Adam had, because they were both created according to Gods image. Gen. 1. 27.

Quest. 43. Howe God is said to haue built the woman.

v. 22. *He made or built a woman, and brought, &c.* 1. God is said to haue bulit woman: neither because of the frame and fashion of her bodie, which is made broadest and lowest downeward, like the building of an house, as Rab. Sel. which though it be so, that God framed the womans bodie as fittest for procreation of children, yet Moses in thus speaking, aimed not at it. But by this is meant, both that man was yet as an vnperfect building, before woman was made: & that by the woman the house and familie is builded by procreation of children: and thereof, the hebrewes call a sonne *Ben* of *banah* to build. *Mercer.*

2 Shee is called *ishah* woman, by a figure called *prolepsis*, for this name was afterward giuen her by the man.

3 Shee is said to be brought to man, not as though she were made in some other place; but God doth present her and offer her to man, and as it were, marrieth and ioyneth them together.

Hebrew curiosities.

4 But the Hebrewes haue here some ridiculous obseruations: as vpon the word *vsgor* in the former verse, *he closed vp*, which is the first word with *Samech* vsed hitherto by Moses: because *Samech* answereth to the first letter of Satan in sound, which is *shin* with a left prick: they note, that Satan came into the world, and so the occasion of euill by women: so likewise out of the word *Iebieah* which letters make 24. in number, they note that the woman was brought to man with 24. ornaments: whereas they cannot denie, but that she came naked.

Quest. 44 How Adam knewe the woman to be taken out of him.

v. 23. *The man said, this now is bone, &c.* 1. Adam vnderstood this, that the woman was taken out of him, not so much by the contemplation of the similitude and likenesse of her shape, *Mercer.* or that he felt some alteration in his bodie, as though somewhat had beene taken from it: *Reuchlin.* but he had this knowledge especially by diuine reuelation. *Calvin.* 2. Adam looking vpon the woman, did not presently desire her companie, but sincerely with a cheerefull minde acknowledgeth how fit a mate God had prouided for him. Reuchlin. 3. *This now*, or *for this time*, which words are not to be referred with the Hebrewes to the time to come, that though at this time a wife was prepared out of man, yet it should not be so afterward, but it hath relation to the time past: that although before among all the creatures he could not find a fit companion, yet now he had obtained one. *Lyranus.* 4. He giueth the woman her name, to shew the authoritie of man ouer the woman: and in the derivation of the word *ishah*, from *ish*, the antiquitie of the Hebrew tongue

appea-

appeareth: the like is not to be found in any other language. 5. The Hebrewes well note, that *ish* with *iod*, signifieth a man, without *iod*, which is the first letter of the name *Iehouah*, it is fire, so where God is not the director of the inward parts there is nothing but fire and contention. *Mercer.*

v. 24. *Therefore shall a man leaue, &c.* 1. These are not the words of Adam, as Epiphanius thinketh, or immediatly vttered by the Lord to Adam, but of Moses directed by the spirit of God, who inserteth here a perpetuall law concerning marriage. 2. The man is said to leaue father and mother, either comparatiuely and in degree, that he is rather to leaue them then his wife: *Oecolamp.* or conditionally, if they shall seeke to dissolue the knot of marriage, therein the sonne is to leaue them: *Muscul.* as also the leauing of the father and mother signifieth the erecting of a new familie: as the Chalde readeth, he shall leaue his father and mothers bed: for the auncient vse was for children vnmarried to lie in their parents chambers. *Mercer.*

Quest. 44. How a man is said to leaue father and mother.

3. They shall be one flesh, not onely in respect of carnall copulation, as *R. Sel.* for so bruit beasts may be said to be one flesh: but in respect of their perpetuall societie the coniunction both of their bodies and minds. Now whereas the Apostle saith, that he which is ioyned to an harlot, is one flesh: the Apostle there applieth not that which is proper to marriage, to fornication: but sheweth, what iniurie they doe to marriage which commit fornicatiō, yeelding that to harlots, which is peculiar to wiues, to be made one flesh with them. And yet this difference there is, that the man and wife are ioyned together both in flesh and spirit: as it followeth in the same place, *he that is ioyned to the Lord is one spirit*, 1. Cor. 6. 17. but the harlot though ioyned in minde, is seuered in heart and affection.

How the harlot is made one flesh.

v. 25. *They were both naked, and were not ashamed.* 1. Adam was not ashamed, not, as some Hebrewes say, because Heva was of his owne flesh, for afterward they were one ashamed to behold the nakednes of another: neither doth Moses set them forth as impudent and vnshamefast persons; such as the Adamites are, pretending this example, companying together like bruit beasts: but this nakednes of their bodies sheweth the nakednes and simplicitie of their minds; for shame is the fruit of sinne: and therefore before sinne entred, they were not ashamed. 2. Some thinke, that there remaineth yet in children, that are not ashamed of their nakednes, some shadow of our first estate: but children are therein vnshamefast for want of reason, as the like is to be seene in bruit beasts. But in the kingdome of heauen, we shall be all naked, and without shame as Adam was: and without feare or daunger of sinne which Adam was not. 3. Further, notwithstanding their nakednes, they should not haue beene offended with the weather, either heat or cold: not that their skin was like vnto the nailes of the fingers, as *R. Eliezer* thinketh, which was taken away after their fall: but God would haue so tempered the elements, and the qualitie of their bodies, as that all things should haue beene seruiceable vnto them.

Quest. 45. How man was not ashamed of his nakednes.

4. The places of doctrine.

In that the Lord sanctified the seauenth day, and made it a day of rest: we inferre, that as the Sabbath kept then vpon the seauenth day in remembrance of the creation, was of the Lords institution: so the Lords day is now obserued by the same authoritie, in remembrance of the resurrection of Christ, and our redemption by the same: contrarie to the Rhemists, who count the obseruation of the Lords day, but a tradition of the Church, and Ecclesiasticall institution. Rhemist. matth. 15. sect. 3. Our reasons are these:

1. Doct. the Dominicall or lords day is grounded not vpon tradition or Ecclesiasticall institution, but vpon the scriptures.

1 The obseruation of a sabboth or day of rest vnto the Lord is commanded in the morall lawe, which is perpetuall, and not to be abrogated: if this be denied, it will follow, that there are but nine commandements, if that of sanctifying the Sabboth doe not binde nowe. And although we obserue not now the same day for our Sabboth, which the Iewes did, yet the seauenth day we keepe still, retaining the substance of the lawe, which is to keepe one day holy of seauen. The manner of computation and account of seauen, where to beginne, where to ende, and to be tied to the very same prescript of the day, was ceremoniall and a circumstance of the lawe, and in that behalfe doth not conclude vs.

The obseruation of the Lords day is morall.

2 That which was by the holy Apostles by precept enioyned, and by example obser-

The Lords day instituted by the Apostles.

ued, was of a diuine institution: thus the Lords day is prescribed by Saint Paul 1. Cor. 16.2. where the Apostle enioyneth them to make collection for the poore in their meetings vpon the first day of the weeke, which then began to be obserued for the Lords day: he himselfe also Act. 20.7. obserueth the same day and preacheth in it. Saint Iohn calleth it the Lords day: Reuel. 1.10.

The Lords day a symbole of euerlasting rest.

3 Euery symbole significatiue or representing signe mentioned in scripture, had a diuine institution: but so is the Sabboth a symbole or type of our euerlasting rest. Heb. 4.9. *There remaineth therefore sabbatismus, a sabboth rest to the people of God.* which words doe conclude, that both the type remaineth, that is, a sabbatisme, and the signification of the type, euerlasting rest.

The obseruation of the Lords day bindeth in conscience.

4 No constitution of the Church doth simply binde in conscience for Gods commandements onely doe so binde. Iam. 4.12. *There is one lawgiuer, which is able to saue and destroy:* but the keeping of the Lords day bindeth in conscience: for therein we are commanded not to doe our own waies, nor to seeke our owne will, nor to speake a vaine word. Isay, 58.13. which duties, as alwaies commanded, so especially vpon the Lords day, but these precepts, the obseruation whereof is properly incident to the Lords day, doe bind in conscience. *Ergo.* &c.

Difference betweene the Lords day and other festiuals.

5 If the Lords day were but a tradition of the Church, there should be no difference betweene that and other festiuall daies, but all of the like necessitie, and with as great strictnesse are to be obserued and kept, these as the other. But that were very absurd, seeing we finde the Lords day by the Apostles to haue beene obserued, whereas no mention at all is made of the other in the scriptures: and the Church of God in her practise, hath alwaies made a difference betweene the obseruation of the Lords day and other festiualls: enioyning that with greater deuotion alwaies to be celebrated, then the rest.

6 This also hath beene the constant doctrine of the Church of God, and the iudgement of the fathers, that the Lords day is of the Lords institution: as may appeare by this sentence of Augustine: *Dominicam diem, apostoli & apostolici viri religiosa sanctitate habendam sanxerunt, &c.* The Lords day the Apostles and Apostolicall men haue ordained with religious holinesse to be kept, because in the same our Redeemer rose from the dead, & therefore it is called the Dominicall or Lords day, that in it we onely may attend vpon the diuine seruice: this is the first day in the world, in it were created the elements, and the angels: vpon this day Christ rose, the holy Ghost was giuen, and Manna descended from heauen first on this day. *Serm. de tempor. 251.*

Wherefore I cannot wholly condescend to *Mercerus* iudgement, who saith, *politiæ causa retinuerunt Apostoli diem dominicæ Sabbato subrogatum:* that the Apostles for policie sake haue retained the Lords day in stead of the Sabbath: in 2. Gen. v. 3. A policie I graunt in the vse of the Lords day, but that is neither the onely nor chiefe reason of the institution thereof. There are three causes of the obseruation of the Lords day: a religious and holy vse: for the Lord to this ende did consecrate this day by his owne example and commandement to be spent in holy exercises: the Ciuill or politicall vse of the Lords day is for the rest of our selues, our seruants, and cattell: the ceremoniall or symbolicall ende, was to shadow forth our spirituall rest in Christ: in this last respect, I confesse the ceremonie of the Sabboth in part to be abolished: for it is a symbole full of our euerlasting rest in heauen. Heb. 4.9. But in the other two respects, the law of the Lords day is perpetuall: for that as *Philo* saith, it is *ἑορτὴ πανδημος, festum populare*, a popular or generall festiuall to be obserued of all people for euer.

2. Doct. The soule is no part of Gods substance.

Secondly: where it is said, God breathed into the face of Adam the breath of life: we are not thereby to gather, that the soule of man is part of the diuine substance, to the which opinion Lactantius seemeth to haue inclined, lib. 2. diuinar. institution. for as the breath is no part of his substance that doth breath, so neither is the soule of Gods essence, that gaue it, for then the soule of man, if it were of the diuine nature, it should be immutable, and without beginning from all eternitie, as God is.

3. Doct. There is but one soule in man, and that

Thirdly, from hence it may be concluded, that there is but one soule in man, and that all the other faculties of sense and powers of nature are but handmaids to the soule, waiting vpon it, and departing with it: therefore God is said to haue breathed into man the spirit of life, that is, the reasonable soule, because the bodie, no longer doth breath or liue,

then

then the soule is present. We doe therefore refuse Origens conceit, vpon these words, Mat. 24.51. *The Lord will deuide or cut him off: that is, the spirit of the wicked shall returne to Gods and their soule shall goe to hell.* he maketh a difference betweene the spirit and the soule: contrarie to the Apostle, who saying, *be ye renewed in the spirit of your soules and mindes*, Eph. 4. 24. sheweth that the spirit belongeth to the minde or soule, as the purer part thereof. Tract. 3. in Matth.

Fourthly, whereas Paradise is described by the countrie of Eden where it was situate, and by the knowne riuers of Tigris and Euphrates, we inferre that Paradise then was not a place secret and vnknowne, as Bellarmine supposeth, *lib. de grat. prim. hom. c.* 12. for if it had beene vnknowne in those dates, the Lord needed not to set the Cherubims to keepe it with a sword shaken. And if it be obiected, that Paradise was neuer found out by any, the answer is easily made: 1. because it was kept by the Angels with great terrour, that none durst approch. 2. the Infidels and incredulous persons regarded it not. 3. the faithfull looked for a much better Paradise in heauen, and therefore sought not after it. And herein we haue the iudgement of *Pererius* against *Bellarmine*: one Iesuit against another. *lib. 3. in genes. qu. 5. de paradis.* 4. Doct. Paradise was not a place altogether vnknowne.

Fiftly, whereas *Bellarmine* affirmeth, that the terrestriall Paradise is yet remaining, and that Henoch and Elias are there kept: it appeareth by the description of Paradise to be a meere fable. 1. Paradise was planted where the knowne riuers Tigris and Euphrates ran together, which is either in Armenia, or Mesopotamia, or some of those knowne countries: then if Paradise were now extant in the world, it is like that in all this time it should haue beene found out by the inhabitants of those places. 2. The flood ouerflowed the highest hills 15. cubits, Gen. 7. 20. then Paradise also was couered with the water, where if Henoch then was, he must haue also perished in the waters, beeing out of Noahs arke. 3. The scripture maketh mention now of no other Paradise, but heauen. 2. Cor. 12. 13. S. Paul calleth the third heauen Paradise. 4. Pererius sheweth Rupertus and Gregorie to haue beene of this mind, that Henoch was not translated to the terrestriall Paradise: to the which he subscribeth against Bellarmine. 5. Doct. The terrestriall Paradise is not now extant.

Sixtly, whereas the Lord saith, v. 18 *it is not good for man to be alone*: we inforce this text against the popish forced virginitie: for whereas God saw it was not good neither for Adam, then present, nor for his posteritie, which should haue more neede of the remedie, to be alone: they contrariwise constraine their priests and votaries to liue alone, depriuing them of that mutuall helpe and societie, which God hath appointed for their comfort, & to be a remedie against sinne: and that this place is vnderstood not of the marriage of Adam onely, but of all the faithfull, Bellar. confesseth, lib. de Matrim. c. 2. 6. Doct. Marriage is not to be prohibited to any.

Seauenthly. v. 24. *They shall be one flesh*, and as this place is alleadged, Matth. 19. 5. *They two shall be one flesh*: This place sheweth the corruption of polygamie, which is the hauing of many wiues: for if God had seene it good for one man to be ioyned to two or diuers women, he would haue made at the first to one man, more helpes then one. 7. Doct. Polygamie condemned.

5. Places of confutation.

1 The Manichees obiected, why did God forbid man to eate of the tree of the knowledge of good and euill, would he haue him like vnto bruit beasts, that cannot distinguish betweene good and euill. Augustine answereth this experimentall knowledge of euill, which Adam got by transgression, was not the wisdome of an happie, but the experience of a miserable man: for Christ knewe no sinne by his experience, though he knew it by his sapience or wisdome. Experimentall knowledge of euill not to be desired.

2 Why did God giue a commandement, that man should not keepe, and why did he not make him so, that man should not haue fallen? *Ans.* 1. God gaue man this precept, that he might shewe his obedience, and though he foresawe he would sinne, yet he also prouided a remedie and redeemer for his sinne. 2. Though he be in a better state, that cannot sinne at all, yet his state is good, and not to be complained of, that if he will, can not sinne: *lib. cont. aduersar. leg. c.* 14. Why God gaue a commandement that man would not keepe.

3 Celsus derideth this storie of the making of the woman, and connteth it a fable: Origen answereth, if you will not beleeue Moses, why doe you credit Hesiod your Poet, Hesiods storie of Pandora.

who hath the like narration,how Vulcan made a woman out of clay whome all the gods adored,Venus gaue her beautie,Pallace comlineſſe of bodie, Mercurius wit, whereupon ſhee was called Pandora,which opening the lidde or couer of the tunne deuided care and griefe vnto men,that liued without before.Origen lib.4.cont.Celſum.

Paradiſe planted in a known place

4 The Papiſts obiect thus:Bellarmine would prooue that paradiſe was an vnknowne place,becauſe it is ſaid,the riuer that went out of Eden,did deuide it ſelfe into 4.heads.But there is no ſuch riuer in Meſapotamia.Bellar.lib.1.de grat.prim. homin.c.12. *Anſw.* The meaning is not as I ſhewed before,in the explication of this verſe, that this riuer in one place deuided it ſelfe into fowre ſeuerall heads,but that Tigris and Euphrates make two heads before they ioyne together,and two heads more, where they are part againe.

Adams ſinne pardonable.

5 Whereas we ſay that all ſinnes are veniall to the faithfull and elect: Bellarmine replieth that Adam committed a mortall and damnable ſinne,becauſe it was ſaid vnto him, in what day thou eateſt thereof,thou ſhalt die the death:*lib.1.de amiſſ.grat.c.7. Anſ.* We ſay,that though this ſinne was damnable in it owne nature, yet by Gods grace through Chriſt it was made veniall and pardonable to Adam,vnleſſe Bellarmine ſay with the hereticke *Tatiane*,that Adam was damned.

Adam loſt not his faith.

6 By this place alſo he would prooue that Adam and Eue loſt their faith, becauſe they beleeued not the ſentence of God,that they ſhould die,if they tranſgreſſed the commandement.*lib.3.de amiſſion. grat.c.6. Anſ.* This prooueth,that they failed in faith, not that their faith was vtterly loſt and extinguiſhed:for if Adam had no faith remaining, to what purpoſe ſhould God haue propounded the promiſe of the Meſſiah to a faithleſſe man.

Places of Exhortation.

The religious vſe of the Lords day.

1 In that God ſanctified the Sabboth,and reſted therein from all his workes, he did it for our example,that we thereby ſhould learne religiouſly to obſerue the Lords day. 1. in abſtaining from all bodily and ſeruile workes: 2. in keeping our ſelues vndefiled and vnſpotted of all ſinnefull workes. 3. in ſanctifying it to holy exerciſes,to the praiſe of god, and our owne confort.

Mans baſe beginning ſhould teach him humilitie.

2 v.7. In that God made man of the duſt, and put the breath of life into his noſtrils: man is here to learne humilitie,by the conſideration of his baſe and poore beginning,and to remember how brittle his ſtate is,whoſe life is but a blaſt of the breath,a puffe of the aire:Iſay,2.22.*Ceaſe from man whoſe breath is in his noſtrils.*

The earthly paradiſe ſhould put vs in minde of the celeſtiall.

3 Seeing that goodly garden of paradiſe, repleniſhed with ſuch goodly plants, and fruitfull trees,is now deſtroyed,and not to be found in earth, we are taught to ſequeſter our affections from all earthly delights,and to ſeeke for a paradiſe much better in heauen.

No man ought toliue idlely.

4 v.15. Seeing man euen in the ſtate of his innocencie was not to liue idlely, but God aſſigned him to keepe the garden:we are thereby admoniſhed,that now much more euery man ſhould occupie himſelfe in ſome honeſt labour of a lawefull vocation.

The dutie of the wife.

5 In that God made the woman out of man, from whome ſhee had her beginning: thereby is deſcribed the dutie of the wife,to be obedient to her husband, as her head and principall,for whoſe cauſe ſhee was made.

The dutie of the husband.

6 And ſeeing the woman is bone of mans bone, and fleſh of his fleſh:thereby the husband is put in remembrance, to loue, tender, and cherriſh his wife, euen as his owne fleſh.

Gods watchfull prouidence ouer man.

7 v.18. *It is not good for man to be alone*: in that God firſt taketh care to prouide an helper for man,before he ſawe his own want:and while Adam ſlept,and thought nothing, the Lord prepared him an helpe:we ſee howe Gods prouidence watcheth ouer vs,foreſeeing for vs,many things,which we ſee not our ſelues,yea taking care for vs, while we ſleep, as it is in the Pſalme,*He giueth his welbeloued ſleepe*,Pſal.127.3.*Mercer.*

CHAP. III.

The Analysis or Method.

THis chapter describeth the fall of man, first his sinne and transgression, from v.1. to v.9. then his punishment, v.9. to the ende. In their transgression is to be considered, the tentation of Sathan, v.1. to v. 6. the seduction of the man and woman. v.6. thirdly, the effects and fruits of their sinne. v.7,8.

In Sathans temptation we haue his subtill insinuation, v. 1. the womans simple confession, v.2,3. the suggestion it selfe, v.4,5.

In their seduction v. 6. first are set downe the inducements, or *prouocation*: the goodnes of the tree for meate, the pleasantnes to the eye, the fruit thereof, supposed to be knowledge: then the *prouocation* or offence, *they did eate.*

The effects of their transgression are, shame, which causeth them to couer their nakednes, v.7. feare, which maketh them to hide themselues. v.8.

In the punishment, there is first their *conuiction* of the man and woman, v.9. to 14. then the *malediction* or curse: denounced first, then executed.

The sentence is denounced against the tempter, or parties tempted.

The tempter is either the accessarie, that is the serpent, which was the instrument; whose punishment is set forth v.14. or the principall, namely Sathan, who is censured v.15.

The persons tempted: first, the woman is punished, with sorrow in trauaile, subiection to her husband, v.16. secondly, the man is iudged: the cause is first shewed, his transgression, v.17. then his iudgement, in the cursing of the earth with thornes and thistles, in cursing of man with *miserie* in his life, *mortalitie in his ende.* v.19.

The sentence lastly is executed, in the expulsion of man out of Paradise, v.23. with the *consultation* going before, v.22. and his perpetuall exile from thence: the Angels keepe the way to Paradise with a sword, that Adam should not returne thither.

The difference of translations.

v.1. the serpent was wisest. S. wiser. C. crafiier then any beast. cat. heb. guarum, subtill. *S.C.c.*

v.1. yea hath God in deede said. B. G. A. ἢ ὅτι, quare, wherefore hath God said. S. H. it is true that God hath said. Ch. quia, because God hath said. T. P. heb. aph, ci. yea because. Sathans abrupt beginning sheweth a long communication before, and here he giueth a reason, as though God were not equall toward man in the prohibition, &c. *S.H.c. T.P.r.*

v,6. to be desired to get knowledge. G.T.S. or to make one wise. B. heb. delightfull to behold, aspectu delectabile. C. H. which was said before. *H.C.c.*

v.8. the voice of the word of God. C. the voice of God walking. cat.

v.8. in the coole of the day. B.G. ἐν δείλῃ. at noone. S. ad auram, post meridiem, in the coole aire after noone. H. ad ventum, in the winde or aire of the day. T. P. C. heb. lernach, haiom: the soft winde brought Gods voice vnto them. *S.H.de.*

v.11. vnlesse thou hast eaten, &c. S.H. hast thou eaten? cator.

v.12. the woman which thou gauest to be with me. μετ' ἐμοῦ. B.S.C. which thou gauest me. G. gauest my fellow, sociam. H. allocasti, didst place with me. T. gnimadi, with me. heb. *diff.ver. C.B.S.r.*

v.15. he shall breake, αὐτὸς. G.S. ipsa. shee shall. H. it shall breake, ipsum. T.B.P. heb. hu. it shall, that is, the seede: he shall obserue thee from the beginning, thou shalt obserue him to the ende. Ch. thou shalt lie in waite for his heele. H. bruise his heele. cat. *C.H.c. T.B.r.*

v.16. thy desire toward thy husband. T.B. subiect to thy husband. G. ἀποστροφὴ. thy turning to thy husband. S.C. sub potestate, vnder the power of thy husband. H. heb. teshuchah, desire, lust. *S.h.c. T.B.r.*

v.17. of this, μονὸν, onely shalt thou not eate. S. (onely,) is here added. *S.ad.*

17. Cursed is the ground for thy sake. B.G.T.P. in opere, ἐργοις, in thy worke. S. H. heb. bagnabar. *S.H.d.*

for, or because of the. Ch.

S.ap. for. pr. *20. called her Hevah. B.G.C.T.P.H. Gr. life. S. heb. Chevah.*

21. garments of honour vpon their skin. C. coates of skin. cater.

div. sign. *24. a fierie sword, φλογινην, ξιφος φλογος, T.B.S.H. the point or blade of a sword shaken. P.G. lahat, signifieth a blade, and a flame: a sharpe sword shaken. C.*

C.c. *21. Adam is the onely man on earth of himselfe knowing good and euill. C. is as one of vs knowing, &c. cater.*

The Exegesis or theologicall explication.

v. 1. *Now the serpent was more subtill, &c.*] 1. We neither thinke with *Iosephus*, that it was in the beginning naturall to the serpents, as to other beasts, to haue the vse of speach and vnderstanding: which was the conceit also of *Plato*, that vnder Saturne men vsed to speake and conferre by language with beasts. *Euseb. lib. 12. de prepar. Euang. c. 9.* for if it had beene naturall to beasts to speake, they should no more after the fall haue beene depriued of their naturall faculties, then the angels or men, that fell: and beside, this opinion is contrarie to the Scripture, which saith, that man onely was created according to Gods image, that is, with reason and vnderstanding, which guideth the speach.

Quest. 1. Whether it were a true serpent, that talked with Eua.

Serpents whether they had the vse of speach.

2. We refuse also the opinion which Barcephas ascribeth to Ephrem. *lib. de paradiss. c.* 27. that the vse of speech was giuen vnto the serpent onely for this time, as it was to Balaams asse: that the deuill spake in the serpent, as the angel did in the asse we graunt: but the serpent could not speake of himselfe, wanting the instruments and organes of the voice, which man hath.

3. Neither is *Cyrillus* opinion to be receiued, that it was not a true serpent, but a shewe onely and apparition. For then it should not haue beene said, that the serpent was wiser, then all the beasts of the field: and afterward God layeth a curse vpon the serpent, that he should goe vpon his belly and eate the dust of the earth: it was a true serpent then, not a shaddow onely.

4 Caietanus conceit also is to be reiected, who by a continued allegorie, by the serpent would haue the deuill vnderstood: that there was neither serpent in trueth nor in shew that appeared to Eua, but this tentation was altogether internall and spirituall: for by this meanes, the whole storie of the creation may as well be allegorized, and so the trueth of the narration called in question, and beside, whereas the deuill internally tempteth onely two waies, either by alluring the sense by some obiect, or els by mouing and working the phantasie, our parents before their fall could not be so tempted, hauing no inordinate motion.

5 Some thinke, that the woman did vnderstand the speech of the serpent, such as beasts vse, to expresse their minde, and not otherwise: but it is euident, that the serpent did verely speake.

6 Aben Ezra is of opinion, that it was the serpent, and nothing els: but the curse afterward pronounced vpon the serpent, and that prophesie, that the seede of the woman should breake the serpents head, sheweth, that the deuill spake in the serpent, who is principally accursed.

7 Our opinion then is, that it was a true serpent which talked with Eua, as may appeare by the punishment inflicted vpon this kinde: and that the deuill vsed the serpent a subtile beast as his instrument, and spake out of him. This our Sauiour confirmeth in the Gospel, that it was Sathan, which was a murtherer from the beginning, and caused the death and fall of our parents, Iohn 1 8.44. And Saint Paul affirmeth, that the serpent beguiled Eva through his subtiltie: but the woman was not deceiued by the serpent, but by the craft of the deuill speaking and working by the serpent. Of this iudgement are most of the auncient fathers, Basil, Chrysostome, Augustine, Damascene, &c.

Quest. 2. Howe the serpent is said to haue bin more subtile, &c.

The serpent was more subtile then any beast of the field: 1. These words cannot be vnderstood of the deuill, as Caietane thinketh, who here by a metaphor is called a serpent;

for

for betweene the deuill and the beasts of the field, there is no comparison, who in subtiltie farre exceedeth man, who is wiser then any brutish nature. 2. Neither was the serpent more subtill onely for this time, as Augustine seemeth to thinke, *lib.*11. *Genes. ad lit. c.*29. for Sathan could not infuse more subtiltie into the serpent, then by nature it had: and the text it selfe seemeth to insinuate, that the serpent by nature was more subtill, then other beasts. 3. Wherefore the truth is, that whereas the serpent is a most subtill beast, it was not by chance, that Sathan vsed him as his instrument, beeing by his naturall subtiltie apt thereunto: and the serpents subtill nature appeareth, both by the sleights he vseth in helping himselfe, as to let passe what *Plinie* reporteth, that by the iuice of fennill, he stripeth himselfe of a certaine skinne, wherewith he is ouergrowne in winter, and with the same herb cleareth his dimmed sight: the Scripture sheweth, that the serpent stoppeth his eare against the voice of the charmer. Psal. 58. As also his craft appeareth in his enmitie against man, whome he assaileth secretly and in silence: as biting *the horse by the heele to cause the rider to fall*, Gen. 49.17. And further concerning the naturall wisdome of the serpent our Sauiour witnesseth, saying to his disciples, *be ye wise as serpents, innocent as doues* Mat. 10.16. 4. Some thinke, that this is set forth as a praise and commendation in the serpent, that he had such a gift of wisdome and subtiltie giuen him in the creation: but the contrarie appeareth, that although this naturall gift in the serpent was good, yet here relation is made to Sathans craft, whereby he seduced Eue. Adam and Eue are said before to be *gnarumim*, naked simple: and here the serpent is said to be *gnarum*, in the contrarie sense, *crastie, couert*, not simple: for the Hebrew word admitteth a contrarie sense. *Mercer.*

Of the naturall wisdome of the serpent.

v. 1. *Yea hath God in deede said, &c.* 1. Some doe take this to be an ironicall speach, as though Sathan in the serpent should scoffingly say: it is a like matter that God careth what you eate. 2. Some make it an interrogation, as though Satan should aske the reason, why God had so said, &c. as the Latine and Septuagint. 3. Some make it a naked question: *is it true* that God hath said: *Chald.* 4. R. Sel. expounded it, *forsan, perhaps:* and would haue it doubtfully spoken. 5. Some make the *emphasis* or force of the sentence in this word, God: it is not like that God would giue you any such precept. 6. Aben Ezra interpreteth *aph ci*, by *quanto magis*, how much more: that after Sathan had shewed many reasons to perswade the woman, that God loued them not, he vrgeth this aboue the rest, that God had giuen them this prohibition. 7. But the best interpretation is this, that after long communication had with the woman, at length the serpent commeth to that which he intended, to draw from the woman some answer, whereupon he might worke further: and therefore with some admiration saith in effect; it seemeth very strange, or I much wonder, that God would giue any such prohibition vnto you. *Mercer.*

Quest. 3. why Sathan in the serpent beginneth with an interrogation.

Now the Deuill thought to supplant man in Paradise, not because he did foresee that the Messiah should take flesh of Adam: for as yet man was not fallen, nor Gods counsell reuealed concerning the Redeemer, that should breake the serpents head: but the enuie of Sathan was the cause that mooued him to this tentation, that he might bring man into the same state of damnation: and he sheweth his malice against God, in seeking to deface his image. *Calvin.* 2. He setteth vpon the woman first, not because, as *Ambrose* thinketh, the precept was giuen onely to Adam by God himselfe: for it was spoken to them both: but because he saw her to be the weaker, and so fittest for him to worke by. *Mercer.*

Quest. 4. why Sathan tempted man and that by the woman.

Now whereas it will be questioned, how it came to passe that Eua was not afraid to talke with the serpent: 1. which was not, either because this serpent, which Sathan vsed, had a pleasant countenance and virgines face, which opinion is imputed to Leda, which is rather to be held a painters fancie, then the worke of nature, there beeing no such serpent to be seene in the world: 2. neither for that the serpent was more familiar with man, then any other creature, as thinketh Damascen: 3. neither can the very kind of the serpent be described, as *Euthymius* saith it was the Basiliske, which poisoneth hearbs and plants with his very breath. *Pererius* saith it is most like to be the serpent called *Scytala*, which hath a backe of diuers colours: for this is too great curiositie, seeing the Scripture onely generally nameth a serpent, noting no speciall kind. 4. But as Chrysostome well obserueth, that the sight of the serpent, which after sinne became terrible and hatefull to man, was now not abhorred, neither were any creatures as yet in the state of mans innocencie, loathsome vnto man, and therefore Eua might well indure the sight of the serpent.

Quest. 5. How Eua was induced to talke with the serpent.

What kind of serpent it was.

But

Quest. 6. What moued Eua to giue eare to the Serpent.

But whereas Eua was not astonished to heare the serpent speake: 1. it was neither as Rupertus thinketh, because the woman imagined, that some powerfull spirit caused the serpent to speake, and therefore gaue reuerent eare: for this had not beene farre from idolatrie, to yeeld any such reuerence to any but to the creator. 2. Neither did shee thinke, as Bonauenture holdeth, that some good spirit inteding her good, thus spake in the creature. For then shee would not haue said, the serpent, but the spirit or angel deceiued me. 3. Neither is it like, that Eua, as Cyrillus seemeth to thinke was ignorant, whether the vse of speech were giuen vnto any creature beside man, to the which opinion Tostatus and Pererius subscribe: for seeing that Adam had before giuen names to all creatures, which God brought vnto him, they could not be ignorant by this experience, that man onely had the gift of calling and giuing names. 4. But Eua knowing well, that God had created angelicall powers, was carried away with the voice and goodly promises deliuered from the serpent, not beeing so much intent from whome they came, as what was spoken: not considering, while shee was rauished with an ambitious desire of bettering her estate, whether a good or a badde angell might thus speake out of the serpent: for to say, that man was either ignorant of the creation of angels, or of the power and facultie of beasts, was too great a defect of knowledge, to be incident to that perfect estate.

Quest. 7. Whether the serpent went vpon his bellie before the curse.

v. 14. *Vpon thy belly shalt thou go, dust shalt thou eate, &c.* 1. It is neither to be thought with Barcephus, that the serpent before went vpon his feet as other beasts: for God would not alter the nature and shape of his creature, hauing giuen power to euery creature before to multiply his owne kinde, and this had beene to mislike the worke of his owne hands. 2. Neither is it to be supposed with Didymus Hieroms master, that the serpent, during onely this time of tentation, was caused by the spirit to stand vpright, for it had beene no punishment for the serpent to returne to his first nature. 3. Neither doe we approoue the sentence of the fathers, as of Augustine, Gregorie, and others, who by an allegorie doe apply these words to the deuill: that he goeth vpon his belly when he tempteth men to gluttony and lecherie, whereof the bellie is the instrument, and he eateth earth, hauing power ouer earthly minded men: for after this manner, the whole storie may likewise be allegorized. 4. Neither with some others, as Pererius, doe we approoue both an historicall sense of this malediction in the serpent, and an allegoricall in the deuill: but the whole is historiall, the first part whereof concerneth the serpent the instrument, the other Sathan the principall, that his head and power should be broken by this means: and where he had thought to haue gained, he should sustaine a greater losse.

5. Our sentence then is this, that the curse denounced against the serpent consisteth not in the thing it selfe, but the manner of it: the serpent did from his creation creepe vpon his breast, and feede of the earth, but nowe, that is made ignominious and accursed vnto him, which was not before: as weeds and thistles were created before mans fall, but after beganne to be a curse to the earth: and man was naked before his transgression, but was not ashamed of it till after: so the rainebowe was before the flood, but then onely ordained to be a signe of the couenant, that God would no more destroy the world with water.

Quest. 8. Why the deuill spake out of the serpent.

If it be further demanded, why the deuill spake out of the serpent, rather then appeared in any other shape. 1. I say with Augustine, because God permitted Satan to vse no other beast as his instrument, but the serpent. 2. That it was neither fit that he should haue appeared in humane shape, for Eua knewe well enough, that her flesh and Adam, were all mankind, & none beside them: neither if Sathan had framed a voice out of the aire, would Eua haue indured so familiar a conference: and for that the serpent, in regard of his subtilitie, was the fittest instrument, that would soone winde himselfe in and out, and creepe away, that he should not be seene of Adam. 3. In that Moses maketh no mention of the deuill, but of the serpent onely, it was both in regard of the weakenesse and rudenesse of the people, who could not well conceiue any other but the visible creatures, and for that Moses writing a storie, reporteth things as they appeared, as the storie of Samuels apparition to Saul, calleth it Samuel, whereas it was Sathan in Samuels shape, because it so appeared. 4. The Hebrewes here are not to be approoued, that say the serpent couered to haue companie with the woman: for that is against the nature of beasts.

Concerning the tentation of Sathan, and seduction of the woman: 1. he beginneth subtilly,

subtilly, *hath God indeede said, ye shall not eate of euery tree?* whereas God onely forbad them one tree, as though God had dealt hardly with them, in abridging them of their libertie. Quest.9. Of the manner how the woman was tempted of Sathan.

2. The woman reporteth not the words of the prohibition truly: some thinke, that shee added of her owne; *ye shall not touch it*, as Ambrose: some that shee changed the words, as Rupertus; *for the tree of knowledge of good and euill*, saying, *the tree in the midst of the garden:* but certen it is, that shee taketh somewhat from Gods words, pronouncing doubtfully, *least ye die*, which God had denounced most certenly, *ye shal die the death*, that is, surely die. Eua altereth Gods words.

3. Sathan in his replie, vv.4,5. heapeth vp many lies together, 1. that they shall not die: 2. that God did enuie their happines: 3. that knowledge might be had in eating of fruit: 4. that they should thereby be made like vnto God. Beside, *Rupertus* conceit is here excellent, that the deuill in euery one of these points speaketh doubtfully, as he gaue the oracles of *Apollo*, that euery word which he spake, might haue a double meaning: ye shall not die, that is, not presently the death of the bodie; though presently made subiect to mortalitie: *your eyes shall be opened*, so they were to their confusion: *knowing good and euill*, not by a more excellent knowledge, but by miserable experience after their transgression: *ye shall be as gods*, either as angels, or like vnto vs, sinnefull and wicked spirits. Sathans doubtfull answers.

4. The woman seeth the tree to be good for meate, there is her voluptuous desire: *pleasant to the eyes*, there is her curiositie: and to be desired for knowledge, there is the vanitie of her minde. Thus as the Apostle saith, whatsoeuer is in the world, is the concupiscence of the flesh, the concupiscence of the eye, the pride of life. 1.Ioh.2.

The order then and manner of the tentation was this. 1. It is euident that neither Adam, nor Eua had committed any sinne before this congresse with Sathan, for the Scripture saith, that til then they were both naked, and were not ashamed, Gen. 2. 25. so that herein both *Rupertus* and *Ferus* are deceiued. 2. Sathan first assaileth the woman, both beeing as the weaker, more easie to be seduced, and as a fit instrument also to entise Adam. 3. Adam did not onely incline vnto her, *amicabili quadam benevolentia*, of a louing minde, and thereby entised as Sampson was by Dalilah, and Salomon by his wiues: but it is like he was seduced by the same flattering and false perswasions, whereby the woman was first beguiled, beeing carried away with an ambitious desire, in knowledge, not to be equalized, but made like vnto God: this may appeare out of the 22.vers. *behold, man is become like vnto vs to know good and euill*, where the Lord reproueth also mans affected and curious desire to attaine to a greater perfection. Quest.10. Adam tempted and deceiued as well as the woman, though not in the same degree.

Neither doth that place of the Apostle contradict this opinion: *Adam was not deceiued, but the woman was deceiued, and was in the transgression.* 1. Tim. 2. 14. for whether we expound it with Epiphanius and Caluin, that the Apostles meaning is, the woman was first deceiued, not the man, or with Mercerus, that the man was not deceiued, but entised by the woman, or with Hierome, that Adam was not deceiued by the serpent, but by the woman: or that Eua did not wittingly deceiue Adam, as the serpent beguiled Eua: whereof the two first expositions, beeing one in effect are most agreeable to the Apostles minde: by this text Adam is not wholly exempted from beeing deceiued, but onely in that manner as Eua was peruerted and seduced.

Now as touching the greatnes of Adams sinne; simply it was not the greatest sinne of all committed in the world: neither in respect of the kind of the sinne, as adulterie is greater then fornication, for so we hold blasphemie and idolatrie to be greater sinnes then Adams was: neither in respect of the affection of the offender; for many are with a more vngodly, violent, and sinnefull desire giuen ouer, then Adam in this tentation: neither was it the greatest, in respect of the qualitie of the sinne, for it was pardonable in Adam, whereas sinne against the holy Ghost is impardonable. But yet it may truly be said to be the greatest, 1. in regard of the fruits and sequele of this sinne, the contagion and infection of all mankind. 2. in respect of Adams parson, who in his excellent gifts considered might haue more easily resisted. 3. in regard of the facilitie of the commandement, which required no hard or difficult thing: 4. the place also it selfe beeing considered, namely in Paradise, where there was no prouocation, or allurement vnto sinne. Quest.11. whether Adams sinne was the greatest of all sinnes.

Now if Adams sinne be compared with the womans: in some things it will be found equall, in some things superiour, in some inferiour to it. 1. Both Adam and Eua sinned in their infidelities, in not beleeuing the word of God, but giuing credit to Sathans faire pro- Quest.12. whether Adams or Eues sinne were the greater.

mises,

miſes, that they ſhould not die. 2. In their concupiſcence, in coueting the forbidden fruit. 3. in their ambition, in deſiring a further ſtate of perfection. Secondly, in reſpect of Adams perſon, who was appointed to be the womans head, & of his gifts of knowledge and wiſdome, the man was more faultie then the woman. Thirdly, yet ſimply the womans ſinne was greater, becauſe beſide other ſinnes common vnto them, this was proper vnto her in ſeducing her husband: ſo that as *Auguſtine* well noteth, *de Geneſ.* 11. 42. the man ſinned onely againſt God and himſelfe, the woman, againſt God, her ſelfe, and her neighbour: beſide, the woman was firſt deceiued, and became the author and beginner of tranſgreſſion. Therefore the opinion of them is not here to be allowed, who doe either aggrauate Adams ſinne, or extenuate the womans: of the firſt ſort is the author of the queſtions vpon the old Teſtament vnder *Auguſtines* name, who aſcribeth idolatrie to Adam. queſt. 83. whereas he deſired not to be worſhipped as God, but onely in knowledge to be like vnto God: neither can Adam be properly charged with couetouſnes, as *Hugo S. Vict.* doth, vnleſs it be taken for an immoderate deſire of any good thing, more then is fit: of the other ſort is *Caietan*, who would leſſen the womans offence, both in the thing deſired, which was the knowledge of good and euill, the externall act, in coueting the fruit, which was faire to the eye, in regard of her ſexe, beeing a woman, and the weaker veſſell. But this notwithſtanding, the womans offence in the nature thereof, was the greater, as before is ſhewed.

Adams ſinne neither is nor to be aggrauated, nor the womans to be extenuate.

v.3. *Neither ſhall ye touch it leaſt ye die, &c.* 1. *Ab. Ezra* noteth, that the ſerpent vſeth the name *Elohim* ſpeaking of God, not *Iehouah*, becauſe he knew it not: But that is not the reaſon, for the woman, vſeth alſo the name *Elohim*, who was not ignorant of Iehouah: but Sathan of purpoſe forbeareth to vſe that name Iehoua, which is a name of mercie, and vrgeth in the name *Elohim* the ſeueritie of God. *Mercer.* 2. Neither doeth the woman adde any thing to Gods precept, that they ſhould not touch it, but faithfully expoundeth the meaning of the precept: ſome Hebrewes thinke, that Sathan tooke occaſion hereby to mooue the woman to touch the fruit; that ſeeing ſhee died not by touching, ſhee ſhould alſo not die by eating: but this is too curious. 3. Shee ſpeaketh doubtfully, *leaſt ye die*: although the hebrew particle *pen* be not alwaies ſo taken; yet it appeareth ſo to be vſed by the woman: becauſe Sathan hereby taketh occaſion to put her out of doubt, that ſhee ſhould not die at all. See *Muſcul. Iun.* though *Mercerus* herein diſſent from them.

Queſt. 13. Whether Eue added to the commandement, & ſpake doubtfully.

v.6. *Shee gaue to her husband with her, &c.* 1. This ſheweth not, that Adam was at this time with Eue, as ſome Hebrewes thinke, he might come before the tentation was finiſhed. The meaning is, that he might eate *with her*, that is, as ſhee had done. 2. Some thinke that before the woman did forbeare to eate of the fruit, ſuppoſing it was poiſon, and ſo preſent death: but the trueth is, that hitherto ſhee had abſtained in obedience to the commandement. 3. Neither did ſhee giue it to Adam, leaſt, if ſhee died, he might haue taken vnto him another woman, as ſome Hebrewes imagine; for ſhee was the onely woman in the world: but ſhee was deſirous to make her husband partaker of her happineſſe, as ſhee thought. *Mercer.*

Queſt. 14. why Eue gaue to her husband.

v.7. *Their eies were opened.* The eies of the bodie and minde are ſaid diuers waies to be opened, the eies of the bodie three waies. 1. When they that are blinde, are made to ſee, as Chriſt cauſed the blind to ſee. 2. When he that hath his eies, ſeeth ſomewhat, which he ſaw not before, as Balaam his eies were opened, when he ſaw the angel, with a naked ſword. 3. When they which ſee, diſcerne that which they perceiued not before; as the diſciples diſcerned Chriſt in the breaking of bread. The eies of the minde are opened likewiſe three waies. 1. When men are brought from ignorance and darkenes to the knowledge of Chriſt. Act. 26. 18. 2. When men are brought by affliction to know themſelues, as the prodigall childe is ſaid to come to himſelfe, Luk. 15. 17. 3. When a mans ſinne, when it is committed, preſenteth it ſelfe, as Iudas ſinne did, when he had betraied Chriſt. Thus the eies of Adam and Eues minde were opened to ſee their ſinne, and the eies of their bodie were opened to ſee and diſcerne the deformitie of thoſe parts, which were comelie before. *Muſcul.*

Queſt. 15. How many waies the eies of the bodie and minde are ſaid to be opened.

v.7. *Their eies were opened, and knewe that they were naked.* 1. Not that they were either blinde before, for how could Eua haue ſeene the fruite of the tree that it was faire to the eie, if ſhee had beene blinde. 2. Neither as Ioſephus thinketh *lib. 1. antiquit. c. 1.* by the eating of the forbidden fruit had they gotten a ſharper witte and vnderſtanding, for then

Queſt. 16. How their eies are ſaid to be opened.

the eating thereof, had beene a paine vnto them. 3. Neither is it so said, as R. Salomon coniectureth, because nowe first they began to haue knowledge of euill, for as they had knowledge of good before, so as by the contrarie, they had the knowledge of euill also: but now indeede they knowe euill by miserable experience. 4. But now they eies were opened, the eies of their minde and conscience, to see and acknowledge their sinnes and disobedience, wherein they were blinded before, and to feele the rebellion and disobedience of their members in their disordered and vnruly motions, which maketh them for shame to couer them, which vse of vailing and couering the secret parts euen nature hath taught the barbarous nations, which euen in their bathes, as Augustine writeth, will not haue their vnseemely parts vncouered: the like Strabo reporteth of the Indians, and Diodorus Siculus of the Aethiopians, that going naked in the rest of their bodie, vse to couer their secret parts.

August. lib. 14. de ciuitat. dei. c. 17. Strabo lib. 15. Diod. Sic. lib. 4.

And they sewed fig tree leaues.] 1. Not because the fruite thereof, whereof they had tasted was forbidden, for they would so much more haue abhorred the leaues thereof. 2. Neither to betoken the desire of the flesh now procured by sinne, which they say is prouoked by the rubbing of the figge leaues. 3. Nor yet as the testimonie of repentance, because figge leaues doe prick and sting the flesh. 4. Neither yet neede we runne to allegories: that this couering with leaues or with fruit betokeneth the vaine excuse & defence of sinne. 5. But they made them aprons of figge leaues, both beeing fit for their bredth, and readie at hand, for no other cause then to hide their nakednesse, whereof they were now ashamed.

Quest. 17. Why they made aprons of figge leaues. 2 Mag. histor. scholastic. Gen. c. 23. 3. Irenæus lib. 3. aduers. haeres. c. 37. 4. Ambros. l. de parad. c. 23.

Now if it be further asked, why man was created naked. I answer, 1. with Basil, least his minde might haue bin occupied in seeking for outward things, and so withdrawne from better meditations: God hauing a purpose to cloath his bodie with some excellent brightnesse, such as is in the angels. 2. Or with Ambrose, that beeing not naked and destitute of the ornaments of vertue, they lesse needed outward ornaments. 3. Whereas cloathing serueth for necessitie, to defend from the cold, and for honestie and comelinesse, Adam before his fall in neither respect needed cloathing, beeing neither subiect to heate or cold, nor yet hauing any vncomelines in his members. 4. Adde hereunto, that whereas other creatures were created with their naturall cloathing, birds with feathers, beasts with haire and woll, fish with scales, man was created naked, that he might exercise his witte and be profitably occupied in the inuention of artes for the necessarie vse of man.

Quest. 18. why man was created naked. lib. de parad. c. 23.

v. 8. *They heard the voice of the Lord walking in the garden in the coole of the day.*] 1. This was neither some great wind, or terrible voice, which went before God, as when he spake to Elias, to betoken the Lords comming: for the *Chalde* paraphrast translateth [*the voice of the word of God.*] 2. Neither yet neede we runne to allegories, as with *Irenæus*, that this walking of God in the coole of the day, did shadow forth the comming of Christ toward the ende, as the euening of the world. 3. Nor with *Gregorie*, that man hauing lost the feruent heat of charitie, did now slumber in the shadow of sinne, as in the coolenes of the aire. 4. Nor with *Rupertus*, that as men risen from sleepe doe walke in the coole aire, so God now awaked commeth forth, hauing beene as it were a sleepe before while he suffered Sathan to tempt our parents. 5. But the meaning is plaine, that after man had transgressed, in the euentide, or sunne set, when the wind in those countries adioyning to the sea, vseth most to be stirring, the Lord sheweth himselfe to Adam, and calleth him to account, the winde of the day brought the sound of Gods voice to Adam. *Iun.* So then, this word *walking* is neither to be referred to Adam, nor yet properly to God, but he heard Gods voice walking, and comming toward him afarre off. *Aug.* And this winde was no extraordinarie tempest, as *Martyr* hewing Gods approaching, neither doth it properly describe the time of the day, either the morning, as *Caluin*: noone tide, as the Septuagint, or euentide as the Hebrewes (although I thinke it most probable, that Adam fell in the euening of the same day of his creation) but it expresseth onely the manner, how Gods voice was brought by the whisking winde to Adam: some doe take *haiom*, not for the day, but the sea, from whence the loweest windes doe come, but that is not so proper in this place. The voice which Adam heard, was not a sound onely of Gods comming, as *Iun.* but it was the same voice, which is expressed v. 9. when God called to Adam, first afarre off, which Adam hid himselfe, and then neere hand.

Quest. 19. why the voice of the Lord was heard in the coole of the day. lib. 5. adverf. haeref. lib. 28. moral. c. 2. lib. 2. de Victor. verb. dei. c. 14.

Quest. 19. Why Adam hid himselfe.

Adam hideth himselfe, when God first began to call vnto him, 1. not for that, as *Ironæus* thinketh, he thought himselfe vnworthie to come into Gods presence: 2. or, as *Augustine*, did he it onely as a man amazed, not knowing which way to turne himselfe: 3. but beeing guiltie of transgression, he thought simply to hide himselfe from the presence of God, as Iob expoundeth, *if I haue hid my sinne as Adam, &c.* Iob 31.33.

Lib. 3. aduers. hæres. cap. 17. Lib. 11. de Gen. ad liter. cap. 38.

Quest. 20. How God diuersely speaketh vnto man.

v. 9. *The Lord called to the man*] God diuersly hath vsed to speake vnto man: either by himselfe by his secret inspiration and reuelation, as he did to Isaiah, 2. king. 20.4. or by his messengers the Angels: who spake sometimes by voice onely, as Ioh. 12. 28. *there came a voice from heauen*: sometime by vision internall, such as was the ladder, that Iacob saw in his dreame, Gen. 28. externall, sometime in humane shape, as to Abraham, Gen. 18. by other creatures either without sense, as by fire in the bush to Moses, or hauing sense, as the Angel spake in Balaams asse. Now the question is, which of these waies God talked with Adam: for I neither thinke with Gregorie, that *Adam per angelum increpationis verba audivit*, that Adam was rebuked by an angel: for v. 17. the Lord saith, *because thou hast eaten of the tree whereof I commanded thee, &c.* the same God now speaketh to Adam, that gaue the first commandement concerning the tree: neither with *Augustine*, to whome subscribeth *Mercerus*, *per creaturam visibiliter factam*, in that Adam heard the voice of God, it was done visibly by some creature: for mention onely is made, that they heard the voice of God, v. 8. 10. they saw him not, that spake to him. Therefore it is like, that as God spake to Elias, 1. king. 19. to our Sauiour Christ, Ioh. 12. 28. to Moses in the mount: *ye saw no similitude in the day that the Lord spake vnto you*, Deut. 4. 15. so Adam onely heard the voice of God, he saw him not.

In cap. 38. Iob.

In Gen ad lit. l. 11. c. 44.

Adam heard Gods voice, he saw him not.

Where art thou? 1. God was not ignorant where Adam was, for no place be it neuer so secret, is hid from God, but by this question God draweth Adam to confession and acknowledgement of his sinne: as afterward the Lord for the same cause asked Cain, where his brother Abel was. 2. Neither doe we refuse Ambrose collection, who saith it was not *tam interrogatio, quam increpatio*, so much an interrogation, as an increpation, that Adam should consider, not in what place, but in what state he was now, and from whence fallen. 3. *Pererius* vpon this place noteth well, that God by thus saying did declare that Adam was one of those, to whome the Lord saith, *I know not whence ye are*, Luk. 13. 27. that by his sinne he was separated and estranged from God.

Quest. 21. why God asketh Adam, where art thou?

Ib. de par. c. 44.

Quest. 22. How the serpent is accursed.

v. 14. *The Lord said to the serpent, because thou hast done this, &c.* 1. God curseth the serpent because he was Sathans organe and instrument: and this standeth with Gods iustice to punish the instrument with the principall: as he that lay with a beast, they were both to be burned. Leuit. 20. 15. And though the serpent had no vnderstanding, yet God curseth him for mans instruction, that he might see how much this their action in seducing him, was displeasing to God. *Mercer.* 2. Some doe referre the whole curse to the serpent, some applie it wholly to Sathan, by way of allegorie: some vnderstand the whole literally of the serpent, mystically of Sathan. *Mercer.* But the better course is, to giue part to the serpent in this verse, part to Sathan in the next. *Iun. Calvin.* 3. Some doe vnderstand the serpents curse, of the shortnes of life: but other beasts are as of short continuance: some Hebrewes vnderstand the going vpon his bellie, of the serpents long beeing with young, which is seuen yeares together: the wolfe, lyon, and beare, and the ape, bring forth once in two or three yeares, the viper in 70. yeares: but if this were the curse, then woman that goeth nine moneths with child should be of worse condition in this behalfe, then other beasts, as the foxe that goeth but sixe moneths, the sow sixtie daies: the meaning of the curse is, that the serpent should be detested of all other creatures, as noxious and poisonfull, and should be marked with this ignominie, to creepe vpon his breast. *Mercer.* 4. *gechon* by *Hierome* is translated breast, *Onkelus* readeth the *bellie*, the Septuagint both *bellie* and *breast*: because the serpents breast and bellie is altogether, and he goeth vpon them both: the word *halach*, to walke, is not onely giuen to those creatures that walke on foote, but to other things that moue howsoeuer: as to riuers, Gen. 2. 14. to Noahs arke. Gen. 7. 18. *Muscul.* 5. The serpent did neither goe vpright before, neither at that instant onely when Sathan vsed him: but whereas he did extoll himselfe against man, he is brought to his first condition: and his creeping and feeding of the earth, which should not haue beene ignominious before, is accursed and made reprochfull now. *Mercer. Calvin.*

Where

Where the Lord saith, *I will put enmitie betweene thy seede and her seede.* 1. This first is truly vnderstood of Christ, *quia solus ita semen mulieris est, vt non etiam viri semen sit*, who was so the seede of the woman, as he was not of the man: and betweene Christ and Sathan the greatest enmitie was, who consented to him in nothing. 2. We may also vnderstand by the seede of the woman, all the elect, and by the seede of the serpent, all the wicked, who are the sonnes of the deuill, as Christ to the vnbeleeuing Iewes, *ye are of your father the deuill*, Ioh. 8. 44. betweene whome, the elect and the wicked, there shall be perpetuall enmitie: and therefore Rupertus saith, the Scriptures are called the booke of the battells of the Lord, Numb. 21. which declareth the continuall combate betweene the Church of God and the world. 3. Part of this sentence is literally true in the serpent: for as Rupertus noteth, if a woman tread vpon the serpent with her bare foote, he presently dieth; but if he first bite her heele, the woman dieth of that poison. But howsoeuer this be true, it is most certen, that betweene man and those venemous creatures, there is a naturall hatred, that one cannot endure the sight and presence of the other. 4. Some doe marueil, why the serpent is not made mute and dumbe, seeing Sathan abused his tongue and mouth to tempt the woman: the Hebrewes thinke that the punishment is included, in that dust is appointed to be his meate: for such, whose mouthes are filled with earth, cannot speake. And to this day we see that the punishment remaineth vpon the serpent, who maketh no perfect sound, as other cattell doe, but hisseth onely. 5. Sathan was accursed before God before, nor any hope of recouerie remained, but now the sentence is declared to the comfort of man, and Sathans state declared to be irrepairable: for his punishment shall endure all the daies of his life, that is, for euer. 6. Some by the heele, vnderstand the ende or extremitie, as *Onkelos*: that in the ende the deuill as a serpent shall bite the heele: some the inferiour part of the soule: some the humanitie of Christ, which Sathan pinched at when Christ was put to death: but thereby Christ gaue him a deadly blow vpon the head. But generally it signifieth, the weaker parts of Christs bodie, which is the Church: that Sathan shall be nibbing and biting at the heele, as a serpent doth, when he is ouerwhelmed and turned vpon his backe: that is, he shall touch the members of Christ, and trie them with many temptations, but he shall not be able to hurt them. *Mercer.* 7. By the dust also some vnderstand terrene and earthly things, wherein the deuill is conuersant being cast downe from heauen: some the graues and sepulchres of dead men, where the spirits appeare: but this clause is properly referred to the serpent; who as he was Sathans instrument, to cause man to sinne and returne to the dust, so that he should feede of the dust.

Quest. 23 Of the enmitie betweene the seede of the woman and of the serpent.

Who is vnderstood to be the seede of the woman.

lib. 3. de tradit. c. 20.

The serpent made dumbe.

What is signified by the heele.

How the serpent feedeth of dust.

v. 16. *I will greatly encrease thy sorrowes.*] There is a threefold punishment inflicted vpon the woman, as Rupertus well noteth, *pro seductione, conceptus multiplicitas, pro gulæ oblectamento, vteri dolor, pro scandalo, quod viro exhibuit seruilitis pœna, &c.* because shee was seduced, shee hath sorrow in conceiuing, for the delight of her eye, the paine of her wombe, for the offence in inticing her husband, subiection vnto him. But where the Lord saith, *I will multiplie thy sorrowes and conceptions*] 1. it is neither with Oleaster to be referred to the bearing of the child so long in the wombe, for that is agreeable to nature, and our Sauiour was so borne in his mothers wõbe, & therfore this was no part of the curse. 2. Neither doth the curse cõsist in the multiplicity, as Rupertus, because many are borne, which are ordained to destructiõ: for simply the fruit of the womb is a blessing. Psal. 127. 3. 3. But hereby the many sorrows are signified which womẽ do indure in the cõception of their childrẽ: as faintnes, loathing of meat, lõging for straãge things, griefe, ach, vnwi somnes, perill of abortiõ, & such like. Secõdly, wheras woman should before haue brought forth without paine, now their trauaile is full of labour, in so much as many haue miscaried in the birth of their children, as Rachel: and it is well of obserued of *Aristotle*, that no other creature with such difficultie bringeth forth her young, as woman doth, which is an euident demonstration of this punishmeut laid vpon them. Thirdly, where it is said, the *womans desire* shall be to her husband, and he shall rule ouer her: 1. It is not vnderstood of the naturall desire the woman hath eftsoone of her husbands company, notwithstanding her painfull trauaile, which is no punishment but a delight vnto them: 2. But of that subiection, whereby by the law of nature practised amõg Pagans, womẽ do depend vpõ their husbands. The womã should before haue beene obedient to man, but of a louing societie to be made partaker of all his counsells, not of an vrging necessitie as now: whereby the woman in respect of her weak-

Quest. 24 Of the sorrowes of women.

lib. 3 de Trin. c. 23.

Rupert. ibid.

lib. 7. de hist. animal. c. 9.

Womans subiection to her husband how a punishmẽt

nes both with her will dependeth of her husband, for her direction and prouision of things necessarie, and against her will shee often indureth the hard yoke of an vnequall commander.

Qu.25. How the earth was cursed vnto man

v.17. *Cursed be the earth, &c.* 1. It is to be obserued, that the serpent is onely pronounced accursed, because his state is remedilesse and desperate: but neither the man or woman are accursed, for whome there is hope. 2. The earth is accursed not in it selfe, but in respect of the vse of man: as Saint Paul saith, that the creatures doe yet groane with vs together. 3. Some Hebrewes note that some men are exempted from this punishment, to eate their bread in the sweate of their browes, as kings and princes: but no women are exempted from their punishment, because the woman both sinned her selfe, and enticed the man, so did not Adam: but this sentence is generall against all men, that altough one particular onely be expressed of the labour and toile in tilling of the ground, yet therein are contained all other the cares and troubles of this life; from the which none are free. 4. Some Hebrewes thinke that in mans innocencie, he should not haue trauailed so for his bread, as in threshing, grinding, baking of it: and it may very well be, that although man should not then haue liued idlely without labour, yet his labour should haue bin pleasant, rather for delight, then necessitie. *Mercer.*

Qu.26. Of the growing of thistles.

v.18. *Thornes also and thistles, &c.* 1. The earth should haue brought forth thornes and thistles before; but now it bringeth them forth as noxious and hurtfull to man: 2. And whereas he is bid to eate the hearbe of the field, this is neither interlaced as a consolation, as *Caluin*, for all this here vttered belongeth vnto mans punishment; neither is man here depriued of the eating of all other fruite sauing hearbes. But here the Lord sheweth, how man had deserved by his sinne to be depriued of the pleasant fruit of paradise, and to liue of the hearbe, as other bruit beasts: though by hearbe, corne is especially signified, ordained for the vse of man. 3. But where mention is made of the sweate of the browes, by this particular all other kinde of labour in seuerall vocations, as of magistrates, ministers, handicrafts men, is implied, *Luther.* Likewise vnder one kind of labour and sorrowe, all other miseries and cares of this life are comprehended: *Caluin.* 4. Yet God sheweth mercie in inflicting of these punishments, in turning them from eternall to temporall. 5.

Man should not haue returned to dust if he had not fallen.

And whereas the Lord giueth this as a reason, that man should returne to dust, because he was taken out of it; this is not so to be vnderstood, as though he should haue turned to dust if he had not sinned: for as S. Paul sheweth, death came in by sinne (Adam should haue bin translated and changed, as Henoch and Elias were, and they shall be, that remaine aliue at the comming of Christ.) But while man stood in his integritie and happinesse, he remembred not his terrene beginning, as he considered not his nakednesse; but nowe the Lord maketh it an argument of his mortall condition, and bringeth it to his remembrance, to humble him thereby: *Mercer.*

Qu.27. Why Eua is called the mother of the liuing Lib.3. de Trinit. c.26.

v.20. *And the man called his wiues name Heuah.*] 1. Neither as Lyranus thinketh, is shee so called because shee was the mother of all which liue in sorrowe and miserie. 2. Neither (as Rupertus) that Adam of incredulitie so named her, not beleeuing that shee should returne to dust, as the Lord had said, but that he and his posteritie should liue. 3. Neither need we referre it to the birth of Christ, who brought true life into the world: the woman cannot be truely said to be the mother of the spirituall life, shee was the mother of him, that was the author of spirituall life. 4. And it is but a fond conceit, to deriue *Aue*, the first word of the Angels salutation to Marie of *Eua*, inuented because shee repaired what was lost by *Eua*, for the one is a latine word, the other hebrewe: neither did the angel say *Aue*, all haile, but the translater, and the right word is not *Eua*, but *Heuah*. 5. Neither is Adā here to be noted of insolencie & pride, that hauing receiued sentence of death, doth giue vnto the womā a name of life: but Adā being confirmed by Gods promise concerning the seed of the woman, that although they themselues were mortall, yet by them mankind should be propagated, so calleth his wife. 6. But the conceit of *R. Leui* here hath no ground, that shee is called the mother of all liuing, that is of bruit beasts, in respect of the stupiditie and dulnesse of her minde: for by *liuing* man is here vnderstood, as sometime he is called flesh, because of his excellencie among the rest. 7. Neither was this name giuen vnto Eva before they had sinned, when Adam gaue the names to the rest of the creatures, as *Pererius* thinketh with the Hebrews; nor yet was it giuen so long after,

when

when he had had some children,as some other thinke; but the name was giuen at such time and place,as is here set downe; before Adam called her *Isshah*, as if you would say, Manesse,as a name of the whole sexe, but here he calleth her Hevah, as by her proper name;so that these words,*because shee was the mother of all living*, were not the words of Adam,who yet by prophesie did foresee that it should so be,but Moses inserteth this sentence.*Mercer.*

v.21. *Vnto Adam also and his wife did the Lord God make coates of skinnes and cloathed them.* 1. These coates of skinnes were not their bodies,as Origen,with some other of the fathers seeme to thinke:for God had made man before of the dust of the earth:c.2.7. 2. Neither were these coates made of the barkes of trees,as Barcephas, and Gregor.Nazianzene:for the hebrewe word,*gnorh*,is no where found in that sense. 3. Neither is Theodorets reason sound,that they could not be the skinnes of beasts, which were created but two and two,and so if any of them had beene slaine, the generation of that kind should haue bin hindred;for that there were no more created but two of a sort is not extant in scripture. 4. Neither neede we imagine with Hugo,that these skinnes might be made of the elements, or some other matter: we are not to runne to miracles, where an ordinarie course is offered. 5. Some would haue these skinnes made of sheepes wooll,but that is not skinnes. 6. Ionathan of the serpents skinne, but that is too curious. 7. Neither did the Lord onely teach man howe to make him garments for his necessarie vse afterward,for the text is,that he *cloathed them*,that is,actually,presently. 8. Therfore there is no inconuenience to say,that God caused skinnes,whether of slaine beasts,or otherwise, by the ministerie of his angels,or how else it pleased him,to be brought to Adam;whereof he made them coates.

Qu 28. What the coats of skinnes were which God made for Adam and Eue.

Theod.quæst. 38 in Genes.

And thus it pleased God to cloath man,not for any such typicall signification, as either to betoken the incarnation of Christ,that was cloathed with our flesh, or the cloathing of the nakednesse of the soule by repentance.But for these causes, 1. to shewe him howe his mortall bodie might be defended from cold and other iniuries: which vse of skinne or leather cloathing was first vsed in the world.2.To couer his nakednes for comelines sake: and therefore the Chalde paraphrast calleth thē *vestimenta honoris*, garments of honour. 3. To teach man,that it was lawfull to vse the beasts as for meat,so for cloathing .4.And to giue a rule,that modest and decent, not costly or sumptuous apparell should be vsed. 5. And that he might know what difference is between Gods works and mans inuention,betweene coates of leather and figge leaues. 6. And to put him in minde of mortalitie,by his cloathing of dead beasts skinnes:as Origen well noteth:*talib.iudui oportebat peccatorem, vt essent mortalitatis indicium.*

Qu 29.why God cloathed man in beasts skins.

Origen.hom.6. in Leuit.

v.22. *Behold man is become as one of vs.* 1. Not as one of the angels, as Oleaster interpreteth,or that the Lord speaketh in the plurall number,as is the manner of great persons: for this phrase of speech,was not vsed in those daies, neither are the angels and God alike. 2. But by vs the Trinitie is vnderstood;and the rest is vttered,*ironice*, by way of derision Adam is rebuked:that he came farre short to be as God,as Sathan promised him:either as God the father in power,or as the sonne in wisdome, or as the holy ghost in goodnesse,holinesse.*Verba sunt insultantis*,as Augustine saith,*quod non solum factus fuerit, qualis esse voluit,sed nec illud,quod factus fuerat conseruauit:* They are as the words of one that insulteth,because he was so farre from beeing made that which he desired,that he could not keepe that,which he was made.And as Rupertus, *non solum nequaquam sicut deus,sed pene factus erat,sicut diabolus:* He was so farre from beeing as God, but he was almost become as the deuill:if Gods mercie had not preuented him. 3. I rather preferre this sense,with Mercerus and Caluin,that God speaketh ironically,euen in Adams hearing; then either with Iunius and Pagnine to referre these words to the time past,when man was in the state of innocencie:or to make it an affirmatiue speech of the time present, with Onkelos: that Adam now of himselfe knewe good and euill,as God:for then he had gained,and not lost by his transgression;he knew euill by experience,as he did not before, but he had no such perfect knowledge,as in the angels:therefore the Lord here derideth mans follie, and alludeth to the vaine words of Sathan,who promised,they should be as God. 4. And where he saith,*le ast he put forth his hand,&c.*by liuing for euer. 1. Neither long life is meant. 2. Nor that God herein had compassion of man,that beeing brought to so miserable an e-

Qu 30. How Adā is said to become as God.

Lib.11. Genes.ad lit.c.33.

Lib.3.comment. in Genes.c 28.

ſtate, he ſhould not alwaies liue in it. 3. Neither that if he did eate of the tree of life, he ſhould haue liued for euer, as Caluin thinketh, that God *vitam coniungit cum externa re ſſe-ra: did ioyne life with the outward ſigne*, for the tree of it ſelfe gaue not life, but was a ſymbole onely of immortalitie, which man ſhould haue receiued of God, if he had perſeuered in his obedience. *Muſcul.* 5. But ſeeing the Lord had depriued man of life, he taketh away alſo the ſymbole of it: and ſpeaketh according to the iudgement of man, who fooliſhly might thinke to recouer his eſtate by eating of the tree of life: and therefore by *putting forth his hand*, is expreſſed that voluntarie action, whereby man of purpoſe would haue eaten of the tree of life, to releeue himſelfe. *Mercer.* 6. Now although it had not beene materiall, though Adam before his fall, had eaten of the tree of life, for it could not haue helped him now: yet I rather thinke with *Ramban*, that he did not eate of it at all.

Adam beeing depriued of life loſt alſo the ſymbole and ſigne o. it.

v. 23. *Therefore the Lord ſent him forth from the garden of Eden.*] Here a great queſtion is mooued, how long Adam continued in Paradiſe, and when he was caſt out of Paradiſe. Some would haue Adam to continue ſo long in Paradiſe, as Chriſt liued yeares on earth: others the ſpace of fourtie daies, and that Chriſt faſted ſo many daies for a remedie againſt Adams intemperancie in Paradiſe ſo long: others thinke that Adam fell the next day after his creation, vpon the day of reſt, as Toſtatus: but it is not like, that God vpon that day, which was a time of reioycing, would execute iudgement, nor curſe in that day, which he bleſſed: ſome thinke that Adam fell vpon the eight day of his creation, that day ſeauenight wherein he was made, as *Pererius:* but the moſt approoued opinion is, that Adam fell the ſame day of his creation; which ſeemeth to be moſt probable for theſe reaſons.

Queſt. 31. At what time Adam fell.

1. The Angels that fell, preſently after their creation ſinned: as our Sauiour ſaith, that the deuill, *non ſtetit in veritate, did not ſtand or continue in the truth*, Ioh. 8. 44. Hereunto Auguſtine conſenteth, *Factus continuo ſe à luce veritatis avertit:* as ſoone as he was made he preſently turned aſide frō the light of truth: *vnde angelicæ vitæ dulcedinem non guſtauit, quā nō acceptam faſtidivit, ſed nolendo accipere, deſeruit & amiſit:* ſo he taſted not the ſweetnes of the angelicall life, which he loathed not beeing receiued, but by diſdaining to receiue it, loſt it. So it is like, that man alſo eftſoone loſt the benefit of the creation. 2. Our Sauiour ſaith, that the *deuill was a murtherer from the beginning*, Ioh. 8. 44. not of the world, but of mans creation: therefore at the very firſt he ſet vpon them. 3. The ſubtiltie of the deuill doth inſinuate as much: who would then aſſault them, when they were leaſt able to reſiſt, before they by experience were confirmed in their obedience. 4. And it was fit, that man ſinning ſhould be caſt out of Paradiſe, before he had fully taſted of the pleaſure thereof, leaſt he afterward might haue beene tormented with the loſſe, and attempted to returne. 5. And it is cleare by the ſerpents firſt onſet: *Hath God ſaid, ye ſhall not eate of euery tree? &c.* that they had not yet taſted of any fruit, but at the very firſt the forbidden fruit was offered, before their appetite had beene ſerued with any other. 6. Adam had not yet eaten of the tree of life, as is euident v. 21. *leaſt he put forth his hand and take alſo of the tree of life:* and therefore *Auguſtine* is in an errour, that he did eate of other trees, and ſpecially of the tree of life: but if they had ſtaied any time in Paradiſe, it is not vnlike, but they ſhould haue taſted of the tree of life, it being in the heart of Paradiſe, where Adams chiefe aboad was. 7. Likewiſe ſeeing preſently after the creation, they were bidden *encreaſe and multiplie*; it is not other like but the man ſhould haue knowne his wife in Paradiſe, if they had ſtaied there ſo long, and ſo they ſhould haue gotten children without ſinne. To this purpoſe *Auguſtine* ſaith, *Quaſi in ea ætate facti credendi ſunt, vt expectanda eſſet maturitas pubertatis, aut non illud tunc legitimum eſſet, cum primum fieri potuit:* as though they were created of ſuch an age, which was not fit for procreation, or that it had not bin lawfull (for the to come together) as ſoone as might be. 8. What became of lyons and beares, that liued of fleſh, all this while of Adams beeing in Paradiſe? they could not faſt ſo long, and fleſh they did not eate, becauſe there was no death before mans fall: and they did not feede on graſſe: for then their nature ſhould not ſo ſoone haue beene changed to deuoure fleſh. 9. Neuer any man in earth (Chriſt onely excepted) kept the Sabbath without ſinne: the Apoſtle ſaith, *He that is entred into his reſt, hath alſo ceaſed from his owne workes, as God did from his.* Heb. 4. 10. it is the reſt onely of Chriſt, where there ſhall be ceſſation from all the works of ſinne. But that reſt, which Adam ſhould haue kept in Paradiſe, was not Chriſts reſt: therefore he kept no reſt there without ſinne: he fell then before the Sabbath. 10. That place laſtly

Diuers reaſons ſhewing that man fell in the day of his creation. De Genel. ad lit. lib. 11. 23.

De peccat. merit. & remiſſ. lib. 2. cap. 22.

lastly maketh to this purpose, Psal.49.13. *Adam lodged not one night in honour:* for so are the words if they be properly translated: the word is *lun*, which signifieth to lodge or stay all night, and thus diuers of the Rabbins doe expound this place of Adam. Vpon these reasons it seemeth most probable that Adam did not continue one night in paradise, but fell in the same day of his creation. Of this opinion are Irenæus, Cyrillus, Epiphanius, Moses Barcephas, Philoxenus, Ephrem. with others, rehearsed by Pererius vpon this place, though he himselfe be of another opinion. R. Nathan. R. Menachem. Midras Tillim.

That obiection, that so much businesse, as the giuing of names to the creatures by Adam, the temptation of Eva by the serpent, and seduction of Adam by the woman, could not be dispatched in so small a time of sixe or seauen houres, may easily be answered. 1. It is euident by the text, that the imposition of names was performed the day of his creation before the woman was made, Genes. 2.20. and it asked no long time in regard of the singular wisdome and knowledge of Adam, who was able at the first sight of the creatures without any long search or triall of their nature to giue them fit names. 2. Of Sathans nimblenesse in hastening the tentation, and insinuating himselfe to the woman, there neede be made no doubt; the celeritie and agilitie of spirits is great. 3. It was the coole of the day about the euentide, when sentence was giuen against Adam: so that in the space of 8. or nine houres from his creation to his fall, all these matters might easily be done. The contrarie obiections answered.

v.24. *Thus he cast out man, &c.* 1. Where the Septuag. adde, *and placed him before Paradise*, whereupon some writers haue descanted of the causes why Adam was placed before Paradise, that by the sight thereof he remembring from whence he was fallen, might more effectually repent his sinne: the originall is otherwise, that not Adam, but the Cherubins were placed before paradise. 2. Whereas Theodoret thinketh, that these Cherubim were not angels, but certaine terrible visions set to feare man from that passage, it may be otherwise gathered out of scripture, where we read, that the Cherubims pictured ouer the arke, were beautifull faces representing angels: and therefore the Prophet compareth the king of Tirus glittering in his pretious stones to the Cherub. Ezech. 28.14. 3. Concerning the fierie shaken sword, we refuse, 1. either the collection of Tertullian, who taketh it for *torrida zona*, the parching countrie vnder the æquinoctiall: or of Lyranus, who would haue it to be a certaine wall of fire about paradise: or of Rupertus, that vnderstandeth it of purgatorie fire: for all these are deceiued about the translation; the word signifieth not *a fierie sword shaken*, but rather a *sharpe sword shaken*, as the Chalde paraphrast readeth, which by the shaking seemeth to glitter as the flame of fire: or because the word *Lahat* signifieth to inflame, it is not vnlike, but that some fierie inflamation, in the likenesse of a sword might be set, as a terrour in that place. Iun. Quest.31. Whether Adam was cast out. Quest.40. in Genes. What the Cherubims were that kept Paradice. Whether Paradice were kept with a fierie sword.

4. *Places of doctrine.*

1 Whereas Sathan vseth the serpent, and out of his trunke frameth a voice: we neede not thinke it strange, that the deuill hath this power to possesse the bodies of beasts, and to speake out of them: which though Iulian the Apostata counted a fable, Cyrillus learnedly sheweth the like to haue beene done out of the heathen writers, as howe in Homer Achilles horse inspired by Iuno foretelleth his death: Porphyrius writeth, that the riuer Causus saluted Pythagoras, saying *aue Pythagora:* and Philostratus, that a certaine elme saluted Apollonius. Ilogonus Cithiensis saith, that in Rhodes a certaine bull consecrate to Iupiter did speake. The Pagans therefore and Atheists finding the like in their owne writers, haue no reason to deride this storie of the deuills speaking in the serpent. *Perer.* Spirits haue power to possesse bodies and speake out of them.

2 Whereas Sathan was the first that inveigled the woman with ambitious desire, saying ye shall be as Gods, v.5. The opinion of Prosper is discouered not to be sound, that our first parents were tickled with pride before the tentation, and therefore were permitted of God to fall into it: for this difference is made betweene the sinne of man, and of the angels: he fell beeing seduced, but the other of their owne pride without a seducer transgressed. Adam and Eue sinned not, before they were tempted. Prosper. lib.2. de vit. contempt. ca.9.

3 v.19. *Dust thou art, and to dust thou shalt returne:* hence it is gathered that death was not naturall to man, but happened because of sinne: contrarie to the opinion of Iosephus, Adam if he had not sinned should not haue died.

that thinketh, that man should haue died though he had not sinned, but his life should haue beene much longer. It was the opinion also of the Pelagians, that death was in mans nature, and sprang not from sinne. Not much differing is the sentence of the Popish writers, that *man was created mortall by the cõdition of his nature, yet preserued by a supernaturall gift*: the contrarie is euident from hence, because it was neuer said to man before he had sinned, that he should returne to dust.

Bellar. de grat. prim homin. lib. 1 c 6.

The Trinitie proued out of the ould Testament.

4 v.22. *Behold the man is become as one of vs.* This is an euident place against the Iews, to proue the Trinitie: for here the Lord speaketh of more then one: neither can it be answered, that it is but a phrase of speach to vse the plural for the singular: for here is more then a phrase: this speech could not be true, to say, *one of vs*, if there were no more then one person in the Godhead.

Why God suffered Adam to be tempted and fall.

5 Further, whereas the question will be demanded, how it stood with Gods iustice and holines, to suffer man to be tempted, whome he foresaw, should fall. Our answer is this: 1. we say with the Apostle, *O the deepenes of the riches both of the wisdome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* Rom. 11.33. And *Augustine* maketh the same answer to this question; *Altitudinem consilij eius penetrare non possum, &c. I can not enter into the depth of Gods counsell.* 2. Yet for as much, as God had giuen man free-will and sufficient strength to resist this tentation, if he would, it was fit he should be left to exercise his strength: as *Augustine* againe saith, *Administrat omnia, quæ creauit, vt etiam ipsa proprios motus exercere sinat: God doth so gouerne all things, which he created, that yet he suffereth them to exercise their owne motions.* 3. God might iustly suffer this to be done, because he did know how to turne Adams fall vnto good. *Deus permisit hominem tentari, quem sciebat esse casurum quia simul videbat eo casu se vti posse ad misericordiam, &c. God suffered man to be tempted, whome he knew should fall, because he saw how to vse his fall, to declare his mercie and iustice while he iustly punished some out of the same damned masse, and deliuered others in mercie.*

lib.11.Gen. ad lit.c.4.

lib.3. de ciuit. dei.c.30.

Aug.l. de cor. & grat.c.10.

Adam not damned.

6 Whereas v.15. a promise is made concerning Christ, that the seede of the woman should breake the serpents head: from hence we inferre, that our first parents, though they sinned, yet were by faith in the Messiah to come restored, and not vtterly condemned, which was the heresie of the *Tatianes. August. de hæres. c.* 23. In the booke of wisdome we read, that wisdome preserued the first father of the world, and brought him out of his offence, c. 10.1. which is agreeable to the Canonicall scripture: because Adam is called the sonne of God. Luk. 3.38. he was not then the child of death and hell, euerlastingly to perish.

Wherein Adam transgressed.

7 Now because carnall men doe extenuate Adams sinne, that he was cast out of Paradise for eating an apple; I will briefly shew the greatnes of our first parents transgression, wherein many sinnes concurred. 1. There was in them both incredulitie, in not beleeuing Gods words to be true. 2. Vnthankfulnes, in not beeing contented with their estate. 3. Pride, in desiring to be like vnto God. 4. Wantonnes, in sinning without any necessitie, hauing all the trees in the garden beside to eate of. 5. There was the sinne of gluttonie, in pampering the desire of the bellie. 6. Disobedience in transgressing the commandement. 7. Curiositie, in coueting to know the operation of the fruit, in bringing them to knowledge. 8. Presumption, in that they presumed of Gods mercie, that they should not die, though they did eate. 9. Then followed the concupiscence and rebellion of the flesh, in beeing ashamed of their nakednes. 10. They excused their sinne. 11. They are guiltie of homicide, in bringing death not onely vpon themselues, but all their posteritie. 12. Beside Eua seduced her husband. 13. Adam sinned in his inordinate affection to his wife, in listening to her. 14. The easines of the commandement maketh the transgression more heinous, as *Augustine* well noteth; answering to this question, why God forbad them to eate of that tree: *Si bona est, quare non tango, si mala est, quare in Paradiso: ideo in paradiso est, quia bona est, sed nolo tangas, quia obedientẽ te volo:* if it be good, why doe I not touch it, if it be euill, why is it in paradise: therefore it is in Paradise because it is good, but I will not haue thee touch it, because I would haue thee obedient. God could not then make better triall of mans obedience, then in forbidding that which was good.

August. in gen. ad lit.

1. The opinion of the Popish writers is, that pride was the first sinne, that Eua was tempted vnto, because Sathan saith vnto them, *ye shall be as gods:* but it is rather euident, that their first sinne was infidelitie: first Sathan telleth them, *ye shall not die at all*, and so perswadeth them not to giue credit to the word of God: for if they had verely beleeued that to come to passe, which was threatned, they would neuer haue giuen any credit to Sathan.

1. Confut. Bellar.tom.3.de amiss. grat. lib.3.c.4. Perer.in Gen. l. 6.disput. de peccat. Eva. qu.2.

Infidelitie not pride, the first sinne of our parent.

2. *Bellarmine* also holdeth, that our first parents in their transgression lost their faith, because by the seducement of Sathan, they beleeued not what God had said vnto them; *ye shall not die. Ans.* 1. It followeth not, if in this one act of faith they failed, that therefore totally their faith was extinguished: he that shall be seduced in one article or point of faith, is he presently stripped of all faith? 2. It was no formall infidelitie, as though wittingly, they reiected Gods word, but they were materially deceiued onely, and their sudden and violent affection ouershadowed their knowledge and iudgement. 3. So Peter denied Christ through feare and frailtie, yet in his iudgement he could not so at once cast off all opinion of Christ: his faith was shaken and winnowed, but it failed not, as our Sauiour testifieth of him, *that he had praied for him, that his faith faile not*, Luk. 22. 32. and so was the case in our first parents.

2. Confut. Our parents lost not their faith.

3. v.15. The vulgar latin translation readeth; *he shall breake thy head, &c.* which the Popish writers vnderstand of the virgin Marie, as *Pererius* doubteth not to giue this marginal note; *B. virgo contrivit caput serpentis, the blessed Virgin did breake the head of the serpent:* and *Bellarmine* also iustifieth this translation; whereas in the original it is *hu, ipsum, it*, in the neuter gender, which must be referred to seede: the Septuagint, and the Chalde, read, *he*, in the masculine, vnderstanding it of Christ: for none els but Christ brake the serpents head.

3. Confutat. Not Marie but Christ brake the serpents head. Perer.in 3. Gen. v.15. Bellar.lib.2.de verb.dei.c.12.

4 v.22. *Least he take of the tree of life and liue for euer.* Bellarmine would prooue from hence, that this tree by eating the fruit thereof might bring true immortalitie. *Answ.* 1. As the Lord saith (by way of derision) *man is become as one of vs to knowe good and euill.* So in the same sense is this other part of the sentence vttered, that as man simply thought to get knowledge by eating of the one, so he might imagine to obtaine life by the other. 2. For if Adam might haue liued by eating of this tree, nowe after he had sinned, howe should that other saying haue taken effect, *in the day that thou eatest thereof, thou shalt die the death.* Gen. 2. 17. These speeches had beene contrarie the one to the other. 3. It was therefore the tree of life, as the other was of the knowledge of good and euill, that is *significatiue, non effectiue, not in operation, but in signification:* it was a signe or symbole of life receiued from God, and by Gods gift should haue beene preserued, if man had not sinned: and therefore man beeing depriued of life, lost also the signe thereof.

4. Confut. Bellar.de grat. prim.homin. c.18. The tree of life could not actually giue life but was a symbole of it.

Places of Exhortation and practise.

1 We haue here set forth vnto vs from v.1 to v.7. the degrees of tentation: 1. the suggestion of Sathan. 2. delectation, the *woman saw the tree was pleasant, &c.* 3. Consent she tooke of the fruit. 4. The effecting of the thing desired, shee did eate. 5. the contagion or infecting of others: shee gaue to her husband.

Degrees of tentation.

2 v.7. *Their eies were opened:* till a man hath sinned his eies are shut, but afterward they see the greatnesse of it; as Dauid did acknowledge his sinne of adulterie after he had committed it.

Eies opened after sinne.

3 v.10. *Because I was naked I hid my selfe, &c.* He was more ashamed of his nakednesse, then of his sinne, so many doe feare rather to offend because of publike shame, then for any conscience of sinne: as Caine rather grieued because he was made a vagabond, then for that he had killed his brother.

Worldly shame.

4 v.12. Adam putteth off the fault to his wife, shee to the serpent: so it is naturall to vs to excuse our sinnes, and to seeke to colour them, and lay them vpon others.

Excusing of sin.

5 v.21. In that God made them coats of skinnes, not of silke or any such costly or curious stuffe, it sheweth, that sober and plaine apparell best becommeth Adams sonnes.

Sobrietie in apparell.

CHAP.

CHAP. IV.

The methode or parts of the chapter.

IT consisteth of two parts. 1. of the historie of Caine and Habel. 2. the genealogie: the first to the 17. verse, the second from thence to the end.

In the historie, there is set forth, 1. Their life; both their birth, and beginning, v. 1. Their vocation and calling, v. 2. Their diuers manner of worshippe, v. 3, 4. The diuers successe: Abel is accepted. 4 Caine is reiected and reprooued, v. 6, 7. 2. The sinne of Cain is killing his brother. 1. the manner of the fact, vnder pretence of friendship, v. 8. 2. The examination and conuiction of Caine. 9, 10. 3. His punishment, v. 11, 12. 4. The mitigation thereof containing the priuiledge or exemption of Caine from beeing murthered of others, v. 14, 15.

The genealogie is either of the Cursed, or of the righteous seed: In the first are set forth their names and persons, v. 18, 19. Their gestes or actes, which are either ciuill or morall, their ciuill, as building of cities, v. 17. The inuenting of tents, v. 20. Of instruments of musicke, v. 21. Of caruing in yron and brasse, v. 22. Their morall actes, namely the sinne of the flesh in Lamech in taking two wiues, v. 19. Of murther and reueuge, v. 23.

The generation of the righteous sheweth the birth of Seth, v. 25. Their conuersation, in inuocating the name of God, v. 26.

The difference of translations.

S. ad. T.G.r. v. 7. *If thou hast offered aright, and not diuided aright, hast thou not sinned. S. if thou doest well thou shalt receiue. H.B. thou shalt be accepted. G. there shall be forgiuenesse, or it shall be forgiuen thee. T.P. hebr. nassah, which signifieth both to receiue, and forgiue.*

S. Chal. ad. T.B.G.r. div. accep. T.G.B.r. *thou hast sinned, be quiet. S. thy sinne lieth at the doore. T.H.B.G.P. heb. thy sinne is reserued against the day of iudgement, in the which reuenge shall be taken of thee, if thou art not conuerted. Ch. ἀποστροφὴ his turning shall be toward thee. S. his desire shall be toward thee. T. B. G. H. if thou turne it shall be forgiuen thee. heb. shuch. signifieth both a conuersion, and turning, and a desire.*

S.c. T.G.B.r. div. accept. v. 12. *σὺν τρόμῳ, sighing and trembling. S. a fugitiue or vagabond or vnstable and runnagate. T.H.B.G.Ch.P. nadh. wandring or lamenting.*

v. 13. *my sinne is greater then can be forgiuen. S.H.Ch.B. my punishment then I can beare, quã vt sustinere possim. T.G.P. hebr. nassah: to beare, to forgiue.*

v. 15. *Shall be punished or auenged 7. fold. S.H. T. B.G.P. heb. for seauen generations. G.Ch.*

ap. f. pr. Hier S. alter. S.H.c. T.B.G.r. Chal. ad. v. 16. *He dwelt in the land of Naid or Nod. S.T.B.G.Ch.P. profugus, a wanderer. H.*

v. 18. *To Henoch was borne Gaidad. Mathusala. S. Irad, Mathusael. all the rest.*

v. 21. *This was he that shewed the Psalterie καὶ κιθάραν. S. the father of them that sing to the harpe. H.Ch. that handle or play vpon the harpe. T.B.G.P. heb. taphash, to handle.*

v. 23. *I haue slaine a man to my wound. S.H. or to the wounding of my selfe. B. I would slaie a man propter vulnus, because of my wound. T. in my wound and hurt. G.P. I haue not slaine a man, than for him I should beare my sinne: nor a young man, that for him my seede should be consumed.*

S. cor. v. 26. *this man vnknown, trusted to call. S. began to call. H. then began men to call vpon the name of God. Ch. B. G. cœptum est profanari, began to be profaned. T.P. chalal signifieth both to begin and to profane.* But Iunius hath in his last edition amended that reading, translating with the rest: *then began the name of God to be called vpon.*

The

The Theologicall explication.

v. 1. Whereas Heva saith, *I have obtained a man by the Lord per Deum.* 1. We refuse *Rupertus* conceit, that thinketh this to be an oath: it onely signifieth that shee had received a sonne by the Lords gift, or *coram Domino*, before the Lord, as the Chalde paraphrast. 2. Neither is it to be thought, that shee had other sonnes before Caine, because shee nameth him a *possession*, because he was the first, which shee possessed from God. 3. We reiect that fable which is ascribed to *Methodius*, that Caine was borne 15. yeares after Adam was cast out of paradise, and Abel 15. yeare after that, and that an hundred yeare after Caine slewe Abel, and then Adam and Eue mourned an other hundred yeare after for Habel, and then Seth was borne. 1. For neither is it like, that they continued so long without children. 2. Or that there was such distance betweene the birth of the children, seeing God had made them fruitfull, and said vnto them, increase and multiply. 3. And it seemeth that Seth was presently supplied in the place of Habel, because the woman said, God hath giuen her an other seed for Habel. 4. And the text is plaine that Adam at an 130. not 230. yeares begat Seth. 5. But that these sonnes of Adam were borne in paradise, as R. Sel. and other Hebrewes thinke, it is but a dreame: for Adam in the state of innocencie should not haue gotten so vngratious a sonne, as Caine was: and whether Caine and Abel were both borne together, as Caluine thinketh, it is vncertaine: it is more like that they were borne at two sundrie births. *Mercer.*

Rupertus lib. 3. in Genes. c. 34. Qu. 2. At what time Caine and Abel were borne

A fable fathered vpon Methodius

v. 4. 1. Though no mention be made of Adams sacrificing, because no such notable accident fell out therein, as in the sacrifice of his sonnes, yet it is not to be doubted, but that he vsed to sacrifice, and that of him his sonnes learned to doe the like. 2. Abels sacrifice was preferred before Cains in three respects: 1. it was more plentifull, as the Apostle calleth it, πλείονα θυσίαν, a greater sacrifice: Cain brought sparingly, *ex fructu*, of the fruit, not fruits of the earth: Abel brought plentifully. 2. Abel brought of the fat and the best. 3. he offered in faith. Heb. 11. 4. 3. It should seeme that God by some outward testimonie approoued Abels sacrifice, whether it were by kindling it by fire from heauen, as he did to Moses sacrifice, Leuit. 9. 24. and Elias, 1. King. 18. as *Hierome* thinketh, and *Theodotion* readeth; *Deus inflammauit, &c.* God set on fire Abels sacrifice: or by the rebounding of the flame of Cains sacrifice vpon himselfe, as the fire of the fornace, whereinto the three children were cast, slew those that made it. Dan. 3. 22. It is like, that by some visible signe God deliuered his acceptance, as the Apostle saith, *God testifying of his gifts*, Heb. 11. 4. *Iunius*, *Mercerus*, and *Calvin* referre this to Abels prosperous successe, but I approoue rather the other opinion. 4. *Ambrose* note may well here be receiued: *vbi nascuntur hi fratres, &c.* that in the birth of these children the order of nature is obserued, the eldest is named first: *vbi exprimitur disciplina viuendi, senior iunior antefertur*: but when mention is made of their religion, the yonger is preferred before the elder, and first named. *ex Perer.*

Quest. 3. wherein Abels sacrifice excelled Cains.

Hierom. lib. quæst. in Gen. How it appeared that Abels sacrifice was accepted

lib. 1. de Cain & Abel. c. 3.

v. 7. *If thou doe well, &c.* 1. The Septuagint here translate very corruptly, as is before shewed, which while some of the fathers followed, they did wearie themselues with many interpretations. *Ambrose* saith, he deuided not aright, *quia ante omnia deo debuit offerre primitias*, because he offered not the first fruits vnto God, but kept them to himselfe: *be quiet*, that is, *erubesce*, be ashamed of thy sinne. *Chrysostome* expoundeth it of Cains intention, that it was not good: and be quiet, that is, *tranquillitatem facito cogitationum*, appease thy thoughts and proceede not to adde sinne vnto sinne against thy brother. Augustine, *non recte diuidendo*, i. *non recte viuendo*: he deuided not aright, because he offered a good sacrifice in it selfe, leading an euill life: *quiesce*, i. *manus à scelere contine*, be quiet and keepe thy hands from mischiefe. Thus, while they iustifie a corrupt translation, *if thou deuide not aright*, which the Hebrew hath not, they are deuided among themselues: the sense is euident; that if he did well, vpon his repentance he should find forgiuenes, if not, sinne lay at the dore, both inwardly gnawing vpon his conscience, and outwardly drawing speedie punishment. *To lie at the dore* sheweth, that the punishment of sinne is readie at hand, so that it cannot properly be referred to the day of iudgement, as the *Chalde* paraphrast, which is prolonged and deferred.

Quæst. 3.

Ambros. de Cain & Abel. c. 6.

hom. 18. in Gen.

Aug. lib. 83. de diuers. q. 73.

How sinne is said to lie at the doores.

Vnto thee his desire shall be subiect. Which is not vnderstood of sinne, as *Rupertus*, that sinne while it is in the desire, and not effected, a man may subdue it: as *Oleaster*, because the punishment

lib. 4. in Gen. c. 9.

nishment of sinne committed hath a desire to lay hold of the offender: not as *Ambrose* expoundeth; the turning thereof shall be toward thee: *in te vertetur crimen, quod à te capit*, the sinne returneth vpon thee, where it beganne. And so *Augustine*, that then a man hath dominion ouer sinne, when *non defendendo sibi proposuerit, sed poenitendo subiecerit*: he doth not aduance it by defence, but subiecteth it by repentance. But this clause, as *Chrysostome* well taketh it, is vnderstood of Abels subiection to his brother as the elder, *post peccatum hoc permitto vt primogeniture priuilegium gaudeas: though thou hast sinned I deprived thee not of the priuiledge of thy birthright:* and so the Lord would appease the wrath of Cain towards his brother, by shewing his readie and willing subiection vnto his elder brother, both by the law of nature, and his owne readie disposition. *Iun. Mercerus* with the rest expoundeth it of sin, but the other exposition is more proper.

Quest. 4. How Abels desire was subiected to Caine.

v. 8. *Then Caine spake to his brother Abell.*] It is superfluous to enquire what Caine said to Abell: the septuagint and the vulgar latine doe make these to be his wordes: *Let vs goe into the feild*: but they are added to the text: Hierome thinketh he rehearsed those wordes, which God before spake to Cain: the paraphrast of Hierusalem supposeth this to haue beene the talke: that Caine affirmed, there was no iudge, that gouerned the world, nor no other life but this, nor reward for the righteous, or punishment for the wicked, because his oblation was not accepted, as well as his brothers: Abell did hould the contrarie: some thinke that Cain prouoked Abel with angrie and furious words into the field, but then it is not like, that Abel would haue gone with him: but it is more probable that Cain dissembled, and spake friendly to his brother, till he had him in the feild, where being they were alone, he might execute his wicked purpose.

Quest. 5. Of the talke betweene Cain and Abel. Hierom. in lib trad. in Gen.

How Cain killed Abel.

v. 8. As touching the manner of death: it is not like, as the Hebrewes imagine that Cain worried Abel with his teeth: it was such a death, whereby Aabels blood was abundantly shedd, and that in many places: for the word is in the plurall *vox sanguinum*, the voice of his bloodes: so what it is like to haue beene doone with barres or stones, or by some such meanes: and when he had slaine his brother, he buried and hid his bodie, because the Lord asked him, where his brother was: *Pererius*. But the Hebrewes conceit, because it is said that Cain rose against Abel, that Cain was first downe, and then rose againe, hath no ground.

Quest. 6. The fact and punishment of Cain.

v. 9. 1. Concerning Cains sinne: he sheweth himselfe a liar, in saying I know not: *wicked and prophane*, in thinking, that he could hide his sinne from God: *vniust*, in denying to be his brothers keeper, or that he ought to haue any care of him: obstinate and desperate, in not confessing his sin but stubburnly complayning of the greatnesse of his punishment. 2. He sustaineth a threefould punishment: he is cursed in his soule: a vagabond in his bodie, vnprosperat in his labours, the earth should not yeild her fruit: thus as the Deuil was cursed, so Cain is, the Deuils minister: to Adam God said not cursed art thou, but cursed is the earth for thy sake: Genes. 3. 17. and as Cain for slaying righteous Abel is made a runnagat, so the Iewes, for shedding the blood of Christ the most innocent lambe of God, are vagabondes to this day ouer the face of the earth.

Quest. 7. whether Cain confessed his sinne.

v. 13. *My sinne or punishment is greater*: this was no confession of his sinne, as Chrysostom thinketh: *sufficiens confessio, sed intempestiua*: *a sufficient confession, but vnseasonable*, because God had giuen sentence vpon Cain, and therefore his confession came to late: for no confession in this life is vnseasonable: neither doth Cain complaine of the greatnesse of his sinne, as some translatours haue it, but rather of the greatnes of his extreme punishment, because he feared least euerie man might haue libertie to kill him, as he himselfe expoundeth. v. 14.

Augustin. lib. 3. in Genes. c. 8. Quest. 8. Whether Cain, or he that did slay him should be punished seuen-fold.

v. 15. *He should be punished seauen-fould.*] 1. We neither receiue *Rupertus* exposition, that by *seauen-fould* is vnderstood euerlasting punishment, but with a secret condition, vnlesse they repent: for he thinketh Lamech who is supposed to haue killed Cain, did repent, confessing his sinne to his wives. 2. Neither are the wordes so to be taken, as meant of Cain, that he should, *septem vindictas exoluere*, pay seauen punishments as the septuagint translate, for so many sinnes committed. 2. Or as *Lyranus, Tostatus*, because Cain was in the 7. generation slaine by *Lamech* for these two last expositions are forced to diuide the wordes: whosoeuer slayeth Cain &c. that is *shall be punished*, which must be vnderstood: and then the other words, *he shall be punished seauen-fould* are referred to Cain. But the sen-

tence

tence in the originall is ioyned together, neither distinguished in sentence, nor in sense. So the plaine meaning is this, that he which killed Cain should be more deepely punished then Cain himselfe; because beside homicide, he should expresly transgresse Gods commaundement, who would haue Cain to liue, for the example of others.

v. 15. God set a marke vpon Cain.] 1. Not as some lead *posuit Cain in signum: God made Cain a signe or marke*: 2. But God set some visible marke vpon Cain, whether it were an horrible trembling and shaking of his whole bodie, as the septuagent translat, who for, *thou shalt be a vagabond & runnagat, read he should sighe and tremble*: or an exceeding shame and confusion, in that he ranne from place to place to hide himselfe: or some visible marke set in his face, as *Lyranus* thinketh: some Hebrewes thinke it was an horne in his forhead, some a letter, some that a dogge lead him, these are meere conceits. 3. Certenly whatsoeuer it were, it was a signe of Gods wrath, not as Iosephus thinketh, a token that God appeased by Cains sacrifie, forgaue the Punishment of his fraut ister: for if God accepted not his sacrifice before, much lesse after. 4. Neither was this marke set, to exempt Cain from the inuasion of beasts, as though there were none aliue vpon the earth but his parents: for this murther falling out, as is supposed about the 130. yeare of Adams age, the world was by this time much replenished: And where the Lord saith, *whosoeuer slayeth Cain &c.* he speaketh of men, not of beasts. 5. Wherefore God set this visible and fearefull marke vpon Cain, both that other men, seeing apparant signes of gods wrath vpon him, might feare to commit the like, and that he might haue the greater punishment, in prolonging so wicked and miserable a life.

Quest. 9. What mi ght God set vpon Cain, and to what end.

Ambros. lib. 2. de Cain & Abel. c. 9.

v. 16. *Cain went from the presence of the Lord.*] 1. He both was excluded from Gods fauour and protection, which is signified by Gods presence, from the which otherwise no man can escape. 2. He also was expelled from that countrie where he was borne, and where God was first worshipped by sacrifice, and shewed visible signes of his presence. 3. And where it is said, that Cain dwelt in the land of Nod: we neither approoue Catharinus conceit, that this land, from the which Cain was expelled, was the land of Iudea, whether Adam and Eua came after they were exiled out of paradise, for the text is, that the land of Nod, was on the east side of Paradise whereby it appeareth, that neither Adam and Eua, nor Cain had their habitation farre from thence: neither yet is it like, as Iosephus, that Cain built a citie and called it Nod: for Henoch is the first citie mentioned in Scripture.

Quest. 10. How Cain was cast out of Gods presence.

Of the land of Nod.

v. 17. And he built a citie.] 1. Cain neither built him a citie, to be defended against wild beastes, which was the first cause, as Plato thinketh, that mooued men to build cities; for this reason might as well haue mooued the righteous seed to haue done it: neither because man is a sociable creature and loueth companie, as Aristotle: for this reason might as well haue caused Adam to build, as Cain: but it is most like because Cain was a fugitiue and runnagat, he would build him a citie to stay in and to be a defense vnto him, as though Gods curse should not haue taken place: but as Iunius well writeth vpon the words *erat ædificator* or as the *70 addidisti* he began onely to build, but he finished it not leading still a runnagate life and so often constrained to leaue the worke, as the gyants, that built the tower of Babel were constrained to giue ouer. 2. It may be doubted for whom Cain built a citie, there beeing no more yet in the world but himselfe his parents and his sonne: the answere is readie: that it is not like that he built this citie presently after his sonnes birth much lesse before his condemnation as *Merlerus*: but now when the world was replenished, for if Abrahams stocke in lesse then 400. yeares amounted to 600. thousand, Cains posteritie in the like time might arise to the like multitude, which might suffice not onely to inhabite a citie, but a countrie. And *Lodouicus viues* maketh mention, that in the memorie of his parents, there was a towne in Spaine consisting of an 100. housholdes, which were all inhabited by the progenie of an old man then liuing, which was so ould, that the younger of his stocke could not tell by what name of kindred to call him.

Quest. 11. Wherefore and for whom Cain built a citie.

Plato in proæm. Arist. lib. 1. polit. cap.

Ioseph lib. 2. antiquit. c. 11.

v. 23. *I would slaye a man in my wound.*] 1. This place is neither inexplicable, and not possibly to be vnfolded, as *Catharinus* a popish writer thinketh, and as it seemed to *Origen*,

Quest. 12.

Epist 125. ad Damas.

who as *Hierom* witnesseth wrote two whole bookes the 12. and 13. of his commentaries vpon Genesis, in interpreting this place. 2. Neither doe those wordes shewe, as *Suidas* expoundeth, that *Lamech* had killed two men, an elder and a younger the breathren of *Henoch*, that was translated. 3. Or one man as *Theodoret* thinketh, for the which fact *Lamech* repented him for the wordes ate, *I would slay a man*, not *I haue*. 4. And we should that to be a fable, that *Lamech* killed two men, the one was Cain, whom he shot at in a bush supposing it to be a beast, and the other was his boy that led him beeing blind, whom for anger he all to beat and so killed him: this exposition seemeth most probable to *Caietanus* and *Pererius*, hauing no probabilitie in it: both because Cain was priuiledged by God not to be killed; and for that no mention is made of *Lamechs* seauen-fould punishment, which should not in his case haue beene omitted. 5. Neither can this place be so taken as the Chaldie and some Hebrues expound, which read those wordes with a negatiue, or interrogation, as though *Lamech* should plead for himselfe before his wiues, which intended to kill him; that he had not killed a man, as Cain had and therefore they should be more greuously punished, that killed him. 6. Further, these words of Lamech are not vttered *enuntiatiue*, as shewing that *Lamech*, had committed any murther alreadie; nor yet *interrogatiue* by way of *interrogation* as if *Lamech* should say thus to his wiues, haue I yet slaine a man in my wrath, as Cain did? yet he was priuiledged that none should kill him: therefore yee need not feare, that any such thing should happen vnto me, that haue killed none: some read these wordes conditionally: supposing *Lamech* to haue beene a good man: as though the sense should be this: if I should kill a man, as Cain did, I should be punished more then he that should kill Cain, because I did not take heed by his example. 7. But the best exposition is with *Rombam* to expound *Lamech* speach *vniuersim, potentially*: he so reconcile his wiues, that were alienated from him, doth boast of his strength and tyranny, that this and this he could doe, and that he would not take the least wrong, at any mans hand. *sic etiam Caluin.*

Theod. quæst. 44. in Gen. Lamech speaches to his wiues, and the meaning thereof.

The occasion of Lamechs speach to his wiues.

Now concerning the occasion of these wordes of *Lamech* spoken to his wiues. 1. It was not by reason of any conspiracie intended by his wiues against him, and therefore he should excuse himselfe, that he had not killed a man as Cain had; and therefore, they that killed him should be more seuerelie punished. 2. Neither was it by reason of some braule betwixt his wiues, as *Iunius*, and therefore *Lubienit* threateneth them, that should set any diuision between them, and offer him the least wrong. 3. Nor yet because his wiues feared least the sinne of Cain might be punished in *Lamechs* posteritie, & therefore he maketh them secure in promising impunitie. 4. But the most likelie occasion is this: that whereas his wiues feared, least because of his crueltie, some euill should happen vnto them: he boasteth of his strength, that rather, then any should doe him any hurt, he would not spare to kill in his wrath.

Chrysost. hom. 20. in Gen.

Quest. 13. How Lamech is said to be auenged seauentie times seauen times.

v. 24. *If Cain shall be auenged seauen fold:*] 1. *Chrysostomes* exposition is not here to be receiued, who thinketh, that *Lamech* confessed his sinne, and condemned himselfe for murther committed: *ipse sua lingua confessionem peccatorum facit, & pœnam sibi definit*: he confesseth his sinne himselfe, and defineth the punishment. So also thinketh *Theodoret*: for the Scripture propoundeth the example of *Lamech*, not as of a penitent, but a licentious disordered person, who first presumed to breake the law of wedlocke in taking two wiues. 2. Neither is their coniecture of any wait, that imagine *Lamech* to speake of his 77. children, which he had by his two wiues, as *Iosephus* writeth, that they should be punished for his fathers sinne. 3. But among the rest *Rupertus* misseth the marke, that by seauentie times seauen-fold, vnderstandeth a temporarie, by seauen fold eternall punishment, this Cain had because he repented not, the other Lamech for his repentance: for that 70 times seauen is more then seauen times, our Sauiour sheweth in the Gospel, where he saith to Peter, that he should forgiue his brother not onely seauen times, but seauentie times seauen times. 4. But the meaning is, not that Lamech should be punished 77. times 7. times, but he that killed Lamech, as he that killed Caine, 7. times: and so Lamech boasteth of impunitie: that though he committed murther as Cain did, yet he should be exempted from punishment as Caine was. 5. To expound it of the 77 generations to Christ, rehearsed, Luk. 3. in whome Lamechs sinne should be expiated, is a forced and improper sense.

Ioseph. lib. 2. antiq.

Rupert. lib. 3. in Gen. c. 8.

v. 26. *Men beginne to call, &c.* 1. Neither the Septuagint here translate aright: that he,

1. Enos

1. Enos hoped to call, or as Hierome, he begunne to call: for neither doth the word signifie hope, nor can it be referred to the person of Enos. 2. Neither could he be said now to beginne to call vpon the name of the Lord, either as Caietane thinketh, because Enos first vsed to call vpon the name Iehouah; for Caine and Abel are said to haue offered to Iehoua, v. 3. either for that Enos was more religious and giuen to praier, then any before him, or that he found out some forin or order of praier, as Pererius iudgeth: for it is not like but that Adam, and Abel, in the spirituall exercises of praier and sacrifice were as zealous, as any of the succeeding age. 3. But now, when as the worship of God beganne to be corrupted and prophaned in the wicked posteritie of Caine, then Adam, Seth, and other of the righteous seed began publikely to exercise religion, and to haue their holy meetings and assemblies for the seruice of God. 4. Some read, then the name of God began in calling vpon to be prophaned, as by giuing the name of God to beasts, trees, and plants. But here inuocation is taken in the better part: and Moses describeth the practise of the church and righteous seede in those daies. 5. We likewise refuse that sense, that the name Iehouah began now to be called vpon, whereas he was inuocated by the name Elohim before: for Cain and Abell offered sacrifice to Iehouah, v. 3. 6. Wherefore the true meaning is, as before expressed, that now the Church of God beeing increased to a full number, did make a publike seperation in their worship from the generation of the wicked: and began apart in a solemne manner to worship God. *Mercer.*

Quest. 14. How the name of God is said in Enos time to be called vpon.

4. Places of doctrine.

1. v. 4. The Lord had respect to Abel, and to his offering: hence it is inferred that workes make not a man acceptable to God: but first a man is accepted by faith, and secondlie his workes are respected, as *Gregorie* vpon this place: *deus non habet gratum offerentem propter munera, sed munera propter offerentem*: Abel is not accepted for his giftes, but his giftes because of him.

1. Doct. A man is first accepted for his faith before his workes. Lib. 22. Moral. cap. 12.

2. v. 16. *Cain dwelt in the land of Nod, toward the east side of Eden.*) hence it is gathered, that Paradise was planted in a known place contrarie to the opinion of *Bellarmine*: for Eden was the name of a known countrie in Mesapotamia: as may appeare. Esech. 27. 23. *Bellarmine* answereth that Eden is here no proper name, but a name of pleasure, vnlesse we will say that Cain was punished to dwell in Paradise. Cont. 1. Neither was Cain exiled into a place of pleasure. 2. It is not said that Cain dwelt in Eden, but ouer against it, *κατέναντι*, as the Septuagent translat, on the east side: now paradise is said to be planted not on the east side of Eden, but in Eden toward the east, in respect of the situation, as it was then to the Israelites beeing at that time, when Moses wrot this storie in the desert. 3. all the translatours in this place take this word Eden for a proper name.

2. Doct. Paradise planted in a knowne place. Bellar. lib. 1. de grat. prim. hom. c. 13.

3. v. 17. *He called the citie Henoch.*) Hence it is apparent, who was the first founder of cities: that they were not frō the beginning, as *Aristotle* thoght. 2. Neither that they first began to be built vnder the raigne of Iuppiter, who was after the flood. 3. Neither that Athens, or Cecropia built by Cecrops as the Greekes. 4. Or Argos as the Argiues. 5. Or Thebes as the Egiptians were the first cities: but this Citie built by Cain, and called Henochia: whereof Berosus Annianus writeth, that it was built about the mountaine Libanus, and that in his time, some part of the foundation did appeare, beeing called by the inhabitants the citie of Cain.

3. Doct. Henoch the first citie in the world.

Berosus Annian. liber de temporali.

5. Places of confutation.

1. v. 7. Vnto thee his desire shall be subiect, &c. From hence *Bellarmine* and *Pererius* vnderstanding these wordes of the subiection of sinne, would proone, that man hath free will by nature to sinne, and not to sinne, & *dominari peccato, to rule ouer sinne*, Answer. 1. It is euident that this place is vnderstood not of the subiectiō of sin, but the submission of Abel to his brother, as *Chrisostom* expoundeth. 2. For of sinne it was not true that Cain had dominon ouer it, as he had ouer his brother. 3. Neither can it properly be said, that sinne

Bellar. de libert. arb. lib. 5. cap. 22. Perer. in hunc locum.

Man hath no power of himselfe to rule ouer sinne.

sinne hath a desire to the soule, but the soule rather to it. 4. The septuagint translate, the conuersion ἀπὸ thereof, making no mention before of sinne at all, whose conuersion then is it but Abels, who was spoken of before. 5. And if they will vnderstand it of sinne, it would followe that man by his naturall power onely could resist the temptation of sinne, which yet *Bellarmine* is ashamed to affirme.

Bellar. lib de libert. ar. c. 7.

2. v. 26. *Then began men, &c.* This place is vrged by *Bellarmine* to proue the institution of Monkerie: that Enos brought in a more strict kind of life, then was vsed before. *Ans.* If the text be thus read, they began to profane the inuocation of the name of God, then they haue no colour of monkerie from hence. 2. If the other reading be admitted, it followeth not, that because Enos beganne after a more strict manner to worship God, that therefore he was a monke. 3. And his begetting of sonnes and daughters Genes. 5. 10. sheweth, that he was no monke.

Monkerie not known to the auld world.

8. *Places of morall obseruation.*

The wicked hate the righteous.

1. v. 5. *Cain was exceeding wroth.*) We see the cause, why the righteous are hated of the wicked, is for their innocent life: as Cain hated his brother, as the Apostle saith, *because his workes are euill*, his brothers good. 1. Iohn 3. 12.

A great iudgement for a sinner to be forsaken of God. Ambros. lib. 2. de Cain et Abel c. 9.

2. v. 14. *Thou hast cast me from thy face &c.* This is the greatest punishment of sinne to be forsaken of God, and giuen ouer to a reprobate sense, as Cain was: and as the Apostle saith, the Gentiles were deliuered ouer to a reprobate mind, Rom. 1. 28. as *Ambrose* noteth well: *nihil grauius quam errantem a deo deseri, vt se reuocare non posset: nothing is more greeuous, then for him that erreth to be forsaken of God*, that he cannot recall himselfe.

The vaine comforts of worldly men.

3. v. 14. *Whosoeuer findeth me shall slay me, &c. Bernard* well noteth here, *consolationem miseram obtinuit, quam quærebat: he obtained that miserable comfort which he desired:* that is, not to be killed: as Saul desired the prophet to honour him before the people 1. Sam. 15. such are the momentanie solaces of worldly men which are far from the true and euer during comforts.

The hope of worldly men is in this life. Gregor. lib. 26. moral. c. 5.

4. v. 17. In that Cain buile a citie, and his posteritie were the inuenters of humane acts, of tentes, musicke, caruing: we see that saying of our Sauiour to be verified, *that the children of this world* are wiser in their generation, then *the children of light*. Luk. 16. 8. and *Gregorie* well obserueth: *iniqui mentem in amore presentis vitæ figunt: that wicked men doe fixe their mind in the loue of this present life.* Cain buildeth a citie and calleth it Henoch, by his sonnes name, which signifieth *dedication:* but Henoch in the righteous line is the seauenth: so the wicked doe dedicate worldly possessions in the first place, the righteous in the last.

Righteous men afflicted in this life.

5. By this example of Cain and Habel we learne, that we are not to measure Gods fauour by the accidents of this life: as *Ambrose* well sheweth, that Abel, *iustus, innocens, immaturus sublatus est, &c. a iust, innocent, deuout man, in his yong yeares is taken away*: whereas wicked Cain liueth long, begetteth children, buildeth cities: which is an euident demonstration of an other life after this, wherein God shall measure to euery man according to their workes.

CHAP. V.

The Method.

IN this chapter there is a rehearsall of the yeares of the Patriarks before the flood, and of their acts: there is a threefold account of their yeares: before they begat children, and after, and the summe of both ioyned together. Their acts are either generall, in begetting sonnes and daughters, or speciall, as of Henoch, his godly conuersation, *he walked with God in earth*, v. 22. his translation, *he walked with God in heauen*, v. 24. of Lamech: his consolation in his sonne Noah. v. 29.

2. *The*

2. The grammaticall interpretation.

v. 1. This is the booke of the generation of men. S. of Adam. cat. this is the enumeration. T. heb. sepher. a booke, an enarration. S. ap. f. pro.

v. 3. Adam lined 230 yeares. S. an. 130. cater. S. ad.

v. 4. The d ies of Adam, which he lined, after he begat Seth, were 700. S. the daies of Adam after he begat Seth were 800. cater. S. ad. & det.

v. 6. Seth lined 105 yeares. S. an. 105 yeares. cater. S. ad.

v. 7. Seth lined 707 yeares. S. 805 yeares. cater. S. det.

v. 9. Enos lined 190 yeares. S. 90 yeares. cat. S. ad.

v. 10. Enos lined after he begat, &c. 715 yeares. S. 815 yeares. cat. S. det.

v. 12. an. 170 yeares. S. 70 yeares. cat. v. 13. 740 yeares. S. 840. cat. S. ad. det.

v. 15. an. 165 yeares. S. 65 yeares. cat. v. 16. 730 yeares. S. 830 yeares. cat. S. ad. det.

v. 21. an. 165 yeares. S. 65 yeares. cat. S. ad.

v. 22. and Henoch ambulauit, pleased God. S. walked with God. cat. walked, continenter, steadfastly with God. Tr. heb. halach. to walke. walked in the feare of God. Ch. S. alt.

v. 24. he was not found. S. he appeared not. H. Ch. was no more seene. B. G. non extitit, he was no more. Tr. heb. he was not. S. alt.

v. 24. God μετεθηκεν, traslated him. S. tulit, tooke him. H. B. G. non occidit, killed him not. Ch. Chal. cir. sumpsit, receiued him. Tr. heb. lachach. to take away. receiue.

v. 25. an. 165 yeares. S. an. 187 yeares. cat. v. 26. 802 yeares. S. 782 yeares. cat.

v. 28. an. 188 yeares. S. an. 182 yeares. cat. S. ad.

v. 29. διαπαυσει, shall cause vs to rest. S. shall comfort vs. cat. heb. nuach, to rest, to refresh.

v. 29. απο της γης: from the earth. S. de terra, from off the earth. Ch. in the earth. H. as touching the earth. G. about the earth B. propter terram, because of the earth. Tr.

v. 30. 565 yeares. S. 595. yeares. cat. v. 31. 753 yeares. S. 777 yeares. cat. S. det.

3. The Theologicall explication.

v. 1. *This is the booke of the generations.* 1. Moses setteth downe the genealogie of the fathers before the flood, because of Christs line, which Luke deriueth from Adam: Mathewe goeth not beyond Abraham: not, as some thinke, because the rest of that line beyond Abrahã might easily be supplied out of Moses books, which were then well known, but for the most conspicuous and manifest promises of the Messiah, were made to Abraham all the generations to Mathew, supplying *twentie* from Adam to Abraham, make but 62, but Luke reckoneth 77. The reason is, because Mathew omitteth some of purpose, to make the numbers equall, which Luke supplieth, and Mathew maketh his account by Salomon, Luke by Nathan: so that there might be more persons in the one discent then in the other. 2. Moses beginneth now to set down Adams generatiõ by Seth: because Cain was reiected, and Abel died without issue. 3. It is called a booke, that is, an ennumeration, for so *Sepher* signifieth a booke, because things are rehearsed in it: not because, as *R. Isaac, Carus*, Moses beginneth his booke here, and the other 3. chapters should be as a preface. 4. Generation is here taken actiuely, for the posteritie of Adam increased by him: as in Mathew, *the booke of the generation of Iesus Christ*, is taken passiuely, for the generatiõs of whome Christ came. 5. And whereas it is added, *in the day that God created Adam*: we need neither with Lyranus, to vnderstand day generally for time, and we refuse the opinion of the Hebrewes, that hold Adam in the same day of his creation began to haue generations, for so they fable, that Adam and Eue had foure or fiue children the same day they were created: but *in the day*, is to be referred to the latter part of the verse, wherein mention is made, of Adams creation, according to the image of God. *Mercer.*

Quest. Book of generation how to be vnderstood. Mathew & Luke reconciled concerning the generation of Christ.

Hebrews fables.

v. 3. *Adam begat a sonne in his owne likenes, &c.* 1. which is neither to be vnderstood of the shape and image of his bodie, for so Cain was in outward shape like to Adam. 2. neither is it to be taken for the image of vertue and pietie in his soule, for Adam had lost that image: neither is vertue engendred by nature: and Abel had the image of his fathers vertue before Seth. 3. neither is it so said, because the image of mankind was continued and

Quest. How Adam begat a sonne in his owne likenes.

preſerued in Seth: whereas both Abel died without iſſue, and Cains poſteritie was extinguiſhed in the flood: for this notwithſtanding, ſeeing the world was encreaſed by Cain, he might be ſaid alſo to be after Adams image. 4. But hereby is ſignified that originall corruption, which is deſcended vnto Adams poſteritie by naturall propagation, which is expreſſed in the birth of Seth, not of Abel, becauſe he had no offſpring, nor of Cain, becauſe it might appeare, that euen the righteous ſeede by nature are ſubiect to this originall deprauation: and yet Seth was otherwiſe after the image of Adam, then Cain, becauſe this ſeede was ſanctified of God, who purpoſed in Seth and his ſeede to make good the promiſe made to Adam, as touching the ſeede of the woman, that ſhould breake the ſerpents head. *Iun.* 5. And whereas Adam was an 130 yeare old before he begat Seth, we abhor the lewd fables of the Hebrewes, that think in this meane ſpace, that Adā cōpanied with female ſpirits or deuills, and begat male ſpirits, & Eua with male ſpirits and brought forth *maſculine* or male deuills: neither doe I thinke with *Mercer*, that in the meane time Adam begat other ſonnes and daughters: but God by this meanes (Adam ſtaying ſo long without children) did trie his faith in looking for the promiſed ſeede, and his patience in ſeeing the wicked ſtocke of Cain ſo mightily to encreaſe. *Iun.*

Quæſt. 3. wherefore it is added, And he died.

v. 5. *All the daies that Adam liued, &c.* 1. neither were theſe yeares otherwiſe accounted then by 12 moneths, as it may appeare in the ſtorie of Noahs flood, where mention is made of the 7. moneth, and 27 day of the moneth. 2. Neither did theſe righteous fathers onely liue thus long by miracle, as thinketh *R. Moſes*, but it was vſuall in thoſe daies. 3. And the concluſion of euery ones life is, *& mortuus eſt*, he died: not as ſome thinke, becauſe it ſhould appeare, that they died not in the flood, but by their owne naturall death: and therefore they ſay, this clauſe is not added after the flood in the genealogie of the fathers: but it is thus ſaid, to ſhew what the condition of all mankind was after Adams fall. 4. It is ſaid onely of Adam, *all the daies that he liued*: whereby the Hebrewes inferre, that Adam liued a godly life, and repented: his repentance we doubt not of, but not ſoundly hence gathered. *Mercer.*

Quæſt. 4. Whether Adam the longeſt liuer.

Now whereas Adam liued but 930. yeares: Mathuſelah, 969. yeares, v. 27. yet may Adā be well ſuppoſed to haue bin the longeſt liuer, becauſe he was created in a perfect ſtate of bodie apt to generation, which was not then vnder 60. yeares: for none of the Patriarkes began to haue children vnder that age: Mahalalel begat at 65. yeares of age. v. 15. and none vnder: then adde vnto Adams yeares, 60. more, in what age and ſtate of bodie he was created, and he will be found to haue beene the longeſt liuer of the Patriarkes: and to exceed Methuſelahs age, 21. yeares.

Qu. 5. The yeres of the Patriarkes full and complete yeares, conſiſting of twelue moneths. Plin. lib. 7. c. 29.

Concerning the long life of the aged Patriarkes. 1. Neither is the conceit of the Aegyptians to be receiued, that a man cannot liue aboue an 100. yeares; for they ſay, that a mans heart increaſeth till he come to 50. euery yere two drachmaes in waight, and then decreaſeth euery yeare as much, till he come to an hundred, and then for want of heart he can liue no longer. For this fancie of theirs is confuted by experience: for Plinie maketh mention that in Veſpatian the Emperours time, there were found in Italie, two men of an 105. yeares: foure of an 130. three of an 140. and two of an 150. yeares. And in theſe daies ſome are found farre to exceed an hundred yeares: as I haue ſeene my ſelfe an old man of 124. years of age, at *Euerſden* in the countie of Bedford, who died about *ann.* 1600. or, 601. he could remember Boſworth field at the comming in of Henrie the 7. beeing then as he affirmed ſome 15. yeares old. 2. Neither is it be thought, that the yeares of the Patriarks were accounted, as the Arcadians reckoned their yeares by quarters, or the Aegyptians by moneths, as ſome haue thought, for then Henoch begetting children at 65. yeares, ſhould by this reckoning not exceede ſixe yeares and a halfe, when he had a child. And this Aegyptian yeare conſiſting of the age of the moone, will not allowe aboue two daies and a halfe to a moneth, whereas mention is made of the 17. and 27. day of the moneth, Gen. 7. 11. and 8. 14. It is euident then that the yeares of the Patriarkes were numbred by compleate and full yeares, conſiſting of twelue moneths, and not after the Aegyptian account. And hereunto Plinie giueth teſtimony, who remembreth in the ſame place before recited, that Alexander, Cornelius, Xenophon, who write that ſome liued 500. ſome 600. ſome 800. yeares. Ioſephus alſo alleadgeth Manethan, Beroſus, Mochus Eſtiæus the Aegyptian, Chalde, Phenician Chronologers, who teſtifie, that thoſe old fathers liued toward a thouſand

Diuers men of great yeares.

Ioſeph. l. 3. antiq. 2.

sand yeares.

The causes of the long life of the Patriarkes may be thought to be these fower. 1. The naturall cause, the sound constitution of their bodies, not yet decaied, and the wholesome aier, not yet corrupted with terrene exhalations as after the flood. 2. The morall cause, for the inuention and finding out of artes and sciences, which as Iosephus writeth, they caused to be grauen in two great pillars, one of bricke, another of stone, that if the world were destroyed with water, the second pillar might remaine, if with fire the first, (for so had they learned of Adam, that the world should be twice destroyed) and he saith further, that the pillar of stone was to be seene in Syria in his time. 3. The ciuill or politicke cause of the long life of the Patriarkes, was for procreation and peopling of the world. 4. The theologicall, that God by giuing them such long life, might make triall of their obedience, to see if they would vse this benefit of long life to the glorie of God, which they did not, and therefore he shortened the age of man. Yet the Lord, while they inioyed this long tearme, would not suffer any of them to attaine vnto a thousand yeares: not for that as the Hebrewes suppose, God graunted of Adams thowsand seauentie yeares to Dauid nor for that reason, which seemeth to be to curious, whereof *Irenæus* maketh mention, to make good that saying to Adam, *in what day soeuer thou eatest thereof, thou shalt die the death*: because a thousand yeares with God is as yesterday. Psal. 90. 3. And so Adam died in the first day, before he came to a thousand: But God hereby would put the fathers in mind of mortalitie, that although they liued many hundred yeares, yet none of them filled vp a thowsand, least they might haue to much flattered themselues in long life: and seeing a thowsand is a number of perfection, God would haue none of them attaine to 1000. that we might knowe that nothing is perfect here. *Mercer.*

Quest. 6. The cause of the long life of men before the flood.

Ioseph l. 1. antiq.

Iren. lib. 5. aduers. hæres.

Further, whereas the septuagint doe much differ in the account of yeares from the Hebrew text, adding to the age of the ould world, which in true reckoning maketh but 1656. fiue hundred eightie sixe yeares more, so making the whole number of yeares 2242. It is diuersly coniectured, how this errour should arise. 1. Some impute it to the malice of the Iewes, that of purpose corrupted the greeke text, that the Gentiles should not knowe the secrets of the scriptures. 2. Some to the prudencie of the 70. translators, or of the writers and scribes, who knowing that the Egyptians would count it but a fable, that the fathers liued so many Astronomicall yeares, made a way for them to take it after the count of the Egyptian yeares, whereof ten make but one yeare, and therefore they added an hundred yeares to the fathers age before they begat children, to make them apt for generation. But where the yeares will serue without any such addition, they adde none. As Iered liued an 162. yeares, which because it maketh by the Egyptian calculation 16. yeares, and somewhat more, the Septuagint there alter nothing. This is Augustines coniecture.

Quæst. 5. Of the first computation of the 70. interpreters, and whence it is thought to proceede.

August. lib. 15. de ciuit. dei. c. 13.

But howsoeuer the septuagint came to be so corrupt, it is apparantly in many points erroneous. 1. They adde vnto sixe of the patriarks ages before they begat children, to each of them, Adam, Seth, Enos, Cainan, Malaleel, Henoch, an 100. yeares, and detract them againe in the remainder of their life, that the whole summe may agree. 2. They take away from Methusalems age before he had children 22. yeares, and add to *Lamechs* age 6. yeares, as is shewed before. 3. They misse in their calculation, in *Methusalems* yeares: they make him to liue an 165. before he begat Lamech, an 802. after, in all 969. whereas the others number put together want two of this summe, making but 967. 4. They detract from *Lamechs* age 24. yeares: his whole age according to the hebrew is 777. according to the septuagint but 753. 5. By their computation *Methusalem* must liue 14. yeares after the flood: for they make him to liue 802. yeares after *Lamech* was borne: and *Lamech* liued 188. yeares before Noah was borne, and in the 600. yeare of Noahs age came the flood. *Lamech* and *Noah* make but 788. yeares after the computation of the septuagint: there remaineth yet 14. yeares of *Mathusalems* life: who according to the Hebrew computation dieth the same yeare in the beginning before the flood came: for in the arke he could not be, where onely were 8. persons, Noah and his wife, his 3. sonnes and their wiues: Genes. 7. 7. and 8. Peter witnesseth, that in the arke eight soules onely were saued. 1. Pet. 3. 20. and to say that *Methuselah* was saued in the terrestriall paradise with his father *Henoch*, is a fabulous fiction without ground. *Mercer.*

The diuers errours of the septuagent in the translation of this 5. chap. of Genesis.

Quæst. 6. The reason of the inequalitie of generatiõ in the fathers,

Wheras the patriarks at diuers ages began to beget childrẽ, *Mahalaleel* and *Henoch* at 65. yeares:

yeares, *Ired* at a hundred sixtie two yeares: *Lamech* at two hundred eightie two. *Noah* at fiue hundred. 1. Neither is it to be imputed to *Noahs* holinesse, that so long abstained from marriage: seeing *Henoch*, that for his godly life was translated had children at 65. yeares. 2. Neither, as *Pererius* coniectureth is it like that *Noah* had other elder sonnes, which were dead before the flood came: for whereas it is said of all the patriarkes beside, that they begat sonnes and daughters, beside those, which are expesſed, no such thing is mentioned of *Noah*, that beside these three he begat sonnes & daughters: and the septuagint read: *Noah begat three sonnes, &c.* insinuating in so reading their opinion, that these were all their sonnes: yea it is euident Genes. 6. 9. That these were all *Noahs* seed: the wordes are, *these are the generation of Noah, Noah begat three sonnes, &c.* 3. I rather thinke, not that either *Noah* deferred his mariage till he was 500. yeares ould, or that he beeing married abstained from the companie of his wife all that time: but that God so disposed, seeing he purposed to saue *Noah* and all his sonnes from the flood, that *Noah* did not so aboud with posteritie as his fathers before him least they also should haue followed the wickednesse of that age and so perish with the rest, the lord sawe that there might be sufficient for the replenishing of the world againe: and it was more to Gods glorie to encrease the world afterward by so small a number.

Quest. Whetin Noah was a comfort to his parents.

7. v. 29. *This same shall comfort vs concerning the workes and sorrow of our handes.* 1. Not because the course of sinne should be stopped, & the greeuous workes of sinners stayed by the destruction in the flood, as *Chrisostom*. 2. Or because *Noah* found out the vse of the plowe, whereby the earth was tilled with more ease, as *R. Solomon*. 3. or for that the vse of flesh was graunted to *Noah* after the flood, as some thinke. 4. Nor yet onely for that, the seminarie of the world was preserued in *Noahs* arke, which otherwise should haue perished. 5. Nor yet onely because God renewed his couenant with *Noah*, promising that the world should neuer be destroyed with waters againe. 6. But the cheife scope of this prophesie hath relation to Christ, in whome we find true rest to our soules, & who hath deliuered vs from the curse. Galath. 3. 10. who was prefigured in *Noah*, and his baptisme, wherein is exhibited the remission of sinnes, shadowed forth in *Noahes* arke as the Apostle sheweth. 1. Peter. 3. 22.

4. Places of doctrine.

Originall sinne by propagation, not imitation.

Lombard lib. 2. dist. 30.

Catharin oppos. de pecc. at origin cap. 6.

Rom. 5. 12.

1. v. 3. In that Adam begat a sonne in the likenesse of his owne image, which before is interpreted of originall corruption the heresie of the pelagians is confuted, who denied any such originall sinne or depriuation of nature to be in infants by propagation from their parents: but that it commeth onely by a corrupt imitation: this was the heresie of the ould Pelagians who affirmed, *peccatum primæ transgressionis in alios homines non propagatione sed imitatione transisse that the sinne of the first transgression passeth onto other men not by propagatio, but imitatio.* which heresie seemeth to haue beene reuiued by *Catharinus* a popish writer, who denieth, that the sinne of Adam is propagated or transfused to his posteritie: But the scripture euidently ouerthroweth this assertion. Dauid cõfesseth he was cõceiued in sinne. Psal. 51. 5. the Apostle saith: *that death went ouer all in as much as all haue sinned:* children then, if they had not sinne should not die? and here Seth is begotten in his fathers image.

Originall sinne not substance.

2. Their opinion is confuted, that hould originall sinne to be a substance: for like as the image of God, wherein Adam was created was not the substance of the soule, but the qualitie, as the Apostle expoundeth, which consisted in holines and righteousnesse. Ephes. 4. 24. so the image of Adams corrupt nature consisteth in the contrarie qualities of impuritie and iniustice.

Bellar. de stat. pecat. lib. 5 c. 7.

3. The opinion of papists is refuted, who affirme, that this originall corruption hath the seate and place in the flesh not in the soule: for this image of corruption was in Adams soule: and therefore the Apostle saith, be renewed in the spirit of your mindes. Ephes. 4. 24. *and put of the ould man &c. & put on the newe, which is renewed in knowledge after the image of him that created him* Coloss. 3. 10. their the corrupt image of Adam succeeded where Gods image is decayed which was in the soule, for there the place of knowledge is.

The state of originall sinne in soule.

5. *Places of confutation.*

1. In that v. 21. after the generation *Henoch* is ſaid to walke with God, and not before, *Procopius Gazeus* thinketh that *Henoch* was before a wicked liuer, but after repented: But the contrarie is euident, in that it pleaſed God with ſuch extraordinarie fauour to take *Henoch* out of the world, that he ſawe no death: that he was as a ſhining ſtarre for vertue and holines in that age. 1. Confut. Henoch was no licentious liuer at any time.

2. Whereas v. 23. it is ſaid all the daies of *Henoch* were 365. *Aben Ezra* with other Hebrewes thinke that *Henoch* died: for if he were ſtill aliue, theſe ſhould not be all his daies. Cont. 1. The ſcripture maketh mention onely of the yeares of his life vpon earth: his years with God are not to be accounted among men: as the Apoſtle ſaith of Chriſt: *who in the daies of his fleſh*, Heb. 5. 7. he is nowe in his fleſh in heauen: but theſe are counted the daies of his fleſh, when he walked in his fleſh among men. 2. The Apoſtle euidently witneſſeth that *Henoch was taken away, that he ſhould not ſee death:* Heb. 11. 5. he therefore died not. 2. Confut. Henoch died not

3. Because it is ſaid *that God tooke away or tranſlated Henoch*, the popiſh writers doe imagine that *Henoch* is yet aliue in his fleſh together with *Elias*. *Contra.* Seeing that *Elias* is ſad to be taken vp into heauen, or that he went into heauen, 2. King. 2. 11. where *Henoch* alſo walked with God: we cannot beleeue, that they entred heauen in their whole humanitie, but that prerogatiue was to be reſerued for Chriſt: ſeeing the Apoſtle ſaith, that he *hath prepared a new and liuing way into the holy place for vs, by the vaile*, that is, his fleſh. Heb. 10. 20. Chriſts fleſh therefore muſt make a way into heauen, before any mans fleſh beſide can enter. 3. Confut. Pererius in hunc locum. Henoch not aliue in his fleſh.

4. But becauſe they alſo affirme, that *Henoch* liueth in his fleſh not in heauen, but in the terreſtriall paradiſe, and it is againſt the fleſh as ſome of them ſay to thinke otherwiſe, the vanitie of this opinion ſhall eaſily appeare. 1. Becauſe the ſcripture ſaith, that euery thing was deſtroyed vpon the face of the earth and onely 8. perſons were ſaued in the arke: therefore *Henoch* if he had beene vpon the earth, muſt haue periſhed 2. The waters preuailed 15. cubites ouer the higheſt mountaine Geneſ. 7. 20. therefore the earthly paradiſe muſt needes alſo haue beene ouerflowne and deſtroied 3. If they anſwer that paradiſe might be hemmed in with the water, which might ſtand as a wall round about it, as the water in the red ſea did, or that, though it were couered with water, it might be preſerued, as the oliue tree, whereof the doue tooke a branch, or that God might reſtore paradiſe againe after the flood: the firſt is preſumptuous to imagine a miracle without warrant of ſcripture, and if it had beene ſo, Noah needed not to haue made an arke, he and his ſonnes and the cattell might haue beene preſerued there: the ſecond is not ſufficient, for though Paradiſe, which is not like, had beene ſo preſerued, yet Henoch muſt haue beene drowned. The third is friuelous, for if the terrene paradiſe had beene planted again, ſeeing it was ſituated in a knowne place in Meſopotamia, it could not haue beene hid. In this queſtion *Pererius* is an aduerſarie to Bellarmine, Senenſ. and the reſt, that yet dreame of a terrene paradiſe. 4. Confut. Sixt. Senenſ. lib. 5. biblioth. annot. 36. Queſt. 4. Enoch not in the terreſtriall paradiſe Peter. l. 7. in Gen. queſt. 7.

5. It is alſo the conſtant opinion of the popiſh writers, that Henoch ſhall come againe toward the end of the world, and then ſhall die, beeing to be ſlaine by Antichriſt. *Pererius, cum Bellarm. Cont.* But this is contrarie to the Apoſtle, *that Henoch was taken away, that he ſhould not ſee death, neither was found*, Heb. 11. 5. *Ergo* Henoch ſhall not ſee death, nor be found in a mortall ſtate in earth, whereas they obiect that place, Heb. 9. 27. *It is appointed vnto men, that they ſhall once die.* The anſwer is readie, like as they which are aliue at Chriſts comming ſhall not die, but be changed, 1. Cor. 15. 51. which notwithſtanding ſhall be in ſtead of death: ſo Henoch was changed in his taking vp, though he died not a common death. 5. Confut. Henoch ſhall not returne into the world to die. Peter. ibid. qu. 2.

6. Concerning the end and cauſes, wherefore Henoch was tranſlated. 1. We admitte that God hereby would put the righteous in comfort, that notwithſtanding the ſentence pronounced againſt Adam, there was a way of righteouſneſſe, whereby to recouer Adams loſt ſtate. 2. To miniſter comfort to the afflicted members of Chriſt, that they ſhould not doubt, but that their reward is with God, as Habel, though he had an vntimely ende, yet 6. Confut. Henoch ſhal not returne to preach repentance to the world. Theodor. q 45. in Geneſ.

yeares, *Iered* at a hundred sixtie two yeares: *Lamech* at two hundred eightie two. *Noah* at fiue hundred. 1. Neither is it to be imputed to *Noahs* holinesse, that so long abstained from marriage: seeing *Henoch*, that for his godly life was translated had children at 65. yeares. 2. Neither, as *Pererius* coniectureth is it like that *Noah* had other elder sonnes, which were dead before the flood came: for whereas it is said of all the patriarkes beside, that they begat sonnes and daughters, beside those, which are expessed, no such thing is mention[illegible] and the septuagint read [illegible] that these were all their [illegible] seed: the wordes are, *the* thinke, not that either *No* being married abstained posed, seeing he purpose not so aboud with posteritie as his fathers before him (for they also should haue followed the wickednesse of that age and so perish with the rest, the lord sawe that there might be sufficient for the replenishing of the world againe: and it was more to Gods glorie to encrease the world afterward by so small a number.

Quest. Wherin Noah was a comfort to his parents.

7. v. 29. *This same shall comfort vs concerning the workes and sorrow of our handes.* 1. Not because the course of sinne should be stopped, & the greeuous workes of sinners stayed by the destruction in the flood, as *Chrisostom*. 2. Or because *Noah* found out the vse of the plowe, whereby the earth was tilled with more ease, as *R. Solomon*. 3. or for that the vse of flesh was graunted to *Noah* after the flood, as some thinke. 4. Nor yet onely for that, the seminarie of the world was preserued in *Noahs* arke, which otherwise should haue perished. 5. Nor yet onely because God renewed his couenant with *Noah*, promising that the world should neuer be destroyed with waters againe. 6. But the cheife scope of this propheste hath relation to Christ, in whome we find true rest to our soules, & who hath deliuered vs from the curse. Galath. 3. 10. who was prefigured in *Noah*, and his baptisme, wherein is exhibited the remission of sinnes, shadowed forth in *Noahes* arke as the Apostle sheweth. 1. Peter. 3. 22.

4. Places of doctrine.

Originall sinne by propagation. not imitation.

Lombard lib. 2. dist. 30.

Catharin. opusc. de peccat. origin. cap. 6.

Rom. 5. 12.

Originall sinne not substance.

Beller. de stat. pecat. lib. 5. c. 7.

The state of originall sinne in Gods.

1. v. 3. In that Adam begat a sonne in the likenesse of his owne image, which before is interpreted of originall corruption the heresie of the pelagians is confuted, who denied any such originall sinne or depriuation of nature to be in infants by propagation from their parents: but that it commeth onely by a corrupt imitation: this was the heresie of the oulde Pelagians who affirmed, *peccatum primæ transgressionis in alios homines non propagatione sed imitatione transisse that the sinne of the first transgession passeth onto other men not by propagatio, but imitatio.* which heresie seemeth to haue beene reuiued by *Catharinus* a popish writer, who denieth, that the sinne of Adam is propagated or transfused to his posteritie: But the scripture euidently ouerthroweth this assertion. Dauid cōfesseth he was cōceiued in sinne. Psal. 51. 5. the Apostle saith: *that death went ouer all in as much as all haue sinned:* children then, if they had not sinne should not die? and here Seth is begotten in his fathers image.

2. Their opinion is confuted, that hould originall sinne to be a substance: for like as the image of God, wherein Adam was created was not the substance of the soule, but the qualitie, as the Apostle expoundeth, which consisted in holines and righteousnesse. Ephes. 4. 24. so the image of Adams corrupt nature consisteth in the contrarie qualities of impuritie and iniustice.

3. The opinion of papists is refuted, who affirme, that this originall corruption hath the seate and place in the flesh not in the soule: for this image of corruption was in Adams soule: and therefore the Apostle saith, be renewed in the spirit of your mindes. Ephes. 4. 24. *and put of the guld man &c. & put on the newe, which is renewed in knowledge after the image of him that created him* Coloss. 3. 10. their the corrupt image of Adam succeeded where Gods image is decayed which was in the soule, for there the place of knowledge is.

Places,

5. *Places of confutation.*

1. In that v. 21. after the generation *Henoch* is ſaid to walke with God, and not before, *Procopius Gazeus* thinketh that *Henoch* was before a wicked liuer, but after repented: But the contrarie is euident, in that it pleaſed God with ſuch extraordinarie fauour to take *Henoch* out of the world, that he ſawe no death: that he was as a ſhining ſtarre for vertue and holines in that age. 1. Confut. Henoch was no licentious liuer at any time.

2. Whereas v. 23. it is ſaid all the daies of *Henoch* were 365. *Aben Ezra* with other Hebrewes thinke that *Henoch* died: for if he were ſtill aliue, theſe ſhould not be all his daies. Cont. 1. The ſcripture maketh mention onely of the yeares of his life vpon earth: his years with God are not to be accounted among men: as the Apoſtle ſaith of Chriſt: *who in the daies of his fleſh*, Heb. 5. 7. he is nowe in his fleſh in heauen: but theſe are counted the daies of his fleſh, when he walked in his fleſh among men. 2. The Apoſtle euidently witneſſeth that *Henoch was taken away, that he ſhould not ſee death:* Heb. 11. 5. he therefore died not. 2. Confut. Henoch died not

3. Becauſe it is ſaid *that God tooke away or tranſlated Henoch*, the popiſh writers doe imagine that *Henoch* is yet aliue in his fleſh together with *Elias*. *Contra.* Seeing that *Elias* is ſaid to be taken vp into heauen, or that he went into heauen, 2. King. 2. 11. where *Henoch* alſo walked with God: we cannot beleeue, that they entred heauen in their whole humanitie, but that prerogatiue was to be reſerued for Chriſt: ſeeing the Apoſtle ſaith, that he *hath prepared a new and liuing way into the holy place for vs, by the vaile*, that is, his fleſh. Heb. 10. 20. Chriſts fleſh therefore muſt make a way into heauen, before any mans fleſh beſide can enter. 3. Confut. Pererius in hunc locum. Henoch not aliue in his fleſh.

4. But becauſe they alſo affirme, that *Henoch* liueth in his fleſh not in heauen, but in the terreſtriall paradiſe, and it is againſt the fleſh as ſome of them ſay to thinke otherwiſe, the vanitie of this opinion ſhall eaſily appeare. 1. Becauſe the ſcripture ſaith, that euery thing was deſtroyed vpon the face of the earth and onely 8. perſons were ſaued in the arke: therefore *Henoch* if he had beene vpon the earth, muſt haue periſhed 2. The waters preuailed 15. cubites ouer the higheſt mountaine Geneſ. 7. 20. therefore the earthly paradiſe muſt needes alſo haue beene ouerflowne and deſtroied 3. If they anſwer that paradiſe might be hemmed in with the water, which might ſtand as a wall round about it, as the water in the red ſea did, or that, though it were couered with water, it might be preſerued, as the oliue tree, whereof the doue tooke a branch, or that God might reſtore paradiſe againe after the flood: the firſt is preſumptuous to imagine a miracle without warrant of ſcripture, and if it had beene ſo, Noah needed not to haue made an arke, he and his ſonnes and the cattell might haue beene preſerued there: the ſecond is not ſufficient, for though Paradiſe, which is not like, had beene ſo preſerued, yet Henoch muſt haue beene drowned. The third is friuelous, for if the terrene paradiſe had beene planted again, ſeeing it was ſituated in a knowne place in Meſopotamia, it could not haue beene hid. In this queſtion *Pererius* is an aduerſarie to Bellarmine, Senenſ. and the reſt, that yet dreame of a terrene paradiſe. 4. Confut. Sixt. Senenſ. lib. 5. biblioth. annot. 36. Queſt. 4. Enoch not in the terreſtriall paradiſe Peter. l. 7. in Gen. queſt. 7.

5. It is alſo the conſtant opinion of the popiſh writers, that Henoch ſhall come againe toward the end of the world, and then ſhall die, beeing to be ſlaine by Antichriſt. *Pererius, cum Bellarm. Cont.* But this is contrarie to the Apoſtle, *that Henoch was taken away, that he ſhould not ſee death, neither was found*, Heb. 11. 5. *Ergo* Henoch ſhall not ſee death, nor be found in a mortall ſtate in earth, whereas they obiect that place, Heb. 9. 27. *It is appointed vnto men, that they ſhall once die.* The anſwer is readie, like as they which are aliue at Chriſts comming ſhall not die, but be changed, 1. Cor. 15. 51. which notwithſtanding ſhall be in ſtead of death: ſo Henoch was changed in his taking vp, though he died not a common death. 5. Confut. Henoch ſhall not returne into the world to die. Perer. ibid. qu. 2.

6 Concerning the end and cauſes, wherefore Henoch was tranſlated. 1. We admitte that God hereby would put the righteous in comfort, that notwithſtanding the ſentence pronounced againſt Adam, there was a way of righteouſneſſe, whereby to recouer Adams loſt ſtate. 2. To miniſter comfort to the afflicted members of Chriſt, that they ſhould not doubt, but that their reward is with God, as Habel, though he had an vntimely ende, yet 6. Confut. Henoch ſhal not returne to preach repentance to the world. Theodor. q 45. in Geneſ.

In comment. ad Hebr c.11. yet liued with God, as Henoch did; thus Theodoret. 3. We refuse not the collection here of Thomas Aquinas: that God both by Henochs translation before the lawe, and Elias vnder the lawe, would nourish the hope of life in his Church, as by types representing the ascension of Christ, in whome the promise of saluation should be accomplished. These causes of Henochs translation may safely be receiued. 4. But we neither thinke, as it is in the booke of wisdome (which is no Canonicall scripture, and therefore we may safely dissent from it) *that he was taken away, least wickednesse should alter his vnderstanding*, for as he walked with God before, God kept him in his feare, and preserued him from euill, so he could haue guided him still, as the Apostle saith: *He shall be established, God is able to make him stand* Rom. 14.4. speaking of the faithfull seruants of God, as Methuselah the sonne of Henoch, being the longest liued of all the Patriarkes, continued righteous to the ende. 5. Neither is that surmise fit to be receiued, that Henoch is kept aliue to preach repentance in the ende of the world, and to maintaine the Gospell against Antichrist, which is the common opinion of the papall professors. For of Henochs preaching in the ende of the world there is no mention in scripture, but onely of the sending of Elias, which is not vnderstood of Elias person, but of his spirit and zeale. And this Elias the angel expoundeth to be Iohn Baptist, who should goe before Christ, in the spirit and power of Elias. And there is no such necessitie, that Henoch should be preserued so many yeares by miracle to that ende, seeing the Lord is able to raise vp Prophets and ministers, as he did Iohn Baptist, in the spirit of Elias and Henoch, to maintaine the trueth against the Pope and Antichrist, which we see plentifully performed in these daies.

wisdome 4.12.

Perer lib.7 in Genes q.4. de Henoch.

Luk 1.17.

7. Confut. Of the propheste and booke of Henoch.

7 Whereas S. Iude in his epistle, v.14. maketh mention of the propheste of Henoch the seauenth from Adam, which is not found in any other part of the Canonicall scripture, least the aduersarie might hereupon build their traditions and vnwritten verities, I will briefly declare what is to be thought of this propheste of Henoch.

Tertull. de habit mulier. 1 Ineither thinke with Tertullian, that there was any such propheticall booke of Henoch, then extant, who coniecture th, that though it perished in the flood, yet it might be restored againe by Noah, thereunto inspired. 2. Neither yet with Hierom, that this booke of Henoch was an Apocryphal booke, yet some part of it might be true, which the Apostle might alleadge. For it is not like that the Apostle would deriue a testimonie from an hidden and obscure booke of no authoritie in the Church. 3. Neither yet is it like, as *Michael Medina* thinketh, that there was no such booke at all vnder Henochs name: for the fathers, *Origen*, *Hierome*, *Augustine*, doe in many places make euident mention, that such a booke there was, but thought it to be forged. 4. And it is as vnlike, that the true booke of Henoch was extant in the Apostles time, which was afterward corrupted with fables, and so reiected of the Church; for then the Church would rather haue purged the true booke from such errors, and preserued the rest pure, as they did discerne the true gospels from the forged, and adulterate.

Hieron. in 1. ep. ad Tit.

Medin. l 6. i 1 rect. in deum. Iude, c.14.

Our opinion then is, 1. with *Augustine*, that the booke of Henoch, which in his time was produced by heretikes, was altogether forged, and no part of it of Henochs writing: *non quod eorum hominum, qui deo placuerunt reprobetur authoritas, sed quod ista non creduntur ipsorum*: not that, saith he, *we refuse the authoritie of such men, as pleased God, but for that they were thought not to be theirs.* 2. We iudge it not vnlike with *Origen*, that there might be such an authenticall booke of Henochs propheste, out of the which *Iude* did take this testimonie, which is now lost, as some other parts of the Canonicall scripture are: as the bookes of Gad, Nathan, Iddo, and other Prophets, mentioned in the Chronicles. 3. Or, this propheste of Henoch might be preserued by faithfull tradition in the church of the Iewes, which is approoued by the Apostle. But this is no warrant for other vnwritten traditions, vnlesse some had the like Apostolike spirit to iudge of them, as Iudas had: and further this propheste of Henoch, is agreeable to the Scriptures, so are not many vnwritten traditions vrged by the church of Rome.

August. lib. 18. de civit. dei c.38. Orig. in Num. hom vlt.

6. Places of exhortation.

1 In that the line only of the race of the faithfull is rehearsed in this chapter, it both

sheweth,

sheweth, that God will alwaies haue his church in the world, and that in the most corrupt times, God will haue a remnant, that shall worship him: as also this line is continued, to shew the accomplishment of Gods promise, that the seede of the woman should breake the serpents head: and so S. Luke doth fetch the pedigree of Christ after the flesh from these fathers before the flood. God will alwaies haue a Church in earth.

2 v.22. In that Henoch first walked with God in earth, before he walked with him in heauen: it sheweth, that we must first seeke Gods glorie in earth, before we can be admitted vnto that euerlasting glorie: so S. Peter reasoneth, that because we looke for new heauens and a new earth, we should be diligent to be found of him without spot, &c. 1. Pet. 3. 13. Godly life goeth before euerlasting glorie.

3 v.29. In that Lamech said of his sonne Noah, *this same shall comfort vs, &c.* it appeareth, that the faithfull then looked for a comforter, that should deliuer them from the curse, and giue them true rest: of which comforter and deliuerer, Noah was a figure: *who both by faith was made heire of righteousnes himselfe*, Heb. 11. 7. and by the arke, which was a type of baptisme, 1. Pet. 3. 21. did preach and testifie to the world the true deliuerance by the Messiah. The Patriarks beleeued in Christ.

CHAP. VI.

The Method.

THis chapter hath two parts: 1. Gods determination to destroy the world: 2. the preparation or making of the arke.

In the first part, there is set downe 1. the occasion, which prouoked God to purpose mans destruction, which was the sinne of that age, described in *particular*: the sinne of carnall pleasure, v. 1, 2. of oppression and tyrannie, v. 4. in *generall*, v. 5. 2. In Gods determination, there is first his repentance that he had made man, vers. 6. then the limitation of 120. yeares, to see if they would amend, v. 3. thirdly Gods full resolution, to destroy all flesh, v. 7.

In the second part, there is first set downe the ground of this fauour of God towards Noah: which was Gods mercie and grace towards him, *Noah found grace in the eyes of the Lord*, v. 8. and Noahs iustice and righteousnes, v. 9. which was by faith, Heb. 11. 7. then followeth in the next place, the commandement of God concerning the making of the arke: and Noahs obedience thereunto. v. 22.

In the prescription or commandement for the arke, there is described 1. the forme and fashion thereof: both of what matter it should be made, v. 14. of what length, breadth, height, v. 15. in what order, for the cabbines, v. 14. windowe, doore, v. 16. 2. The vse therof, for the preseruation of man, v. 18. of beasts, v. 19. of foules, v. 20. and their sustentation, in laying vp their foode, v. 21.

The Grammaticall sense.

v. 2. *They tooke them women. T. they tooke them wiues, &c.*

v. 3. *sonnes of princes. Ch. sonnes of God. Vat. Elohim. hebr. of Gods or God.* T.v. Chal. Vat.

v. 4. *my spirit shall not remaine or continue in these men naccadim. S.H. this euill generation shal not remaine for euer. Ch. my spirit shall not striue alwaies with man, or because of man. Tr. B. G. heb. don. to iudge, contend: because their workes are euill, &c. a tearme shall be giuen them of 120. yeares, if perhaps they will be conuerted. Ch. my spirit shall not alwaies be as shuthed. P. neden, as heath.* T.B.G.r. S.H. Ch. ad.

v. 4. *There were Giants: S.H.B.G.P. Ch. there were defectores backesliders. Tr. heb. Nephilim, a naphal to fall, because Giants cause men to fall through feare: the first reading is the best, 1. because they are called mightie or strong men: heb. gabar, which the Septuag. also translate giants. 2. So it is taken, Numb. 13. 34. and can not be otherwise. 3. Because of the consent of interpreters:* Tr.

S.Chal. God considereth and pitieth. S. repented God in his mind. Ch. repented God into a griefe
Lat.de. the Lord said this clause the Iewes haue not, the rest haue.
Ch.H.ad. and he threwhim. S. and he spake in his words, that he would bruise the strength of them ac-
cording to his good pleasure. Ch. and he was grieued in his heart, compassion, taking [illegible]
for it, or repented, he was touched with griefe of heart. H.
S.alt.H.de. euery more thought in his heart was onely, vnto euill all the dayes of his life. S. all
the thoughts of his heart is set on to euill all dayes. H. the sense of his cogitation is euill all
T.B.G.r. time. Ch. the imagination of the thoughts of his heart onely euill euery day. T.B.G.P. euils,
onely.

S.cor. Noah he walked. S. walked in the feare of God. Ch. walked with God. T.B.H.
S.alt. V. 13. filled with iniquitie. S. H. repine. Ch. violence. T. crueltie. B.G. shamefulnes, or reproofe.
T.P.R. V. 13. the end of all flesh is come before me. S. the end of all flesh etc.
V. 14. of square wood. S. levigated, plained wood. H. pine tree. B. G. of Cedar wood. Ch. of Cypres.
T.P. which is a kinde of Cedar.

S.cor. v.16. συρίγγα: gathering shalt thou make the Arke. S. a window shalt thou make in the arke.
T.r. cat. tsahar, a window, heb. a cleare light. T.
S.det. v.16. the doore shalt thou make in the side. S. thou shalt make the doore of the arke in the side
H.ad. below. H. the doore of the arke in the side. cater.
H.cor. thou shalt make parlors, & triſlega, and three lofts therein. H. thou shalt make the lower stand &
third romes. cat.

The explanation of doubts or theologicall explication.

Quest. 1. Of the greatnes of the sinne of the old world.

1. The sinne of the old world was very great, seeing God could indure the wicked inhabitants no longer, but swept them away with the flood: which may appeare by these seuerall considerations. 1. their wickednes was vniuersally spread, v. 12. *all flesh had corrupted his way.* 2. their sinne exceeded in greatnes, it was come vnto the very height, v. 5. *God saw that the wickednes of man was great.* 3. not onely the wicked race, but the righteous seede, the sonnes of God fell to follie. v. 2. 4. They were exercised a long time in doing euill, a thousand yeares and more, that they were growne to such an habite, that they could doe nothing but thinke euill in their heart. 5. Vnto this may be added their graceleſſe obſtinacie, that hauing an 120 yeares giuen them by the preaching of Noe to call them to repentance, yet despised Gods long suffering.

Quest. 2. When the world began to be so wicked.

Diodorus Siculus lib. 3. c. 2.

2. This ouerflowing of iniquitie began when men began to be multiplied vpō the earth, v. 1. not so soone as the world began to be peopled, which might be within two or three hundred yeares after the creation: for then they began to build cities. Ninus king of Assyria who raigned there some 230 yeares after the flood, is reported to haue had in his armie 70 hundred thousand footemen, and 200 thousand horse men: in the like time after the creation might the world be exceedingly repleniſhed. 2. But it seemeth, that this great defection was about the seauenth age: for then Lamech of Cains race tooke vnto him two wiues: then the Lord tooke away righteous Henoch, that he should be no longer grieued with the wickednes of the world. Then the world beeing repleniſhed with great multitudes, which are ringleaders for the most part vnto euill, as it is written, *follow not a multitude to doe euill*: beganne to giue themselues to all kind of wickednes, adulterie, oppreſſion, crueltie, multiplicitie of wiues, vnlawfull lust euen against nature, and to fill the earth with vncleannes. 3. And although in this seauenth age iniquitie was come to the full height, yet it began long before euen in the daies of Enos, when as the righteous abhorring the great wickednes of Cains posteritie, seperated themselues, and a part began to call vpon the name of God. *Ium.* 4. The Hebrewes note, that at the beginning, women were not so multiplied as afterward, by whome they tooke occaſion to sinne: and therefore it is added, *there were daughters borne vnto them, &c.* v. 1. but this clause sheweth not a meere speciall multiplying of that kind, but that when the world began to be stored both with men

Exod. 23. 2.

and

sheweth, that God will alwaies haue his church in the world, and that in the most corrupt times God will haue a remnant, that shall worship him: as also this line is continued, to shew the accomplishment of Gods promise, that the seede of the woman should breake the serpents head: and so likewise doth fetch the pedigree of Christ after the flesh from these fathers before the flood.

God will alwaies haue a Church in earth.

2 v.22. In that Henoch first walked with God in earth, before he walked with him in heauen: it sheweth, that we must first seeke Gods glorie in earth, before we can be admitted vnto that euerlasting glorie: so S. Peter exhorteth, that because we looke for new heauens and a new earth, we should be diligent to be found of him vnblameable, &c. 2 Pet. 3.13.

Godly life goeth before euerlasting glorie.

3 v.29. In that Lamech called his sonne Noah, *this same shall comfort vs*, &c. it appeareth, that the faithfull then looked for a comforter, that should deliuer them from the curse, and giue them true rest: of which comforter and deliuerer Noah was a figure: *who both by faith was made heire of righteousnesse by faith*, Heb. 11. 7. and by the arke, which was a type of baptisme, 1 Pet. 3.21. did preach and testifie to the world the true deliuerance by the Messiah.

The Patriarks beleeued in Christ.

CHAP. VI.

The Method.

THis chapter hath two parts: 1. Gods determination to destroy the world: 2. the preparation or making of the arke.

In the first part, there is set downe 1. the occasion, which prouoked God to purpose mans destruction, which was the sinne of that age, described in generall the sinne of carnall pleasure, v.2. of oppression and tyrannie, v.4. in generall v.5. 2. In Gods determination, there is first his repentance that he had made man, vers.6. then the limitation of 120. yeares, to see if they would amend, v.3. thirdly Gods full resolution, to destroy all flesh, v.7.

In the second part, there is first set downe the ground of this fauour of God towards Noah: which was Gods mercie and grace towards him, *Noah found grace in the eyes of the Lord*, v.8. and Noahs iustice and righteousnes, v.9. which was by faith, Heb. 11.7. then followeth in the next place, the commandement of God concerning the making of the arke: and Noahs obedience thereunto, v.22.

In the prescription or commandement for the arke, there is described 1. the forme and fashion thereof: both of what matter it should be made, v.14. of what length, breadth, height, v.15. in what order, for the cabbines, v.14. windowe, doore, v.16. 2. The vse thereof, for the preseruation of man, v.18. of beasts, v.19. of foules, v.20. and their sustentation, in laying vp their foode, v.21.

The Grammaticall sense.

v.2. *They tooke them women. T. they tooke them wiues, &c.* T.v.

v.3. *sonnes of men. Ch. sonnes of God. 70. Elohim. Iohn. sons of Gods or God.* Chal. 70.

v.4. *my spirit shall not remaine or continue in these men for ever. S.H. this will be no reason that I should not remaine for men. Ch. my spirit shall not striue alwaies with men, or because of men. Tr. B. G. doth dwell in, or inhabite among. Iun. doth plead with. Pag. doth iudge. Mont. doth rule. Their workes are euill, &c. a warne shall be given them of 120. yeares if perhaps they will be conuerted. Ch. my spirit shall not alwaies be as ashamed. P. vrgeth, shall.* T.B.Gr. S.H. Ch.ad.

v.4. *There were Giants. S.M.B.G.P. Ch. there were defections backesliders. Tr. heb. Nephelim, à* Tr.
napal to fall. some Giants euill men in fall through some take the first reading is the best, 1. because they are called mighty or strong men. heb. gibborim. which the Septuag. also sometimes giants. 2. So it is in Ezech. 32.27. and can not be otherwise. 3. Because of the consent of ancient

writers

S.Ch. Lat.de. Ch.H.ad. *God ouerlooketh and ouerseeth in his last edition so readeth* S. *repented God in his mind.* Ch. *it repented God.* Lat. de. *the Lord said in his heart, he would not, the rest haue.* Ch. *and he spake in his word that he would breake the strength of them, according to his good pleasure.* Ch. *and he was grieued in his heart, carepraeuent, taking heede for himself.* H. *he was touched with griefe of heart.* H. *in mine heart, or purpose thought in his heart, diligently, vnto euill all the daies of his life.* S. *all the thought of his heart is euill only, all euer.* H. *the sense of his cogitation is euill all*

S.H.Ar. ing plane.

T.B.G.r. *time, Ch. the imagination of the thought of his heart onely euill euery day.* T.B.G.P. *euer, onely.*

Noah walked with God. S. *walked in the feare of God.* Ch. *walked with God.* T.B.G. *filled with iniquity.* S. H. *spoile.* Ch. *violence.* T. *crueltie.* B. *Gothamus, so oppressed.*

S.cor. S.alt. T.P.R. *the time of all flesh is come before me.* S. *the end of all flesh is come.* V.14. *Gopher wood.* S. *square wood.* S. *leuigated wood.* H. *pine tree.* B. G. *of Cedar wood.* Ch. *of Gopher.* T.P. *which is a kind of Cedar.*

S.cor. T.r. S.det. H.ad. H.cor. v.16. *Tsohar gathering shalt thou make the Arke.* S. *a window shalt thou make in the arke.* cat. *Tsahar, a window.* heb. *a cleare light.* T. v.16. *the doore shalt thou make in the side.* S. *thou shalt make the doore of the arke in the side below.* H. *the doore of the arke in the side.* cater. *thou shalt make parlors, & triflega, and three lofts therein.* H. *thou shalt make the lower second, & third romes.* cat.

The explanation of doubts or theologicall explication.

Quest. Of the greatnes of the sinne of the old world.

1. The sinne of the old world was very great, seeing God could indure the wicked inhabitants no longer, but swept them away with the flood: which may appeare by these seuerall considerations. 1. their wickednes was vniuersally spread, v. 12. *all flesh had corrupted his way.* 2. their sinne exceeded in greatnes, it was come vnto the very height, v. 5. *God saw that the wickednes of man was great.* 3. not onely the wicked race, but the righteous seede, the sonnes of God fell to follie. v. 2. 4. They were exercised a long time in doing euill, a thousand yeares and more, that they were growne to such an habite, that they could doe nothing but thinke euill in their heart. 5. Vnto this may be added their graceless obstinacie, that hauing an 120 yeares giuen them by the preaching of Noe to call them to repentance, yet despised Gods long suffering.

Quest. 2. When the world began to be so wicked.

2. This ouerflowing of iniquitie began when men began to be multiplied vpō the earth, v. 1. not so soone as the world began to be peopled, which might be within two or three hundred yeares after the creation: for then they began to build cities. Ninus king of Assyria who raigned there some 230 yeares after the flood, is reported to haue had in his armie 70 hundred thousand footemen, and 200 thousand horse men: in the like time after the creation might the world be exceedingly replenished. 2. But it seemeth, that this great defection was about the seaueneth age: for then Lamech of Cains race tooke vnto him two wiues: then the Lord tooke away righteous Henoch, that he should be no longer grieued with the wickednes of the world. Then the world beeing replenished with great multitudes, which are ringleaders for the most part vnto euill, as it is written, *follow not a multitude to do euil*: beganne to giue themselues to all kind of wickednes, adulterie, oppression, cruelty, multiplicitie of wiues, vnlawfull lust euen against nature, and to fill the earth with vnclennes. 3. And although in this seaueneth age iniquitie was come to the full height, yet it began long before euen in the daies of Enos, when as the righteous abhorring the great wickednes of Cains posteritie, seperated themselues, and a part began to call vpon the name of God. *Ion.* 4. The Hebrewes note, that at the beginning, women were not so multiplied as afterward, by whome they tooke occasion to sinne: and therefore it is added, *there were daughters borne vnto them, &c.* v. 1. but this clause sheweth not a more speciall multiplying of that kind, but that when the world began to be stored both with men

Diodorus Siculus lib. 3. c. 2.

Gen. 25.

and

and women, then they gaue themselues to wantonnes.

v. 2. *They saw the daughters of men that they were faire, &c.* 1. Their fault was not onely in that they of the righteous seede matched into Cains stocke, *Caluin.* 2. or that they respected onely beautie, hauing no regard to their pietie and vertue, *Marlorat.* 3. but they by violence tooke vnto them, not to their wiues, but women (for so with *Mercerus* and *Iunius* I rather interpret the word *nashim*) from all men whatsoeuer, as *Iunius* readeth: both virgines, and wiues, they cared not whome. 4. Some Hebrewes here vnderstand also the filthie sinne of buggerie: that they tooke all they liked, euen from among the bruit beasts: but Moses speaketh onely of the daughters of men.

Quest. 4. The particular sinne of the old world here punished.

v. 2. *Then the sonnes of God.* 1. These sonnes of God were not the Angels, which some haue supposed to haue fallen for their intemperancie with women, and to haue begotten of them spirits, as *Ioseph. Philo, Iustine, Clemens Alexandrinus, Tertullian*, coniectured: who so expoundeth that place of S. Paul, that women should be couered, because of the Angels, least they should be tempted with their beautie: This opinion is easily confuted: 1. because the world was punished, and God was angrie not for the sinne of angels, but of men, v. 3. *My spirit shall not alway striue with man.* 2. *Chrysostome* vrgeth that place, Matth. 22. *in the resurrection they neither marrie, nor are married, but are as the Angels*: *Ergo* angels are not subiect to carnall affections, as men are. 3. If angels first fell for the loue of women, then they sinned not for an 1000 yeares after the creation, whereas the Scripture sheweth that the Deuill was a murtherer and a liar from the beginning. Ioh. 8. 44.

Quest. 4. Who are vnderstood by the sonnes of God, v. 2. Tertullian. lib. de habit. mulier.

Hetman. in Genes.

Angels fall not for the loue of women.

2. It is also absurd, and improbable, that these were deuills which did companie with women, and of them came Gyants, as thinketh *Franciscus Georgius*, who affirmeth deuills to haue bodies, and a generatiue faculty, and to companie with women. Of the like opinion is *Psellus*, that the deuills haue bodies, and they are nourished by sucking and attraction as sponges: and that they are males and females at their pleasures: some are of a fierie, some aierie, some a waterie, some of a terrene nature. But these are fables and fictions fit rather to be laughed at, then worthie to be confuted. 1. That Deuills are of a spirituall, not corporall nature, it appeareth by that story, Luk. 8. where we read, that in one man, there was a legion, that is, sixe thousand deuills: how could so many spirits if they were corporall, be included in one bodie? 2. If they were of a fierie, waterie, or earthly, and so of an elementall nature, they should be subiect to corruption, mutabilitie, and mortalitie: and so some haue imagined also, as *Plutarch* writeth of the death of the great *Pan*, a famous deuill among the Pagans: and *Cardane* reporteth, that he heard his father say, who was about thirtie yeares familiar with the deuills, that he learned of them, that they doe die and decay and reuiue againe: but this fancie is contrarie to the Scripture: which testifieth, that the deuill hath beene a murtherer from the beginning of the world, Ioh. 8. 44. *Ergo* he hath continued from the beginning of the world: and how should the soule of man be immortall, if these spirits, which are of a more subtile nature were mortall? 3. Though it were graunted, that deuills haue a kind of aierie bodies, yet could they not ingender: for the power of generation agreeth onely to perfect bodies, which haue their materiall and distinct parts, and receiue nourishment. 4. And they beeing, as they say, male and female should engender among themselues in their owne kind. 5. Or if they did companie with women, they could not beget men, but multiplie their owne kind, or at the least a mixt kind as the mule is engendered of an horse and an asse: and so some likewise haue conceited, that the Faunes and Satyres were the offspring of such generation. As *Hierome* in the life of *Hilarie* reporteth, that such an one appeared vnto him in the wildernes, with goats feete, long crooked nailes, and hornes vpon his head, and spake vnto *Antonie*: but either this may be held to be a fable, foisted vnder Hieromes name, or if there were any such thing, it might be some monster of the wildernes, which the deuill vsed as his trunke to speake out of.

Francisc. Georg. 1. tom. problem. 35. 31.

Deuils are not corporal.

Plutarch. lib. de cessa. oracul. defect.

Deuils haue no generation.

3. But much more absurd is the opinion of *Paulus Burgensis*, that thinketh these which companied with the daughters of men, were spirites, called *Incubi*, which doe assume bodies of the aire for a time, representing the shape sometime of men, sometime of women in the acte of generation, and then they are called *Succubi*: and thus saith he were the Giantes engendred: and *Tostatus* approouing this opinion of *Incubi* and *Succubi*, seemeth to giue credit to that report of *Merlin*, that he was begotten by a spirit: In these assertions

Burgens. in 6. Genes.

Tostat. in 6. Genes.

and vncertaine coniectures of men ſommewhat is true, ſome part falſe. 1. True it is, that the deuill may appeare in the ſhape of man or woman and diſſemble and counterfet the acte of both: not that the ſpirits haue any delight in ſuch carnal actes, hauing no true but aſſumed and counterfet bodies: but they doe it more ſtrangely to delude men and women, and to ſtirre them to that abhominable ſinne of the fleſh, which they knowe hath corrupted the hartes of many excellent men as of *Dauid, Solomon*. 2. Though ſpirits can take vpon them the ſhape of bodies, yet they are but ſo to the eie, they are not true bodies, beeing eaſily diſcerned by the feeling and therefore our Sauiour ſaith *feele and ſee, a ſpirit hath not fleſh and bones, as yee ſee me to haue*: And ſome haue reported, that they haue felt ſuch bodies aſſumed by ſpirits, as could as yce, and of a diuerſe ſubſtance from humane fleſh, as *Alexander ab Alexandro* writeth of an other to whome a ſpirit appeared and *Cardanus* of himſelfe: If any man obiect, that Abraham waſhed the Angels feet, and yet diſcerned them not: I will not anſwer with *Pererius*, whoſe iudgement I refuſe not in the reſt, that Abraham intent vpon other things regarded it not. But I note a difference betweene the apparition of good and bad angels: that theſe neuer appeared with true bodies, and therefore were called *phantaſmata*, viſions, fanſies, marke. 6.49. But vnto the other, God gaue the vſe of true bodies for a time during that miniſterie or ſeruice as appeareth, in that they did eate and drinke, were lodged, had their feet waſhed &c. 3. But howſoeuer ſpirits may aſſume bodies, they are not ſuch as can be inſtruments of generation, by conuaying of humane ſeed, as ſome haue imagined: becauſe the ſcripture ſaith children are the inheritance of the Lord Pſal. 127. 3. And *Eue* confeſſed, when *Cain* was borne, that ſhe had obtained a ſonne of God, Geneſ. 4. 1. and if that were true, which is fabled of *Merlin* ſuch kindes of birth ſhould be oftener ſeene in the world.

4. Wherefore by the ſonnes of God in this place 1. Neither doe we vnderſtand Angels, good or bad. 2. Neither men of tall and great ſtature: as ſuch things as are excellent in their kind, are ſo called: as high and tall trees, are ſaid to be the trees of God. Pſal. 104. 16. 3. nor yet the ſonnes of princes and great men as the Chalde readeth to whome *Mercerus* ſubſcribeth which are called Gods in ſcripture Pſal. 82. 6. *I ſaid ye are Gods* &c. 4. Neither yet are they ſo called, becauſe they came of *Seeth* who as *Suidas* thinketh was in reſpect of his religion and great knowledge ſaluted as a God in earth. 5. But they are here named the ſonnes of God, that were of the righteous ſeed, and worſhippers of the true God, as the wicked are called the ſonnes of the deuil, and he their father. Iohn 8. 44. *Ye are of your father the deuil*: who although they were not in deede the ſonnes of God in his eternall election, yet were they ſo in reſpect of their externall calling.

Gen. 6. 3. *My ſpirit ſhall not alwaies ſtriue &c.* 1. Not as the latine text is, my *ſpirit ſhall not alwaies rule in*: which ſome expound of Gods wrath, ſome of his prouidence ſome of the holy Ghoſt, ſome of the ſoule and ſpirit of man inſpired of God: and then the ſenſe to be, that Gods wrath ſhall not alwaies continue, but he will puniſh them at once, or he will no more proteſt them, or take care for them, neither his ſpirit ſhall be with them, or he take away their life and ſpirit from them. For this varietie of interpretation ariſeth of the miſtaking of the word דין which ſignifieth to contend or iudge not to remaine.

Neither is *Pererius* interpretation ſo apt, my ſpirit ſhall not alwaies be ſheathed, as a ſword in a ſcabbard: and ſo he would deriue the word *iadon*, of *nadan*, which ſignifieth a ſheath. The meaning then of theſe words, my ſpirit ſhall not alwaies iudge or conted, is neither as Hieron expoundeth, *non tot ac tantos ſeruabo cruciatus, I will not puniſh them ſo many and ſo great as they haue deſerued*: for S. Peter ſheweth, that their ſoules are now in the priſon of hell, and ſo euerlaſtingly puniſhed, 1. Peter. 3. 19. Neither as Caietane, that God would no more puniſh them ſpiritually as he had done, by taking his grace and ſpirit from them, but now he would inflict a corporall puniſhment vpon them: for God had not yet puniſhed them, giuing them the ſpace of 120. yeares to repent. But either we may vnderſtand theſe words with *Oleaſter*, that God would no longer ſtriue with them in reproouing and admoniſhing them, which they regarded not, or with *Iunius*: God would no longer conſult, or diſpute the matter as it were with himſelfe, what to doe with them, but if they amended not within that ſpace ſet, he would certenly deſtroy them.

There were Giants. Some thinke, that theſe were called Giants not for their greatneſſe of ſtature, but their cruell and beaſtly conditions: ſo thinke *Philo, Ioſeph. Damaſc. Cyrill,*

Queſt. 5. The meaning of theſe words, My ſpirit ſhall not alwaies ſtriue &c.

Queſt. 6. What puniſhment

vil, with others: so also *Iunius*. 2. But beside their fierce and cruell nature, it is most probable, that they were of huge and great stature. *Mercer*. for such there were also after the flood: as the sonnes of Anak, in comparison of whome the Israelites seemed as grashoppers. Num. 13. 14. such were the Emims and Zanzummins, Deut. 2. 10. 17. and Og the king of Basan, whose bed was of yron, beeing nine cubits in length, and foure in breadth, Deut. 3. 11. and of this iudgement are *Ambrose*, *Augustine*, *Theodoret*, 3. And these Giants huge in stature, men of great strength, as is shewed after in this verse, did most abound before the flood, and such also was the offspring of this vnlawfull copulation betweene the sonnes of God, and daughters of men. 4. And they were men of renowme, that is, famous ouer all the world, because they did tyrannize ouer their neighbours, and brought them in subiection: of whome *Berosus* writeth, that they had a citie called Enos about the mountaine Libanus, which ruled ouer all the world: they did eate mans flesh, and had vnlawfull companie with their mothers, daughters, with mules, and brute beasts. 5. Some, as *Rasi*, doe referre this generation of Giants to the times of Enos, further affirming, that the Lord sent the Ocean sea, which destroied the generation of these Giants, and the third part of the world: but the Giants which succeeded them, were as wicked as they. But of this inundation of the Ocean, no mention is made in Scripture: neither is it like that the generation of Giants began so soone in the world: neither with *Aben Ezra*, doe we vnderstand this, of the generation of Giants after the flood, of whome came Og, and the rest: as though any of the Giants had escaped the flood, to beget giants afterward: and that Noe and his sonnes were giants, it is not to be thought. *Mercer*. Neither were these giants onely in Noahs time: but when this violent rage of lust began to raigne in the world, then this offspring of giants came in, which continued till the time of Noah. 6. Neither were these giants onely of Seths race, as some thinke, nor yet onely of Cain, as *R. Sel.* but in both families there were giants, after they thus coupled together without the feare of God. *Mercer. Calvin.* 7. So that, the *Nephilim* here spoken of, so named of *Naphal*, which signifieth to fall, were not so called, either because they were fallen in stature from the hugenesse of the first giants, as *Rambun*: neither as *R. Sel.* because they were the cause of ruine and falling to themselues, or others: nor yet onely because they were Apostataes and fell from God. *Iun.* but they were so called in respect of their great stature, the sight whereof caused men to fall to the ground for feare. *Ab. Ezra. Mercer.* 8. Neither was their talnesse or greatnesse of stature simply euill, but because they abused their strength to lust and violence, and so became both monstrous in their bodie, and soule, and begat a monstrous generation like to themselues. *Mercer*.

Ambros. de Noe & arc. 4. August lib. 15. de civit. dei. c. 23. Theodor. 48. qu. in Gen.

The Giants whether of Seth or Cains race.

Whence the Giants now called Nephilim.

6. *His daies shall be an 120 yeares, &c.* 1. which is not referred to the age of man, as *Tostatus* and *Rupertus* thinke, because Moses the writer hereof liued no longer: for although it be true, that mans life was shortned after the flood, and thrice halfed from 900 and odde to 400 and odde, as in *Arphaxad* that liued 425 yeares, and then halfed againe from 400 and odde to 200 and odde, as in Serug that liued 230. and then almost halfed to 100 and odde, as in Abraham that liued an 175 yeares: yet we see that many of these exceeded an 120. We rather with *Hierom*, *Chrysostome*, and others, take this time set to be that space of yeares, which God gaue vnto the old world for their repentance: which were not shortned by twentie yeares, as *Hierome* thinketh, because of their wickednes, for the flood came an 100 yeares after, when Noah was 600 yeares old, Gen. 7. 6. Neither neede we say with *Augustine*, that Noah was said to be 500 yeare old, when he was but 480. because he had liued the most part of it: for Sem was but an 100 yeare old two yeare after the flood, Gen. 11. 10. but now he should be an 120 if Noah were then but 480 when he began to haue his sonnes. Therefore this doubt is more easily reconciled, to say that this time was set before Noah was 500 yeare of age, but by way of anticipation, mention is made of Noahs sons before because of the continuing of the storie: as we see the like, Gen. 2. where the creatiō of thea worn is recorded after the seauenth day, being done the first. *Mer. Per.*

Quest. 6. The space of an 120 yeares how to be reckoned.

Mans life how often shortned.

Hierom. trad in Gen.

7. Now as touching the originall of Giants, 1. first the opinion of *Paulus Burgensis* is to be refused, who thinketh they were deuills, called in Hebrew *Nephilim, cadentes*, of falling, because they fell from heauen: for these Giants were destroied by the flood, so were not the deuills: and the Giants were called *Nephilim*, both in the respect of their terrible stature, which made men fall to the ground, and for their Apostasie in falling away from

Quest 7. Of the originall of Giants.

Giants not procreated of deuills.

vertue and pietie. 2. As absurd is the opinion of *Franciscus Georgius*, that these Giants were begotten of spirits companying with women, and that otherwise they are not engendred: and that these are the seede of the serpent betweene whome and the seede of the woman the Lord put enmitie: for this cause (saith he) since the comming of Christ, who hath broken the serpents head, we read of no such commixtion of the spirits with women, nor of this generation of giants. Thus *Franciscus Georg. 6. tom. problemb.* 330. 331. But these fansies may be easily controlled. 1. for Giants to be procreated of men is no more against nature, then for pygmees, and dwarfes, that are as much admirable for their smalnes, as the other are for their talnes: such an one was one *Canopas* in *Augustines* time, that was but two foote and an hand breadth high. 2. That spirits haue vsed the carnall companie of men and women since Christ, *Augustine* sheweth, *lib. 15. de civit. dei. c. 23.* and experience confirmeth the same; though thereof there can be no generation. 3. And likewise it is euident, that there haue beene men and women of Giants stature, since Christ: *Augustine* maketh mention of a woman of admirable talnes, her parents beeing but of ordinarie stature, *lib. 15. de civit. dei. c. 23.* and *Plinie* of a man in *Augustines* time of nine foote and an halfe in height. 4. Neither are these Giants that seede of the serpent: for they are also begotten of women: neither were all giants, men of great stature, wicked persons: for it is not vnlike but that Adam, Noah, and other Patriarks before the flood, much exceeded the ordinarie stature of men now: and the Ecclesiasticall stories make mention of one *Christophorus*, a man of 12 cubits in height, that was put to death vnder *Decius* the Emperour for the Christian faith. And further, all the naturall seede of women, are not at enmitie with the serpent, but many of them he vseth, as his agents and instruments. This place then is much abused to that purpose, wherefore it is alleadged. These Giants then, were no other but the naturall offspring of men and women in those daies before the flood: not that all were such, but these were such, which were so borne by this vnlawfull conjunction betweene the seede of the righteous and the wicked race; for as the roote was, so was the branch; the marriage vnholy, and the issue vngratious.

Plin. lib. 7. cap.

Gyants since Christ.

Plin. lib. 7. c. 16.

Giants all not wicked.

Nicep. l. 5. c. 27. Georg. Wicelius ex Rugger fuldens.

8 v. 6. *It repented the Lord.* The auntient writers haue diuersly collected of these words, but all to good purpose. 1. *Chrysostome* saith, it is *verbum nostræ parvitati accommodatum*: a word applied to our weakenesse, to oppresse the greatnesse of their sinnes, *quæ misericordem deum indignari fecerunt*, which compelled the mercifull God to be angrie. 2. Theodoret: *It repenteth me, &c.* that is, I haue purposed to destroy man, as the Lord saith, it repenteth me, that I haue made Saul king, that is, I haue decreed to depose him: and so as Augustine well saith: *non est perturbatio, sed iudicium quo irrogatur pœna*, it is no perturbation in God this repentance, but an imposition of punishment. 3. *Rupertus*: in that it repented the Lord: *pietatis est*, it sheweth his pittie, how loath the Lord is to punish: but in that the Lord purposeth to destroy them, *severi iudicij est*, it sheweth his iust seueritie. 4. But *Augustine* more to the purpose saith, *Pœnitudo dei est mutandorum immutabilis ratio*: Repentance in God is his vnchangeable disposition of changeable things. God is not changed, but the things altered. 5. *Iustinus Martyr* hath most plainely opened this point: God is immutable: *Sed cum ij quos curat, mutantur, mutat ipse res prout ijs expedit quos curat*: but when they, whome God careth for are changed, then God changeth the course of things, as he seeth expedient for them. For God *immutabiliter ignoscit*, vnchangeably forgiueth those that repent, as the Niniuites, and *immutabiliter non ignoscit*, vnchangeably forgiueth them not, which amend not, as Saul. So here the Lord holdeth on his vnchangeable course of iudgement in punishing sinne, yet seemeth to repent in vndoing his worke, in destroying man, whome he had made. *Perer.*

Qu. 8. How God is said to repent. Chrysost. hom. 22. in Genes.

Augustin. l. 15. de civit. c. 25. Rupert. l. 4 comment. in Gen. c. 15

Augustine ibid.

Iustin resp. ad 36. qu. Orthodox.

9 v. 7. *I will destroy from man to beast, &c.* Not onely man shall be destroyed, but the other creatures with him; and yet man onely had sinned. The reason is, 1. as *Chrysostome* sheweth, because all things were made for mans vse: *hic igitur cum è medio tollitur, quis illorum vsus erit*: and therefore when man is taken away, there should be no vse of them. 2. Like as when the head is cut off, all the members die, so together with man the creatures, ouer the which he had power, are punished: not onely he but his. Hereby the seueritie of Gods punishment appeareth, as also the greatnesse of mans sinne, that brought destruction vpon many, as Dauids sinne in numbring the people, did vpon the whole land. 3. Because beastly men had abused the creatures to their filthy pleasure and riotous excesse, it standeth

Chrysost. hom. 22. in Genes. Quæst. 9. Why the creatures are punished with man.

deth with Gods iustice to punish the instrument with the principall. 4. The fishes are not here threatned also to be destroied, because they lived in that element wherewith God purposed to ouerflow the earth: neither had man so much abused them, as the other kinds: and beside it pleased God to spare them among other creatures: at other times the Lord threatneth also to take away the fish of the sea: Hosh. 4.3. *Mercer.*

v. 10. *Noah was a iust and perfect man &c.* 1. Noah, nor yet any man liuing can be said to be perfect in respect of Gods iustice: for in the sight of God, as the Psalmist saith: *If thou O Lord marke what is done amisse, who shall be able to abide it?* Psal. 130.12. 2. Neither yet in regard of that perfection, which the Saints shall attaine vnto in the kingdome of God: as the Apostle sheweth: *Not as though I had already attained, either were already perfect*, Philip. 3.12. 3. Neither yet is any so perfect, as that he can be found in this life without sinne, which was the heresie of the Pelagians: for the Preacher saith: *there is not one iust man vpon the earth, that did good and sinneth not.* Eccles. 7.20. 4. Neither is any said to be perfect, because they can keepe the commandements, and doe more then is commanded, in obseruing the Euangelicall counsells: as *Pererius* and other popish writers. 5. But Noah is said to be perfect in comparison of others: and therefore it is added, *in his generation*, or in regard of the perfection which may be attained vnto in this life, which is rather in the will and desire to be perfect, and in increasing and going still forward, then in any actuall accomplishment of the desire: and in this sense the Apostle hauing a little before denied himselfe to be perfect, yet saith to the Philippians, *Let as many as be perfect, be thus minded*: Philippians, 3.15. and so our Sauiour biddeth vs be perfect, *as our heauenly father is perfect*, that is, that we should more and more labour for perfection. As Augustine saith, *Ingredi sine macula non absurde dicitur, non qui iam perfecti sed qui ad ipsam perfectionem inreprehensibiliter currit: He is not amisse said to walke without spot, not who is already perfect, but runneth vnto perfection without reproofe.* Thirdly, how Noah is said to be perfect, is expounded v. 8. *Noah found grace in the sight of God*: it was the perfection then of faith, whereby Noah was accepted as iust and perfect in the sight of God, beeing by faith cloathed with the perfection and iustice of Christ.

Quest. 10. How Noah is said to be perfect.

Perer. 1 9 de Iudib. Noe disput. 2.

Augustin lib. de perfect. iustit. cont. Celestin.

11. *The earth was corrupt before God.* 1. That is, the inhabitants of the earth, were corrupt, as Chrysostome saith, *Homo terrâ appellatur, quia totus terrenus, Man is called earth, because he was become wholly earthly.* 2. Or, they had infected the very earth with their abominations, and made it accursed. *Iun.* as the Psalmist saith, *A fruitfull land is turned into barrennesse, for the wickednesse of them that dwell therein*, Psal. 107.34. 3. The earth may be said to be corrupt, that is, defiled, with those sinnes of vncleannesse, which they committed: as the scripture testifieth, that the land is defiled with such abominations. Leuit. 18.25. 4. *The earth was corrupt before God*, that is, they were growne to such impudencie and boldnesse in their sinnes, that they would commit them euen as in the presence and sight of God, as the Prophet saith, *They declare their sinnes as Sodome, they hide them not.* Isay 3.9.

Qu. 11. How the earth was corrupt.

Chrysost. hom. 24 in Genes.

v. 13. *I will destroy them with the earth, &c.* here a great question ariseth, whether all they which were destroyed in the flood, perished euerlastingly, that is, both in body and soule. 1. For answer to this question, we neither thinke that most of the old world were temporally punished: which seemeth to haue bene the opinion of Hierom, that they which perished in the flood, as likewise the Sodomites, *receperunt in vita mala sua*, receiued their punishment in this life. To the which purpose he vrgeth that place, Nahum. 1.9. *Non consurget duplex tribulatio*: Affliction shall not rise the second time: and therefore it standeth not with Gods iustice, to punish twice for the same sinne, both in this world, and the world to come. To this place I answer first: that the Prophet speaking of the destruction of the Assyrians, sheweth onely, that their ouerthrowe should be finall, that God should not neede to smite them againe. As Abishai said to Dauid, when he found Saul asleepe, Let me smite him, and I will not smite him againe. 1. Sam. 26.9. Thus Theophylact, and Theodoret expound this place. Secondly, if it be expounded, as it is alleadged, it must be vnderstood onely of penitent persons, that such beeing afflicted in this life, shall not neede to be punished againe: as we may see in the repentant theife: but concerning the other, *de temporali ad æternum transfertur est supplicium*: he was carried from temporall to eternall punishment, as *Rupertus* saith.

Qu. 12. Whether they which died in the flood perished euerlastingly.

Hier. trad. in Genes.

How God is said not to punish twice.

Rupert. lib. 3. com in Genes.

2. Neither doe we approoue their opinion, that thinke many of the old world, though

incredulous before, yet when they saw the flood comming, *in finè vitæ pœnitentiam egerint*, did repent them euen in the end of their life: *sic Lyranus, Bellarmin.* For S. Peter calleth them *nequam seculi*, the world of the wicked. 2. Pet. 2. 5. They then that were wicked so continued to the end.

Bellar lib. 4. de Christ.

3. Neither is the opinion of *Caietanus* to be receiued that thinketh *non fuisse simpliciter incredulos, id est sine vera dei fide*; that they were not simplie incredulous, that is without the true faith of God: but onely beleeued not Noah in this that the flood should come but trusting to Gods long suffering, hoped, that it should not be so: for it is euident, Genes. 6. that beside this speciall point of incredulitie the old world was in many other sinnes outragious: the earth was filled with crueltie: v. 11. and yet in that they gaue no credit to *Noah* Gods prophet, therein they were incredulous against God, as our Sauiour saith, of his Apostles: *he that heareth you heareth me, and he that despiseth you despiseth me*: Luk. 10. 16.

The old world simply incredulous.

4. Their opinion also is to be refused, which thinke, that though the wicked of the old world were condemned to hell, yet they might be redeemed from thence by the descension of Christ: who is said by S. Peter, to haue preached to the spirits in prison, which sometime were disobedient: at which time also some haue fabled, that *Plato* at the preaching of Christ in hell beleeued: and that diuerse others haue beene deliuered from hell, as the soule of *Falconilla* by the prayer of S. *Tecla*, and of *Traianus* the emperor at the intercession of *Gregorie*: But these imaginations are contrarie to the scripture: for out of hell is no redemption: as *Abraham* said to the rich man: *they which would goe from hence to you, cannot, neither can they come from thence to vs.* Luk. 16. 26. And hell is thus described, *Where their worme dieth not, and the fire neuer goeth out*: Mark. 9. 46. the worme of the conscience in euerlasting fire, shall torment the wicked: that oration which goeth vnder the name of *Damascen* is confessed by *Bellarmine* to be none of his: and that place of S. *Peter* hath no such meaning, as euen now shall appeare.

Nicen. & Basilius in stat. 2. Nazianzen. de paschat. No deliuerance out of hell.

Damascen. oratio pro mortuis,

Bellar. lib. 2. de purgat. 8.

5. Neither is their conceit any thing worth who thinke, that some of them which perished in the flood, did repent them before they died, and so went not to hell, but to purgatorie, from whence they were deliuered by Christs descending thether, according to that saying of *Peter, but was quickened in the spirit, by the which he went and preached to the spirits in prison, which were in time passed disobedient &c.* But this place in *Augustines* opinon cannot be vnderstood of the descending of Christs soule into hell. 1. Augustine obiecteth, that Christ cannot be said to be quickened, or made aliue in his spirit, that is his soule, because it was not subiect to death. And therefore by the spirit he truely vnderstandeth the diuine power of Christ, whereby he preached in Noah. 2. If there be preaching in hell, then it will follow, that there is a Church there, and repentance and conuersion of soules. 3. The Apostle speaketh onely of such as were disobedient, but they were not deliuered by Christ. 4. It cannot be shewed in all the scripture, where the receptacle of the soules of the faithfull and beleeuers is called a prison.

Sic Bellarmin lib. 4. de Christi anim. c. 13. 1. Pet. 3. 19.

August. epist. 99.

6. Wherefore our opinion is: that all those which were disobedient and incredulous in the daies of Noah, were first destroyed in their bodies in the flood, and after in their soules perished euerlastingly: but from this number both infants must be excepted, such as were of the sonnes of God, who are not capable of faith and obedience, and therfore were neither vnfaithfull, nor disobedient; and such also, as were ignorant of the preaching of Noah, and framing of the arke. Of these God might haue mercie. The rest continuing still in vnbeleefe euerlastingly perished. For it is not like, that they which by the space of an hundred and twentie yeares would not repent, but remained obstinate, would relent in the instant of the flood. Herein therefore we refuse not the iudgement and reason of Rupertus, *Primus & vltimus iudicio soli reprobi cõdemnantur, & soli electi seruantur, ipso medio nec soli electi conseruantur, nec soli reprobi suffocantur. In the first iudgement, when the angels fell, and the last only the reprobate shall be censured, the elect saued: but in this iudgement comming betweene, neither the elect onely were preserued in the arke* (for there was Cham accursed of his father) *nor the reprobate onely suffocated in the waters.* And hereunto agreeth Saint Peters comparison, that resembleth baptisme to the arke, 1. Pet. 3. 21. but all dying without baptisme are not damned, neither is it to besupposed, they were all reprobates which died without the arke.

All dying in the flood not vtterly lost.

2. Reason: all were not disobedient as infants.

Lib. 4 comment. in Gen. c. 6. 2. Reason. all in the arke not excluded. Ergo all out of the arke not cast away. 3. Reason: All dying without baptisme not damned.

v. 14. *Make an Arke of pine trees.*] 1. Some thinke that no certaine kind of wood is expressed, but generally the matter whereof the whole arke should be made, which was not one kind of wood, but diuers. *Perer.* But 2. some take it for squared wood, as the 70. 3. Some for wood pitched: *prolixius bituminatis, Hieron. traduit. in genes.* 4. Some for the pine or pitch tree, because from the word *gapher* here vsed, seemeth to be deriued *gaphrith*, taken from brimstone, Gen. 19. *sic Oleaster*: but *gaphrith* brimstone, is digged out of the earth; pitch which commeth from the tree, hath an other name, it is called *copher*. 5. Some thinke the Arke was made of the firre tree, which is the highest and straitest of all other, or the cypresse tree, because of the continuance. 6. But it is most like to be the Cedar, as the *Thargum* readeth: which is commended in Scripture for the height, and therefore is called *the Cedars of God.* Psal. 104. 16. and beside, it is most durable. *Plinie* maketh mention of Cedar beames in the temple of Apollo at *Vtica*, which continued from the first foundation vntill his time, almost a 1200 yeares. 7. Neither neede it be doubted where Noah should haue timber of sufficient length to serue for the breadth of the Arke, for *Plinie* reporteth of a beame of the Larix tree in *Tiberius* raigne, seene at Rome an 120 foote long, and of a Cyprus tree 130 foote long. He maketh mention also of the Indian trees to be so high, that vneth an arrow can be shot ouer them. *ex Perer.*

Quest. 3. Of what matter the arke was made.

Oleast. in Gen.

Plin. l. 16. c. 33.

Plin. ibid. c. 40. Trees of exceeding great height

Plin. ibid.

Plin. lib. 7. c. 2.

v. 15. *The length of the arke shall be 300. cubites*] The arke sixe times so long as broad, and tenne times so long as high: after the proportion of a mans bodie, as *Augustine* well writeth: for the length of a mans bodie from the crowne to the foot is six times the breadth from one side to another, and 10. times the thicknes from the back to the chest: But many haue doubted, that the arke beeing described to be no larger, was not sufficient to containe all the beasts with their seueral food, and *Appelles* the disciple of wicked *Marcion* tooke occasion hereby to cauill at the whole storie. But this doubt may easily be remooued. 1. yet we are neither forced with *Origen* to make of one cubit six, which he calleth a Geometrical cubit: for neither is there any such cubit in vse, which in length containeth six ordinarie cubits: neither doth the scripture in other places recken according to such cubits: for whereas the alter is prescribed to be made 5. cubits long, 3. cubits high Exod. 27. by this account, taking one cubit (which containeth a foot and halfe) for six, it should be 27. foot high, and 45. foot long, which were no fit proportion for an altar to sacrifice vpon: and further, the arke would now be as much to great, and to huge for any vse, beeing by this computation, a 2800. cubites in length that is 900. yardes, which almost maketh a mile: and in height an 180. cubits that is, 90. yardes.

Quest. 14. Of the measure of the arke.

Augus. lib. 15. de ciuitat. dei. c. 26.

Origens opinion of the geometrical cubit refuted.

2. *Augustine* alloweth for euery one of the three lofts the same proportion for each: 300. cubits in length, 50. in breadth, 30. in height; so that the length of the whole should be 900. cubits, the breadth. an. 150. the height 90. but this agreeth not with the text, that saith, *the length of the arke* (not of the lofts or diuisions) shall be 300. cubits, the breadth 50. &c.

Augustin. lib. 15. de ciuitat. dei. c. 27.

3. Some to helpe the matter, vnderstād the cubit of the sanctuarie, which was much greater then the common and ordinarie cubit. 1. Some thinke that the measure and waight of the sanctuarie, was no bigger then the ordinarie, but more certen, and so as it were the standerd to reforme other vulgar measures by: *sic Perer.* but this shall afterward appeare to be otherwise. 2. Some would haue the cubit of the sanctuarie, to be a cubit and an hand breadth, Ezek. 40. 5. but that rather is vnderstood to be *regium non sacer cubitus*, *the Kings cubit, not the temple cubit.* By this reckoning the Arke shalbe in length 350. in breadth 58. in height 35. cubits, or thereabout. 3. Some other thinke the temple cubit, was a foot larger then the common, and somewhat more, and so the Arke should containe in length 525 common cubits, and 87 in breadth, and 52. with an halfe in height: but of this opinion, there is no good ground. 4. But it is more like, that the cubit of the sanctuarie was twice so much, as the common and vsuall cubit: as may appeare by these reasons: 1. because the waight of the sanctuarie, was dubble to the vsuall: as the sickle of the sanctuarie weighed 20. gerah. Exod. 30. 13. Whereas the common sickle was esteamed at the one halfe 2. Where the temple of Salomon was but 60. cubits in length and 20. in breadth, this had bin too small a proportion for such a goodly place, if it had bin but 30. yards long, and 10. yards broad, for two common cubits make but a yarde: therefore a cubit of the sanctuarie could be no lesse then so many yards: and so by this estimate the arke should be 600

Of the cubit of the sanctuarie.

Per. lib. 10 in Genes. 4. disput.

Of the weights and measures of the sanctuarie.

1. Chron. 23.

common

common cubits, that is, 300. yards in length, 50. yards broad, and thirtie high.

4 Some doe vnderstand the ordinarie cubit, which is the measure from the elbowe to the top of the middle finger, but do think it to haue bin much bigger then it is now, because their stature of bodie before the flood was much greater, *Mercerus*. But it should seeme, that Moses taketh the cubit for the measure of ordinary men, not of Gyants, as Deut. 3. 11. The bed of Og is said to be nine cubits in length, &c. *after the cubit of a man*: that is, not after Ogges arme, but the measure of ordinarie men.

5 But we need not vse any of these helpes (though the third and fourth are not much to be misliked, any man that will may so account for the proportion of the arke) for if we take the cubit here after the common estimation, the arke will be found to be of sufficient capacitie: three hundred common cubits make an hundred and fiftie yards, which contain 400. and 50. foote, almost two furlong in length, which make the 8. part of a mile; and multiplying the length by the breadth, 50 times 300. make 15000. cubits, which being increased by the height of 30. cubits, there wil arise in the whole capacity of the arke, 400. and 50000. cubits. Beside, if the arke be deuided into celles and cabbines, or nestes, as the word *chum* signifieth, v. 14. there will be in one of the chambers or diuisions foure hundred mansions, whereof euery one shall be sixe cubits in breadth, and as much in length, and the height eight or nine cubits: for euery sixe cubits in length of the arke, carrying fiftie in breadth, will make 8. cabbins, and two cubits to spare. And in the length of 300. cubits, we finde fiftie times sixe: so shall we haue fiftie times 8. cubits, which maketh foure hundred: which mansions will be sufficient for the diuers kinds of beasts and cattel, & many will remaine ouer for other necessarie vses, as for passage from place to place, & such like.

Quest. 15. Of the time how long the arke was in making.

1 The receiued opinion is, that the arke was in preparing an hundred yeares, because Noah is said to haue beene fiue hundred yeare old, Gen. 5. 32. before he was commanded to make the arke, and the flood came, when he was sixe hundred yeare old, Gen. 7. 6. Thus thinketh *Origen, lib. 4. contr. Celsum. Augustine, lib. 15. de ciuitat. dei. c. vlt. Gregor. hom. 15. in Ezech.* with others, *Mercer.*

2 But the truer opinion is, that it was an hundred and twentie yeares in making, *Mercer.* both for that this time is set for the repentance of the old world, Genes. 6. 3. to the which they were inuited by the preaching of Noah, as also because of Saint Peters words, *which in time past were disobedient, when once the long suffering of God abode in the daies of Noah, while the arke was in preparing*, 1. Pet. 3. 20. This time of Gods long suffering, was an hundred and twentie yeares, and all that while the Apostle saith, the arke was in preparing.

3 It will be obiected, that when Noah was commanded to make the arke, he had sonnes borne vnto him: for the Lord saith vnto him, *Thou shalt goe into the arke, thou and thy sonnes, &c.* But Noah had no sonnes till he was 500. yeare olde. *Answ.* There is mention made not onely of Noahs sonnes, but of his sonnes wiues: now wiues it is like they had not before they were fortie or fiftie yeares of age, seeing Sem liued sixe hundred yeares; so that by this account, the arke should not be aboue 50. yeares in making, their father beeing fiue hundred yeares old before any of his sonnes were borne. We say then, that either these words were not spoken to Noah concerning his entrance and his sonnes and their wiues into the arke, till it was finished, or that the Lord prouideth for his sonnes, that should be borne, or that Noah was some long time in preparing timber and stuffe before he began to build the arke. *Berosus* coniecture is, that 42. yeares were spent in that prouision, and the residue of the hundred and twentie yeares in the building. But this is an vncertaine coniecture: like enough it is, that the prouiding of the matter, would aske a long time.

4 And whereas Noah is said to be fiue hundred yeare olde, cap. 4. that is there expressed for continuing of the genealogie. And the storie following in the 6. chapter is set down by way of recapitulation: the 120. yeares there mentioned taking beginning in the 480. yeare of Noahs age.

Quest. 16. Of the seuerall chambers and diuisions in the arke. Hom. 2. in Gen.

V. 16. Thou shalt make it with the low, second, and third roome.] 1. There were neither foure rooines or regions in the arke, as *Iosephus* supposeth, *lib. 1. antiquit. 2.* nor yet fiue, as *Origen* thinketh: the first, for the doung of the cattell, the second for their foode, the third for the cruell and sauage beasts, the fourth for the tame and gentle, the fift for man. 2. neither were there beside the three regions in the arke, certaine cabbins without in the side of the arke, for the beasts called *amphibia*, that liue both in the waters and vpon the earth.

Vtrum de arca mosaica.

as

as the crocadile, sea calfe, and such like, as *Hugo* thinketh: for all the beasts came into the arke, which were preserued. Gen. 7. 9. 4. Neither beside the three partitions in the arke, was there a bottome beside to receiue the filth of the arke, as *Perrerius*: for conueiances might be made otherwise in the side of the arke for that vse, and it would haue beene a great annoiance to haue kept the doung of the cattell one whole yeare in the arke. 5. All these opinions are repugnant to the text, which prescribeth but three rankes, the lower, second, and third: so is the Hebrew text, and the Chalde paraphraste and the Septuagint are so likewise to be vnderstood: *facies inferiora, bicameratа, tricameratas thou shalt make the lower roomes, the second chambers, and third chambers*: and so doth *Augustine* interpret them: taking these words not *ioynly*, wherein *Origen* was deceiued, as though there should be two chambers below, and three aboue, but distinctly and seuerally.

August. quæst. in Gen qu. 6.

Concerning the distinct vse of these chambers. 1. Some make the lowest for the dung, the next for the food, the third for the cattell, as *Origen*, and some Hebrewes. 2. Some the first for the beasts, the second roome for their food, which might be put downe into their cabbins with ease, as *Perrerius*. 3. Some will not haue the cruell and tame beasts together, but make two seuerall regions for them, as *Origen*. 4. Some doe place men and beasts together in the vpper and third roome, deuiding it into three parts: leauing both the ends for the beasts, the middle for men: *sic Lyranus, Tostatus*. 5. Some doe place the beasts together in the lowest, which they make also the draine of the shippe, their foode in the middle, and men together with the birds and foules in the vppermost. *Mercer. Bucro.* 6. It is most like that the food and prouender was in the lowest roome, and the beasts in the middle, because of the fierce and more open aire, as also for the better conueying of their dung by the sides of the arke into the water: for this second region was ten cubits from the bottome, (allowing for euery partition as many) and so much of the arke may be supposed to be vnder the water: otherwise if the cattell were in the lowest roome, we must be forced contrarie to the text to make a fourth place in the bottome, to be as the sinke and draine of the arke. But I rather subscribe vnto *Caluins* iudgement, that the order and disposition of these three partitions is to vs vnknowne.

Quæst. 17. Of the seuerall vse of the diuisions in the arke.

v. 18. *A window shalt thou make, &c.* 1. This was neither a pretious or shining stone, as the carbuncle, as some of the Hebrewes thinke: for Noah is said to open the window, Gen. 8. 5. 2. neither was it shut all the time of the flood, and gaue no light, as *Tostatus* thinketh, for to what vse should it then haue beene made? 3. neither was this window, but of a cubit in length, as *Oleaster* following *Aben Ezra*: for such a small window would not haue sufficed for all the arke: and those words that follow, *in a cubit shalt thou finish it aboue*, cannot be referred to the window, but to the arke: because the gender agreeth not in the Hebrew, and otherwise the description of the arke should be vnperfect. 4. Neither was there one onely window made, as *Mercerus, Bucro*, gesseth, and other parts to be lightned with candles. 5. but it is most like, that diuers lights were made: for so the word *tsahar* signifieth, a cleare light: but where mention is made of opening the window, Gen. 8. 6. there another word *chalon*, is vsed, which was some principall window which Noah opened. *Iun.*

Quæst. 18. Of the window in the arke.

The doore shalt thou set in the side thereof.] 1. It was not in the end or the breadth of the arke, as *Perrerius* coniectureth, but in the side: for the side of an house is rather said to be in the length then the breadth: as in a mans bodie we call that his side, which is part of his length, the toppe of the head, and the foote are the two extreame endes, not the sides of mans bodie. 2. Neither was the doore so situate, as it might be euen with the waters for the beasts to come swimming vnto, as *Hugo* thinketh: for the beasts were all come into the arke before the waters fell. Gen. 7. 6. 3. Neither was the doore fiue cubits from the bottome, as *Perrerius*: but it was placed lowest of all, for the more easie entrance of the beasts, which being entred might ascend by staires and other passages to their cabbins: and the custome of building is such to make the doore and entrance lowest: and this doore was after closed vp, to keepe out the waters: as it is said, that the Lord shut him vp. Gen. 7. v. 16.

Quæst. 19. Of the doore in the side of the arke.

Hug. la de arca mer. l. 2.

In a cubit shalt thou finish it aboue.] Concerning the forme and fashion of the Arke, it was 1. neither like vnto a ship, gathered in at the bottome, and so waxing wider: for it had not beene of such capacitie to receiue such a multitude of creatures: and it is called *tebah*,

Quæst. 20. Of the forme and fashion of the arke.

vsurt Q.,

κιβωτὸς, an arke, a cheſt: whereas a ſhip is called *anijah*, in Greeke πλοῖον. Gen. 49. 13. *Chryſoſtome* giueth an other reaſon: *non dicere potes, quod fuerit ad modum nauis, vt arte quadam illius iter dirigere posset: you cannot ſay that it was like a ſhippe, as though it ſhould haue beene guided by arte.* 2. Neither was it ſquare onely in the bottome, and gathered in narrower both in length and breadth till it came to a cubite breadth in the toppe, as *Origen*, who might be deceiued in the tranſlation of the Septuagint, who read v. 16. *thou ſhalt make it gathering in, colligens eam*: which wordes are not in the Hebrew. 3. Neither was it gathered in longwaies from the bottome till both ſides touched within a cubit, as *Cajetanus*: 4. nor yet did it keepe ſquare 15 cubits, and then was gathered in 15 cubits more, as *Hugo*: for in all theſe formes the capacitie and roumth of the Arke within ſhould be much leſſened: neither ſhould the arke hold out in euery part to be 300 cubits long, 50 broad, and 30 high, according to the deſcription. 5. Neither doth *Lyranus* fitly expound theſe words, *in ſummitate latera non diſtabant, niſi per cubitum*: that the ſides were gathered in together in the toppe, being diſtant but a cubit: his meaning is, that in the toppe or ridge there ſhould be left a certaine plaine or ſquare of a cubit in breadth, which were to no vſe at all: and againe, if he would haue the ſides gathered into this cubit, before they had riſen the full height of 30 cubits, the Arke ſhould not be ſo ſpacious, if after the arke ſhould farre exceede in height the meaſure preſcribed of 30 cubits. 5. Some thinke that the arke was gathered in the toppe euery way like a pyramis, taper-wiſe: ſo that the very top was a cubit in length, and the ſixt part of a cubit in breadth, as *Bucer*, *Marcerus*. But this is not like; for then the arke ſhould not hold this proportion to be 50 cubits high throughout, if it ſhould ſo farre be carried ſmall and narrow toward the toppe. 6. *Iunius* referreth this preſcription of a cubit, to the eaues of the arke, which he would haue hang ouer an each ſide a cubit, for better defence from the weather. But it is more like, that the more principall part, namely, the couer and roofe of the arke ſhould be preſcribed what faſhion to be made of, (which otherwiſe ſhould be here omitted) then the leſſe principall: likewiſe the word, which ſignifieth to conſummate or finiſh, better agreeth to the toppe, where the worke is finiſhed. Like it is, that the eauings hanged ouer: but Moſes deſcribed not euerie circumſtance, and ſomwhat ought to be left to Noahs diſcretion: neither can this place be fitly ſo applyed. 6. Wherefore for the bodie of the arke, Auguſtine well coniecture th, *relictis lineis in longa latéq; perfectam*, that it was builded vpright both in length and breadth: and then the couer was ſo made ſlooping, that the ridge all the length of the arke was but a cubit higher then the ſides or eeues of the arke, which falling or declining to the roofe by the diſtance of a cubit, was ſufficient to ſhedde the warer: for the whole breadth containing but 50 cubits, the ridge beeing iuſt in the midſt was equally diſtant 25 cubits from each ſide: ſo that the roofe on each ſide did riſe for 25 cubits in breadth, one in height, which might fully ſuffice for the fall of the raine.

Chryſoſt. hom. 22 in Geneſ.

Aug. l. 15. de ciu. dei. c. 27.

4. *Places of doctrine.*

1. Doctrine: Euen a carnal mind is fleſh.

Chriſoſt. hom. 22. in Geneſ. Greg. lib. 6. in 1. lib. reg.

1. v. 3. *Becauſe they are fleſh*] here we learne, that not onely the bodie but euen the ſoule of carnall men is called fleſh: *quia ſe totos carnalibus operibus, dant*: *becauſe they giue themſelues wholly to carnall workes* as *Chriſoſtom* ſaith: and *Gregorie caro quippe homo efficitur quando ſenſui carnis ratio ſubiugatur*: *man is become fleſh, when reaſon is ſubdued to the carnall ſenſe*: for two waies this word (*fleſh*) is taken in ſcripture, as he well diſtinguiſheth, *ſecundum naturam, ſecundum culpam* according to nature, and according to the corruption of nature.

2. Doctrine. No free will to good by nature.

Concupiſcence is ſinne.

2. v. 5. *All the imaginations of the thoughtes of his heart, are onely euil continually*] from this place we conclud 1. That originall concupiſcence is properlie ſinne (which is denied by *Bellarmine*) becauſe the imagination of mans heart is onely euill 2. That man hath no free-will by nature to any good, ſeeing his thoughts are onely euil 3. That there is no good worke ſo perfect but that it is blemiſhed with mans naturall corruption: becauſe it is ſaid, their thoughts *are continually euil. &c.* all theſe concluſions are denied by the papiſts,

No good worke perfect.

and therefore they haue deuiſed two anſwers to this place: 1. That Moſes vſeth here an hyperbolicall ſpeach, becauſe mens thoughts were for the moſt part euil, not altogether and onely euil 2. He ſpeaketh onely of the wicked, not of the righteous, for *Noah* is here excep-

excepted, who is said to be a iust and vpright man. v. 9. Thus answer *Bellarmine* and *Perer-ius*: Contra: 1. This generall speach admitteth no exception: for by nature mens thoughts are onely euil, for our sauiour saith, *that which is borne of the flesh, is flesh*, Iohn 3. 6. and in this chapter, v. 5. they are said to be flesh: all their thoughtes then by nature, were carnall and fleshly. 2. Yea euen *Noah* and other righteous men by nature are altogether corrupt: as S. *Paul* saith, *we were the children of wrath by nature as well as others*. Ephes. 2. 3. *Noah* his righteousnes was by grace, not by nature.

Bellar. lib. 5. de grat. & lib. arbit. cap. 3. Perer. lib. 3. in Genes. dis. 13.

5. Places of confutation.

1. v. 9. Where *Noah* is said to be a iust vpright, or perfect man: the Pelagians doe vrge this and such other places to proove that a man might attaine to any absolute perfection in this life, to be without sinne: But I haue shewed before, in what sense we are said to be perfect, either in respect of the wicked, because the righteous are not defiled with such grosse sinnes, or for that they doe still encrease and goe forward to perfection, as also because by faith they are cloathed with the righteousnes and perfection of Christ: so before. quest. 8.

None exactly perfect in this life.

2. v. 12. *The length of the arke shall be three hundred cubits.* Apelles Marcions scholler, cauilled at this, that the arke could not be bigge enough to containe so many diuers kinds of beasts, beeing hardly able to receiue foure elephants. *Origen, hom. 2. in Genes.* But this cauill I haue answered before quest. 14. where I shewed, that the arke was of sufficient capacity, euen after the measure of the common cubit, to hold all that entred into it.

The capacitie of the arke sufficient to containe all that entred.

3. Others tooke exception at the bignesse of the arke: *tanta magnitudinis arcam non potuisse compingi*, that such an arke of such greatnesse could not be made, *Augustine, lib. 15. de ciuit. cap. 27.* and thus *Celsus* obiected, *Origen. lib. 4. contra Cels.* But *Augustine* answereth: that they needs not wonder at this, seeing such huge cities haue beene builded, and considering it was an hundred yeares in preparing. 2. And it needs not seeme strange that so many yeares were spent in this worke: seeing *Plinie* writeth that the temple of Diana at Ephesus was 220. yeare in building by the helpe of all Asia. 3. It was indeed too huge a vessell to be gouerned by the skill of man: and therefore Augustine saith, *Quam nullus in mare mittere conatus hominum sed leuet vnda cum venerit, magnæ diuinæ prouidentiæ, quam humanæ gubernationi seruiet.* It was so made, that it could not by mans helpe be set a flote, but if vp by the water, to be gouerned by diuine prouidence, not humane gouernment. 4. And yet Athenæus reporteth, that *Hiero* king of Sicilie caused a shippe to be made of such bignesse, that there went into it as much timber, as sufficed to make 60. other shippes: three hundred workemen beside labourers were imployed one whole yeare in this worke: there were in it three diuisions one aboue another, and twentie rankes of oares: it had also within it a fish pond, wherein were great and small fish: the receiued report of this great galliasse, may moone them not to be so incredulous concerning the arke.

The arke not incredible because of the bignesse.

Plinius lib. 16. c. 14.

Augustl. lib. 15. de ciuit. dei. cap. 27.

A great shippe made by Hiero, Athenæus lib. 5.

4. v. 10. *Noah begat three sonnes &c.* Because Noah was fiue hundred yeare old, before he begat any children, and afterward abstained an hundred yeare, for so long it was to the flood, and begat no more children, hence *Pererius* inferreth that the gift of continencie is not impossible, against certaine heretikes, as he calleth them, meaning protestants: Contra. 1. It is vntrue, that we affirme this gift to be impossible: but we say that it is rare, neither in euerie mans power to obtaine, as they teach, that any man that will may haue that gift: it followeth not, because *Noah* had that gift of abstinence, that all therefore are capable of it: S. *Paul* saith, *euery man hath his proper gift of God, one after this manner another after that.* 1. Cor. 7. 7. it is then a proper gift to some, not common to all. 2. And though *Noah* was a chast and temperate man in marriage, yet it may be doubted whether he continued so long vnmaried, or did forbeare so long after.

Peter. lib. 3. in Genes. in v. 10.

The gift of continencie possible but not common to all.

6. Places of exhortation and moral duties.

1. v. 6. *The sonnes of God saw the daughters of men that they were faire.* We see the vaine of

Mariage for carnall appetite not blessed. 2. Cor.6.14.

of such mariage, as is enterprised onely vpon a carnall appetite and with persons of a diuerse profession therefore the Apostle saith, *be not vnequally yoked &c.*

2. v. 3. *My spirit shall not alwaies strive &c.*] Gods mercie appeareth, that threateneth

God threateneth before he punisheth. Chrys. hom. 12. in Genes.

before he punisheth, that by his threatening men might learne to amend: *vt nobis correcti ista minas ad opus minime perducat: that we being amended, his menasing need take no effect. Chrisost.* so the Apostle saith: *despisest thou the riches of the bountifulnes of God &c. not knowing that the bountifulnes of God leadeth thee to repentance.* Rom. 2.4.

Backsliders become worst of all.

3 v. 4. *There were Giants*] By this we see, that they which fall away, doe runne from one extreame to an other: as these which were in outward profession the sonnes and worshippers of God, falling away became cruell and outragious tyrants: of such the Apostle saith, *that it is impossible, that they which were once lightned, if they fall away, should be renued by repentance.* Heb. 6.5,6.

The godly are preserued in the midst of the wicked.

4 v. 9. *Noe was a iust man in his time*] Though all the world, euen where Noe liued, were giuen vnto wickednes, yet the Lord preserued him. We learne therefore, that although we be enuironed on euery side, with the wicked, yet we should not doubt, but that the Lord is able to preserue his: and that therefore as the Apostle saith, *shine as lights in the world in the midst of a naughtie and crooked nation.* Phil. 2.15.

CHAP. 7.

1. The Method.

THis chapter hath two parts: 1. of the entrance of Noah, and the creatures into the arke, from v. 1. to v. 10. 2. concerning the flood.

1. God prescribeth what Noah should doe for himselfe, v. 1. for the beasts and foules as touching their number, of some to take seauen, of some two for their kind, male and female, v. 3. the reason expressed v. 4. Then Noah sheweth his obedience in entring himselfe, v. 6. 13. and the beasts, v. 8. 9. the creeping things and foules shew their obedience in comming, v. 14, 15. Gods prouidence in shutting of them vp. v. 16.

2. First the causes of the flood are set forth, v. 11. secondly the manner, in the time when it came, after seauen daies, v. 10. how long it preuailed, fourtie daies, v. 17. how farre it exceeded, v. 20. how long it continued before it abated, that is, an 150 daies, v. 24. thirdly the effects of the flood: it beareth vp the arke, v. 17. it destroieth all flesh beside those in the Arke. v. 21. to 23.

2. The grammaticall or literall sense.

T.s. S.aer. S.ayr. T.s. T.B.G.s. S dr. S.H.ad.

V. 4. *yet 7 daies. S. before 7 daies, that is, expired. T. after 7 daies. cat.*

V. 4. *I will destroy all the resurrection. Sam. arm. S. all the substance. cat. heb. nebona. a substance or liuing beast, any thing that riseth from the ground.*

V. 6. *the seauen and seuenth day. S. the seauenteenth day. cat.*

V. 10. *and vpon the seauenth day. T. after seauen daies. cat.*

V. 13. *in that day. Targum. S. an oracle in the great or oracle of this day. H. Ch. in the selfe same day. B. G. T. in the bodie of that day. heb. euen from a bodie.*

V. 14. *euery bird of euery sort. S. euerywasing in the S. the rest haue it.*

V. 16. *God shut his arke. Vatab. vndique. S. God shut him as desiring priuacie. H. God protected euer him. Ch. God shut him as round about. B. shut him in. G. God as iust prouer, shut vp for him. T. begirded, euer him. heb.*

3. The explanation of doubts, or theological explication.

V. 1. *Thee haue I seene righteous before me, &c.* 1. He meaneth onely righteous in respect of men,

then, but before God: his righteousnes was in truth. 2. whereas before Moses added, that he was iust and vpright, Gen. 2. 9. the Hebrewes hence gather, because he is not here also said to be vpright, but onely iust, that he is commended onely, because he was not vniust and cruell towards men. But seeing it is said, he was iust before God, the other addition neede not: for God seeth the heart. 3. The Hebrewes doe further extenuate Noahs faith: some saying, that he thought not, that God would destroy the world, but that he threatned only: some that Noah onely praied for himselfe, and not for the world, as Abraham did for the Sodomites: and therefore for these his ouersights he afterward offered sacrifice. But they blame Noah without cause: the reason why he praied not, as Abraham did, for others, for that he saw them incorrigible, and alreadie God had giuen sentence, that the world should be destroied: but when Abraham praied for Sodom, no sentence was as yet gone forth against them. The sacrifice which Noah offered afterward, was an oblation of thanksgiuing for his deliuerance, not a deprecation for any such particular offence. *Mercer.*

Quest. why Noah prayed not for the old world as Abraham did for Sodom.

v. 2. *Of euery cleane beast, &c.* 1. Some beasts were counted cleane, some vncleane, not simply in respect of their nature and creation, for God saw that all things were good: neither in regard onely of mans vse, because some were more fit for foode then others, but chiefely by the institution of God, some were set a part for sacrifice, and therefore were called cleane. 2. And this distinction of cleane and vncleane beasts, is not inserted by Moses by way of anticipation, as though he spake onely in respect of the times wherein he writ: but this difference was knowne vnto the Patriarks by reuelation from God, in some godly tradition deliuered from one to an other: as we see the vse of sacrifice, the oblation of tithes, the obseruation of the Sabboth were practised before the law. 3. Whereas this distinction of cleane and vncleane, is not repeated in the rehearsall of the foules, v. 3. it is not for that, as some thinke, they were not so distinguished before the law: or for some mysticall signification, that not in celestiall things but in terrene onely this distinction holdeth of cleane and vncleane: but this distinction must be supplied out of the former verse, which for breuitie sake is omitted in the third: yet in that the foules are sorted out by seauens, it is euident, that he meaneth onely the cleane.

Quest. 2. Of the distinction of cleane and vncleane beasts.

v. 3. *Take also seauen and seauen*, for so are the words in the originall. 1. Not that there were of the cleane fourteene, seauen of the male and female, which seemeth to haue bin the opinion of Iustine and Origen with others, because they could not see howe there should be an odde, if there were but seauen: but it is certaine there were but sextene: three male, and three female, and the odde was for sacrifice. This is the opinion of Ambrose, Chrysostome, Augustine, with others. And this repetition, *seauen seauen*, is not to be taken collectiuely for many seauens of one kinde, but distributiuely for diuers kinds, according to the vse of the hebrew speech. 2. Neither were the cleane taken by seauens, for any mysterie in that number, as Ambrose saith, that *numerus septenarius est sacer*, that *seauen is a sacred number*. But Chrysostome reproueth those that obserue numbers, & saith, they doe but *fabulari, & ex suo capite inuidere: fable, and deuise such things of their own head.* But therefore the cleane were chosen by seauens, for the more plentifull breed both for mans food, and for sacrifice, and but two of the vncleane were taken, least their number might increase to the annoyance of man, as Musculus well obserueth: and yet God would haue the kind also of hurtfull beasts preserued, for the punishment of man. For the noysome beast is one of Gods 4 great iudgements, Ezech. 14. 21. 3. Whereas before, chap. 6. 20. the Lord saith, two of euery sort shall come vnto thee; but here Noah is bid to take of the cleane by seauens, the solution is ease: for there the kind and sexe is expressed, that for euery male there should be a female, they should come by couples: here the number is prescribed, they must be taken by seauens.

Quest. 3. Why the cleane are taken by seauens. Iustin. qu. ortho. 43. Orig. hom. 3. in Genes.

Chrysost. hom. 24. in Genes.

Muscul. in Gen. 7. v. 2.

Reconciliation.

v. 7. *So Noah entred and his sonnes and his wife, &c.* 1. It is but a point of curiositie to inquire how Noah and his sonnes wiues were called, whether Noahs wife were named Noria, as the Gnosticks, or *Barbeiros*, as Epiphanius, or *Tyrea*, as Berosus Annianus saith: and his sonnes wiues, *Pandora*, *Noella*, and *Norgla*, seeing the scripture is silent herein, it were a vaine labour for vs to search. 2. Whereas here Noah and his wife are not named together going into the arke, but comming forth, they are ioyned together, chap. 8. 16. *Come forth thou and thy wife*: Ambrose thus noteth, *Non coniungitur fœmina in ingressu sed con-*

Quest. 4. Whether Noah and his sonnes lined in obedience in the arke. Epiphan. hæres. 26.

Rabbi Salomon.

commiscerentur in egressu, The sexe is not mixed in the ingresse, but in the egresse. Whereupon he thinketh, that Noah and his sonnes restrained the companie of their wiues, all the while they were in the arke: which his opinion is most probable, though not vpon this ground, but vpon better reasons, which he adioyneth in the same place; as he further saith, *mare vicit tempus erat non letitiæ*, it was a time of sorrow not of mirth. Againe because they knewe that the deluge came because of the intemperancie of the world: as also the rest of the creatures generally did forbeare the acte of generation, (which I rather thinke then with *Mercerus*, that the cattell ingendred in the arke) either because the place was not fit, or the seasons of the yeare were altered, it beeing as a continuall winter for the space of an yeare by the coldnesse of the ouerflowing water, or God so disposing their naturall inclination.

Qu. 5. Whether Noah gathered the beasts into the arke.

9. *There came two and two to Noah, &c.* Neither as Philo thinketh did Noah gather the creatures together, as the shepheard his sheepe, for that had beene an infinite labour: Neither (as Hugo) did the beasts come swimming to the arke, seeking for succour frō the water, for they were entred before the waters fell. But as God is said to haue brought the beasts to Adam, Gen. 2. 19. so the Lord caused them to come vnto Noah: *non sint ista curæ illius hominis*, as Augustine saith, *sed diuina, This was not mans care but Gods.*

Qu. 6. What creatures came not into the arke.

Neither came there of euery kind of liuing thing, for these are excepted. 1. All that liueth in the water, either wholly, or partly in the water, partly in the land: for such creatures onely came which mooued vpon the earth. 2. Such creatures as come of corruption, not by generation, as flies of the water, wormes of dung, bees of bullocks flesh, hornets of horse flesh, the scorpion of the crab, or creuice, mothes of putrified hearbs, and certaine small wormes of the corruption of wood and corne, &c. for those creatures onely entred, which increase by generation, Mercer. 3. Such creatures are excepted, which are of a mixt kinde, and ingender by the male and female of diuers kinds, as the mule which commeth of a mare and asse. *Cardanus* also maketh mention of a certaine beast, which he sawe at Papia, of the bignesse of a foxe, with feete like a beare, a taile feathered like a goose, with prickles vpon the backe like an hystrix or porcupine, barking like a dogge: which appeared to be of no certaine kinde, but by a mixt generation. Concerning such mixt kinds Augustine saith well; that they needed not to be preserued in the arke, *sed ipsa parentes earum fuisse sufficerent*, it might suffice their parents (that is, the seuerall kindes, whereof they are ingendred) to be there. 4. *R. Sel.* because Noah is bidden to take of euery liuing thing, Gen. 6. 19. would inferre that the spirits of the aire were preserued in the arke: but this is ridiculous, for neither are they to be counted among these liuing creatures, neither are they male and female: nor yet are spirits subiect to the danger of waters; and their kinde were to be wished rather to be extinguished, then preserued. 5. R. Leui also, because Noah is bidden to take of all meate that is eaten, would inferre that Noah preserued of all kinds of plants and seeds in the arke; but that was not needfull, except onely for present food: for the seeds of hearbs might by Gods prouidence be preserued in the earth: as the plants were kept vnder the water, as was the oliue. *ex Mercer.*

Cardan. Lib. de subtilitat. Creatures of a mixt kind not in the arke.

Hebrews fond collections.

Qu. 7. Of the Phœnix, whether there be any such Plin. l. 10. c. 2.

Concerning the Phœnix, the question is, because there is but one of that kind, whether it were preserued among other foules in the arke: but I thinke it may be more worthely doubted, whether there be any such Phœnix, or no. 1. *Plinie* saith, this bird is in Arabia, *Cardanus* and *Scaliger* in the mediterranean parts of India, beeing called *Semenda*. 2. Some say that after 500. yeares it dieth. *Pompon. Mela lib. 3. c. 9. Ambrose*: others that it liueth 660. yeare. *Plin. ibid.* 3. Some that the Phœnix hauing made her a neast of diuers spices, *intrare & emori*, goeth in and dieth. *Ambr. Pompon. ibid.* other that *motu alarum*, with the flittering of her wings, shee setteth the sticks on fire, and is burned to ashes. 4. *Plinie* addeth out of Cornelius Valerianus, that the Phœnix was brought to Rome, and openly shewed when *Iu. Plautius*, and *Sex. Papinius* were consuls, the 800. yeare of the citie. As this may seeme to be a fable, so also the rest. For if the Phœnix die vpon her neast, howe could shee be brought to Rome. 5. Some also write, that the Phœnix hath *rostrum tribus fistulare, a bill with three pipes*, wherewith shee singeth melodiously before shee dieth: *sic Cardanus*. But *Scaliger* holdeth this to be but a fable. 6. No other like is that, which *Pompon. Mela* and *Plinie* write, that of the ashes of the Phœnix commeth a worme, and thereof an other Phœnix, which beeing now readie to flie taketh the bones of the olde Phœnix with the neast, and carrieth it to the cittie of the Sunne in Egypt, called Heliopolis, & there layeth it vpon the

Ambr. de fid resurrect.

Plin. ibid.

Cardan. l. 10. de subtil.

Scalig. exercitat. 213.

altar, as it were solemnizing the funerall thereof: who seeth not how fabulous a fiction this is, deuised to countenance Pagane Idolatrie, and not agreeing with it selfe: for if the Phœnix be burned to ashes, how can the bones and nest be so carried? 7. But among the rest, this seemeth to be most vnlikely, that there should neuer be but one Phœnix at once: for what *species* or kind of any creature can they rehearse, whereof there is neuer but one: and whereas the Lord said to all his creatures, encrease and multiplie, this benediction should take no place in the Phœnix, which multiplieth not: and beside seeing of all creatures there came two and two, the male and female, into the arke, the Phœnix by this meanes should haue perished, seeing there was not of this kind male and female to be preserued in the arke. 8. But whereas *Ambrose* thus writeth, *Phœnix cum mortua fuerit, reuiuiscit, solos non credimus homines resuscitari: the Phœnix beeing dead, reuiueth, can we thinke then that men only shall not be raised?* Ambrose in so writing deliuereth not his opinion, but *ex concessu*, as we say, by the receiued report of the Phœnix among the heathen, but of their owne grounds he prooueth the resurrection.

Ambros. de fide resurrect.

It is further doubted, how the arke could containe so many seuerall kindes of beastes and birdes, and beside sufficient food for them all. 1. For the diuerse kindes of beastes, they are reckoned not in all to be aboue an hundred and fiftie: whereof there are 30. kinds of serpents and other creeping things, 40. kinds of rauenous beasts, which liue with flesh, which one with another exceed not the bignes of wolues: there are 40. more of other great beasts, which one with another in quantitie may be thought to be equivalent to oxen: and 40. kindes beside of small beasts, which may one with another in proportion answer vnto so many sheepe: the whole number maketh an 150. All these seuerall paires of beastes were lodged in the middle region of the arke; which contained 400. celles or cabbines, beeing each in breadth 6. cubites, as much in length, and nine in height, as I haue shewed before: these roomes are large enough to receaue the greatest paire of beastes: or if some as the elephantes require a large space, many of the rest, might be receiued in a lesse: so that there were cabbines enough twice told to place all the beastes in. 2. And if the middle part of the arke were large enough for the beastes, there is no doubt, but that the vpper storie being of the same bignesse sufficed for the birdes, which though they be more diuerse and variable in their kindes, yet are they of farre lesse quantitie, and so might be contented with smaller cages. 3. And whereas of the cleane beasts, there were seauen taken of euery sort, whereof there are tenne seuerall kindes reckoned Deuter. 14. beside the paires counted before, we must number fiue more for euery sort of the cleane beastes, which will make 50. single, and 25. couples: which added to the rest will make 175. couples: which if they did arise vnto 200. there might be found roome enough for them all in the middle diuision, as before is said. 4. Now that there was capacitie sufficient in the lowest region of the arke wherein to laie vp food for the cattaile, thus it may appeare. 1. Let it be supposed, that there were about 60. paire of beastes as great as oxen, 50. paire of the bignes of wolues, and 60. more of the like quantitie vnto sheep. 2. Allowe to euery wolfe as much food in quantitie because they are rauenous, as to an oxe, & to 4. sheep, as much: we shall haue as it were an. 125. paire, and 250. single oxen. 3. Then admit, that all the beastes did eate of hey, which asketh a large roome to lie in whereas other food, as of graine and such other, may be layed in a narrower compasse. 4. then allowe for euerie oxe 40. l. of hey in a day, as Columella doth apportion it lib. 6. de re Rustic. c. 3. 50. and 40. l. of hey will easily be contained in the space of a solide or square cubit; so much hey then, as will serue 250. oxen in a day, will require for layer 250. cubits: the layer then for so much hey, as will suffice a whole yeare, which consisteth of 365. daies, will haue no lesse roome, then of 85250. cubites, it commeth not to 90. thousand cubites: 5. Nowe take the capacitie of one of the chambers, beeing 200. cubites in length, 50. in breadth, 9. in height, (allowing on cubit for the partition aboue, for otherwise it should be 10. cubits heigh) and it will arise to an hundred, fiue and thirtie thousand square cubits: for euery ranke of cubits containeth 15. thousand, so much maketh the length of 200. cubits multiplied by the breadth of 90. this some of 1500. beeing multiplied by 9. which is the height, will produce the said number of an 135000. whereas the fodder for the cattell occupieth not aboue 90000. *ex Peron.*

Quæst. 7. Whether the arke were sufficient to containe the beastes with their food for an whole yeare.

Quæst. 4. in c. 6 Gen.

Whereas it is also questioned, whether the rauenous beastes were fed with flesh accor-

ding to their naturall vse, while they were in the arke. 1. Neither is it like, that all the beastes did eate of one common food: for the text saith, Genes. 6. 21. *take with thee of all meate that is eaten*: 2. Neither is it like as *Origen* thinketh (of which opinion also is *Bucer*) that Adam brought into the arke a great number of cattaile, to be food of the rauenous beastes: for there came no more but two of the vncleane, and seauen of the cleane. 3. Neither is it probable, that these beastes did not liue of flesh but herbes and other fruites of the earth, before the flood: as I haue shewed at large quest. 23. in 1. cap. of Genes. 4. Wherefore I approoue rather Augustines resolution to the which Mercerus subscribeth which is to this effect. 1. that these deuouring beastes, as they doe liue of flesh so also they vse to eate of the fruites of the earth. 2. That it might be reuealed to Adam, what food beside flesh was conuenient and apt for them. 3. That hunger will enforce beastes to eate that, which otherwise is not vsuall. 4. But his best answer is, *quid non suaue faceret deus, quietum, vt sine cibo viuerent, diuina facilitate donaret: What could not God make pleasant, who could haue giuen them power to haue liued without meate much more then could God by his power dis-* spose them to liue for that time of other food then flesh.

Quest. 8. Whether the rauenous beastes liued of flesh in the arke. Orig hom. 2. in Genes.

August lib. 15. de ciuit. dei cap. vltim.

v. 10. *So it came to passe after seauen daies, that the flood was vpon the earth in the six hundred yeare of Noahs life in the second moneth, &c.* 1. Noah went seauen daies into the arke, before the flood came, not as the Hebrewes coniecture, to lament for the death of Methuselah; for as it is certen that Methuselah died the same yeare the flood came, so whether he died seauen daies, or seauen weekes before, it is vncertein: but it is more like, that Noah entred before to dispose of euery thing in the arke, before it should be tossed of the waters: as also as *Ambrose* noteth, that the rest of the world seeing him enter, before there was yet any apparant danger, might haue beene drawne to repentance. 2. Neither was the 600 yeare of Noahs age now onely begunne, as *Lyranus, Tostatus*, with others thinke, but complete; for otherwise there should not be 1656. yeares from the creation to the flood, neither should Noah haue liued 900 and fiftie yeares, whereof he liued but 350 after the flood, if he had not beene full 650 yeare old before. 3. This second moneth, was neither the second moneth of the yeare considered apart from Noahs age, as *Rupertus* thinketh: for it hath a coherence with the 600 yeare of Noahs life, whereof mention is made immediatly before: neither is it to be taken for the second of Noahs 600 yeare, without respect of the season of that instant yeare, as *Caietane* seemeth to thinke: but it was both the second moneth of the vsuall yeare, and of Noahs 600 yeare, which concurred both together: for Noah his 600 yeare was the 1656 yeare of the age of the world from the creation. *Mer.*

Quest. 9. How the yeare is to be counted wherein the flood came.

This second moneth some thinke to haue beene in the spring, answering to the moneth of Maie. 1. That it might be the more griefe to the wicked, to be taken away from their pleasure, as our Sauiour sheweth, that they were taken away in the middest of their mirth. Math. 24. 37. *Luther*. 2. That the flood might not be imputed to any naturall causes, but onely to the power of God, the waters increasing in the time of sommer, which is a season of drought, and decreasing in winter, when as the waters naturally increase. 3. And againe because the doue brought the leafe of an oliue in the 11 moneth after the flood began; some doe gather that the flood came in the spring. *Ruperius*. 4. But better arguments then these may be produced, to shew it more probable, that the flood came in the spring: because that then the world is supposed to haue taken beginning, as is before prooued, Quest. 10. in 1. c. Gen. & from the creation to the flood are reckoned an 1656. euen yeares. 5. The flood came in the second moneth of the yeare: now it cannot be shewed in any place of Scripture, where the moneths are accounted in order the first, second, third, but from *Nisan*, which answereth to part of March, part of April: Moses ordaining this moneth to be the first, Exod. 12. doth make no new institution, but reneweth the old account, which was discontinued in Egypt, by reason that the Egyptians indeede begin their yeare from the moneth *Thoth*, which answereth to our September. And this reason, from the order and account of the moneths, I confesse, hath much preuailed with me, to thinke it more likely that the flood came in the spring. 6. And if it had beene autumne when the cattell came forth of the arke, when the herbs and plants doe fade, whence should they haue had food till the spring. 7. As also, the cattell presently encreasing and multiplying after their comming out of the arke, this might seeme rather to fall into the spring time, which is the aptest season for the copulation, and engendering of cattell; but most especially of the foules:

Quest. 10. whether the flood came in the spring or autumne.

Rupert. lib. 4. in Gen. c. 25.

foules. Of this opinion are moſt of the Eccleſiaſticall writers, though diuers of the Hebrewes hold the contrarie: as *Ambroſe* among the reſt, thus reſolueth: *Secundum menſem veri temporis fuiſſe non ambigitur, quando augentur naſcentia, ager parturit, &c. tunc ergo fecit diluuium quando dolor eorum maior foret, qui in abundantia puniebantur, &c.* *It is not to be doubted but that the ſecond moneth was in the ſpring time, when things encreaſe and grow, the field bringeth forth, &c. God therefore then ſent the flood, when their griefe ſhould be the greater, to be puniſhed in their abundance.* The chiefeſt reaſon that mooued *Ambroſe* thus to thinke, was the account of the moneths, which alwaies in Scripture are reckoned from the ſpring: yea that moneth which ſome would haue the beginning of the yeare, when the feaſt of blowing the trumpets, and of Tabernacles was kept, is called the ſeauenth moneth. Leuit. 23. 24. 34. Of this opinion alſo is learned *Mercerus*, that when the ſecond or third moneth is ſimply named, it muſt be accounted from Niſan, which is in the ſpring.

v. 10. *The fountaines of the great deepe were broken vp.* 1. By the deepe here is not vnderſtood the Tartarean waters about the center of the earth, as *Plato* imagined: for by this meanes the waters ſhould aſcend three thouſand and 500. miles (for ſo farre it is from the center of the earth to the *ſuperficies*) which is againſt the nature of water. 2. Neither was the ſea this great depth, which ſome thinke, is higher then the earth, and kept in onely by the power of God, which now was ſuffered to ouerflow the earth: for neither is it true that the ſea is higher then the earth, as is before declared: neither doth Moſes make any mention of it: which might haue beene ſufficient by the ouerflowing to haue drowned the earth, if naturally it were ſo much aboue it. 3. Wherefore the fountaines of the deepe, were the deepe heads and ſprings of water within the earth, which were opened and enlarged, to make this inundation: ſo that the riuers that runne in the earth, were caſt vp, and the deepe gulph guſhed forth: and theſe may be the waters vnder the earth, mentioned Exod. 20. v. 4.

Qu. 12. What is vnderſtood by the great deepe and the windowes of heauen.

queſt. 7. in 2. Genes.

The windowes alſo of heauen, ſignifie not the eruption or breaking forth of any waters in the Chryſtall heauen, (as it is called) aboue the ſtarrie skie, as *Eugubinus* and *Oleaſter* imagine: for neither are there any ſuch waters aboue the heauens, as hath beene before declared: and if there were, how could they paſſe through the ſtarrie heauen without the diſſolution and corruption thereof: and it would follow that the waterie heauen ſhould be now a vacant and emptie place, the waters beeing deſcended from thence. But the opening of the windowes of heauen betokeneth the breaking of the cloudes, where the water is contained: that whereas at other times: *The Lord bindeth the waters in the clouds, and the cloud is not broken vnder them.* Iob. 26. 8. Nowe the Lord looſed the clouds, which beeing made as full of windowes, poured forth all the water that was kept in them. *Mercerus. Perer.*

queſt. 15. 1. exp. Genes.

Theſe three were the cauſes of the flood: 1. The iſſuing forth of the waters beneath out of the earth. 2. The continuall raine for forie, not onely daies but nights together, not onely powring from the cloudes, but increaſed by the liquefaction and diſtilling of the aire into water. *Seneca* writing of the generall deluge, which he ſpeaketh of, not as paſt but to come; addeth vnto theſe three other cauſes: 1. *Creſcunt maria ſuper ſolitum, &c.* the extraordinarie ſwelling and ouerflowing of the ſea. 2. *Incipit terra putreſcere & laxata in ire in humorem: The earth alſo it ſelfe did putrifie, and reſolue into water.* 3. He maketh the coniunction of the celeſtiall bodies an other cauſe, that like as he thinketh the world ſhall be burned, when the ſtarres ſhall concurre in the ſigne *Cancer, ſic inundationem futuram cum eadem ſyderum turba in Capricornum conuenerit:* ſo he thinketh there ſhall be a geneneralll inundation, when the ſame companie of ſtarres ſhall come together in the ſigne *Capricorne:* Theſe cauſes may be admitted as helping and neceſſarie, though not as principall, ſauing that, the coniunction of the ſtarres in *Capricorne*, ſeemeth rather to be a curious inquiſition, then to depend of any certaine demonſtration.

Qu. 13. Of the cauſes of this flood.

v. 13. *In the ſelfe ſame day, &c.* 1. Lyranus reading according to the latine text, in the article of that day: thinketh that the noone point of day is hereby expreſſed, and ſo alſo *Oleaſter.* 2. *Toſtatus* taketh it rather for the morning or twilight, which is more properly a point, parcell, or article of the day. It betokeneth nothing els, but in the ſame day as I ſhewed before in the interpretation. 3. Some hebrewes thinke that this was wedenſday, when they ſay that the ſunne is ſtrongeſt, that Noah might haue ſome reſt before

Qu. 13. Vpon what day Noah entred into the arke.

the Sabbath, but this too curious. 4. Some doe take this for the day before the flood, being the fifteenth of the moneth, that Noah entred then, and his familie before. 5. Others thinke, that Noah entred seauen daies before, according to the text, v.1. *Enter thou into the arke, &c.* v.4. *for seauen daies hence I will cause it to raine.* v.7. *so Noah entred, &c.* v.10. *and so after seauen daies, &c.* And thus Ambrose expoundeth: so that here by way of recapitulation, mention is made of the entring of Noah: and *Iunius* to make the sense more full, readeth thus: *In the same day, when Noah was entred, &c.* v.13. &c. *God shut him in.* v.16. He maketh the 13, 14, 15. verses to depend vpon that clause, in the 16. verse, whereby is shewed howe the prouidence of God watched ouer Noah and the rest, when they were entred, so shutting them vp that the waters could not enter. 6. But *Iunius* inserteth one word, v.13. which is not in the hebrewe, *quum ingressus esset, when he was entred* (when) is added: so that according to the true reading: *the selfe same day Noah entred, &c.* it is euident, that Noah with his sonnes entred the same day, wherein the raine began to fall: God so prouiding that against that daie all kinde of cattaile and foules were present to enter with him. And whereas Noah is bid to enter, v.1. before the seauen daies, that is to be vnderstood of the preparing and making all things readie for his entrance: *Mercerus*. Nowe whereas *Iunius* thinketh that in the very seauenth day the flood came, and so readeth, v.10. I thinke rather, that the seauen daies were fully expired, and that vpon the 8. day, it beganne to raine: because the text is, that after seauen daies the waters were vpon the earth. *Mercer.*

Anſ. lib. de arca & Noe c.13.

Reconciliation.

Quest.13. How Noah was shut vp.

v. 16. *God shut him vp &c.* 1. Not that after Noah was come into the arke and his sonnes with their wiues, and the rest of the creatures: God by the ministerie of the angels did shut the doore without: and pitched it vp: *occlusit pro eo: God shut it vp for him*, as *Tremelius* and *Caietanus* reed: that is, whereas Adam beeing within could not shut vp the doore without God did it for him: for as *Noah* opened the doore at his going out, so it is like he shut it at his going in: But hereby is signified, that what was wanting in *Noahs* labour was supplied by Gods prouidence, and that it was Gods worke to preserue *Noah* in the arke *Mercer* 2. And this was done not so much to keepe him from the sight of the destruction of the world, which might haue ministred greife vnto him, as *Chrisostome* collecteth, for there was a windowe out of the which he might behould that feareful spectacle, but to keepe himselfe from the violence and rage of the waters, as also from the rage of men *Mercer.*

Quest.14. The 150. daies must be reckoned from the beginning of the flood whereof the 40. daies are a part.

v. 24. *The waters prevailed* an 150. *daies.*] This terme must not be counted from the end of the 40. daies: mentioned v. 12. all which time the raine continued, as *Tostatus* and *Caietanus* thinke: but from the beginning rather including the 40. daies: which seemeth to be the opinion of *Ambrose*: (and hereunto assent *Musculus*, and *Tremelius*) lib. de *Noah* & arc. 17. and it may thus appeare: Genes. 8. 4. it is said that in the 7. moneth, the 17. daie the arke rested vpon the mountaines of Armenia which was after the end of the 150. daies when the waters began to abate v. 3. but if the 150. daies be added to 40. which make in all an 190. the waters should not abate till the 27. day of the 8. moneth for from the 17. daie of the second moneth, when the fourtie daies must take beginning, to the 17. daie of the 7. moneth are but fiue monthes, that is daies 150. (counting 30. daies to a moneth) whereas, putting, 40. and 150. daies together, we shall haue 190. before the waters should begin to abate, which is contrarie to the text: now whereas the septuagint read the water ἐφύη was exalted and 150. daies, and *Chrisostome* saith *tot diebus mansit sublimis illa aquarum altitudo, the height of the waters continued so long*: vnlesse they meane indifferently of the rising and encrease of the water vpon any part of the earth which began at the first when the riane fell within the 40. daies it cannot be agreable to the text: for the waters encreased by three degrees, first the arke was lift vp aboue the waters v. 17. then it flooted and went vpon the waters, v. 18. then the waters prevailed so much that the highest hilles were couered v. 20. this encreasing prevailing and continuing of the water was but an 150. daies from the first to the last; *Mercer.*

4. *Places of doctrine.*

1. v. 4. *I will cause it to raine vpon the earth.*] This raine then was not caused onely or chiefely

cheifely by ordinarie and naturall causes, as by the constellation of the starres, which was forseene by *Noah*: which seemeth to haue beene the opinion of *Henricus Mechliniens* and *Petrus ab Aliaco*, and *Gulielmus parisiensis*, cited by *Pererius*: *Seuera* also ascribeth inundations to a fatall necessitie: and when the great deluge shall be which (he beleeued was to come) he saith the starres shall concurre together in Capricorne: But it is euident that this flood was caused not by naturall and ordinarie meanes, but by the extraordinarie power of God: 1. The Lord saith, *I will bring a flood of waters*, Gen. 6. 17. *The fountaines of the deepe, and the windowes of heauen were opened.* This sheweth that it was Gods speciall worke by the ministerie of his angels, that the heauens rained, the earth gaue vp water after an extraordinarie manner. 2. The sinnes of that age were the cause of this destruction, Gen. 6. 13. It was then their iniquitie, not any fatall necessitie, that procured that judgement. 3. And seeing God made all things in wisdome and order, he framed the world that one part should concurre for the preseruation of an other, not to their destruction. 4. No constellation of starres can haue a generall operation ouer the whole earth, but only in that place where their influence worketh: and when they are mooued, they cease working. As Seneca readeth this reason, of the increase of some riuers in Sommer, *Quarta ratio est syderum, hæc enim quibusdam mensibus magis vrgent & exhauriunt flumina, cum longius recesserunt, minus consumunt, &.* The fourth reason is in the starres, which in some moneths doe more worke vpon riuers, but when they are gone further off they haue not that force. Constellations then may exercise their strength vpon some speciall riuers and places, but not vniuersally vpon the whole earth.

1. Doct. The flood not caused by any constellation.

Senec. ibid.

v. 19. *All the high mountaines that were vnder the whole heauens were couered.* They then are confuted, which thinke that some high hilles, as Olympus were not ouerflown: whom Augustine refelleth. *lib.* 15. *de ciuitat. c.* 27. and Caietanus, who would haue the mountaine of paradise to be excepted from this inundation. 1. The words are general, all high mountaines, vnder (not the airie heauen onely, as Caietane collecteth, but the whole heauen) were couered: yea the high mountaines were surprised: whether Athao in Macedonia, which cast his shaddow vnto the towne Myrinum in Lemnos, the space of 86. miles, or Atlas, whose toppe is higher then the clouds: or Olympus, which Zinagoras by Mathematicall instruments found to be tenne stadia, or furlongs high: Or the mount Tabor, which riseth vp 30. furlongs, as Iosephus writeth, or Caucasus whose toppe is said to be lightned with the sunne, when day light is shut in belowe. All these high mountaines were couered with waters. 2. Augustine thus reasoneth, *Non attendunt omnia elementorum crassissimum terram ibi esse potuisse, &c.* They consider not that the earth the heauiest of all elements, is in the toppe of these high hills. It neede not seeme strange then, that the waters might ascend thither. 3. Where doeth Caietane finde that paradise was situat vpon an hill? nay the contrarie is gathered out of scripture, for out of Eden went a riuer to water the garden. Gen. 2. 10. But riuers vse not to runne vpon hilles. And Caietane needed not to feare the drowning of paradise because of Henoch: for he was with God taken vp into heauen, where the flood could not reach him. 4. Of the like conceit with Caietane is Bellarmine, who thinketh that all the mountaines were not ouerflowne, but those onely where the wicked dwelt. And Iosephus reporteth out of Nicholaus Damascenus, that there is a certaine hill in Armenia called *Baris, in quo multos profugos diluvij tempore seruatos ferunt:* wherein they say, many flying thither for succour in the time of the flood were preserued. But these dreames and deuises are ouerthrowne by the euident words of scripture, that all high mountaines vnder heauen were couered with the waters. 5. Likewise that fabulous dreame of some Hebrews is here refelled, who imagine that beside Noah and the rest of the eight persons, Og king of Basan, who liued till Moses time, one of those gyants before the flood might be preserued: for beside that none after the flood liued so long, where should Og haue beene kept in the flood? seeing the mountaines were couered fifteene cubits high, which exceeded the staure of any Gyant. For the Hebrewes doe but fable, supposing those Gyants to haue bin an hundred cubits high. Neither is that report out of Plinie much to be credited, of a Gyants bodie found in Crete of 46. cubits. 6. Further *Ab. Ezra* confuteth the opinion of some in his daies, that held this deluge not to haue beene vniuersall: for although it may be all the world was not inhabited before the flood, but onely the East parts, because they wanted the inuention of ships to transport them from place to place (for Noah was the first that vsed a ship) yet is it without doubt that the whole earth

2. Doctr. The highest mountaine in the world couered with the waters of the flood.

The highest mountaines in the world. Perer. l. 12. in Genes. disput. 9. Plutarch in Paul. Aemilio. Joseph. de vell. Iudaic. l. 4. c. 2. Arist. Meteo. lib. 1. cap. 13.

Bellar. de grat. prim. homin. c. 14

Joseph. lib. 1. antiquit. c. 4.

Hebrews fables.

was

was ouerflowne, seeing the highest hilles were so farre vnder the water. *Mercer.*

5. Places of confutation.

1. The generall flood past and not to come.

First out of this chapter, whercin the manner of the flood, the beginning thereof and continuance is set downe, the error of *Seneca* is refelled who dreamed of two destructions of the world, to come, by fire and water: he did not beleeue that the vniuersal flood was past, *sed inundationem futuram*, that it was yet to come.

2. All perished not in the flood. Senec. lib. 3. Natural.

Againe in that inundation, he imagined that all mankind, and beastes should vtterly be extinguished: for thus he writeth: *peracto exitio generis humani, extinctisq; pariter feris &c. omne ex integro animal gloriabitur, dabiturq; terris homo insciius scelerum: the destruction of mankind beeing finished, and all beastes perished: euerie creature shall be renewed, and man restored to the earth without sinne:* But these fansies are refuted by *Moses* who sheweth how man and beast in the arke were preserued.

3. The fish perished not in the flood.

v. 22. *Euerie thing, in whose nostrels the spirit of life did breath.*) By this that fansie of some of the Rabbines is confuted, who thinke that the fish also were destroyed by the waters, which they suppose to haue beene hote in the flood: for onely those things perished which breathed vpon the drie land: *sic Vatablus in hunc locum.*

4. The truth of Noahs flood proued by testimonie of the heathen.

v. 20. *Fifteene cubites vpward*] From hence some would gather that the flood did ascend to the middle region of the aire: for it was higher then the mountaines whose toppes doe touch the middle region, and sometime are aboue the cloudes: as they gaue instance of the hill Olympus, which is so high, that the ashes left of the sacrifices, are neither dispersed by the wind, nor dissolued by the raine: if then the flood was higher then that place where the rain is engẽdred, the waters could not encrease so high by the rain: & thus they would impaire the credit of this storie, & cõsequently inferre, that there was no such flood.

Lodouic. in 15. de diuitat. dei. c. 27.

Ans. 1. That report of *Olympus* is found to be vntrue: as *Ludouicus Viues* affirmeth by the testimonie of *Philadelphius*, who went vp to the hill of purpose to trie the truth of the report, but found no such thing 2. No mountaine can be so high as the middle region, which is distant 50. mile from the earth, whereas no hill exceedeth 4. mile in height 3. *Solinus* reporteth, that in the top of the mountaine Atho, there was a towne situate, and diuerse inhabited there, which liued halfe againe so long, as other men did: it seemeth then to haue beene a most wholesome place for aier: then was it not in the middle region, which is full of cloudes and foggie mistes, and beside they affirme, that the top of the hill Atlas is alwaies couered with snowe, then it will follow that the snow is not there engendred 4. Though it be graunted, that the flood might rise to the neather and lowest part of the middle region, yet the vpper part thereof was farre remoote, from whence raine might be ministred abundantly 5. Lastly this vniuersal inundation of the world wanteth not testimonie from the heathen: as *Iosephus* alleageth out of *Berosius*, *Hieronymus*, (which writ the antiquities of the phenicians) *Musæus*, and *Nicolaus Damascenus*, who writeth of one that was caried in an arke, and did stick in the mountaine Baris in Armenea, *Eusebius* reporteth out of Abidenus, how one Sisithras escaped in a ship to Armenia, beeing foretold of a great inundation by *Saturne*, and how by sending out of birdes he searched whether the earth were drie: *Pererius* in his learned cõmentaries citeth beside Cyrillus who alleadgeth *Alexander polihistor* for the same, and *Plato* in *Timæo*: *Plutarch* also maketh mention, how *Deucalion* sent a doue out of the arke: *Pompon Mela*, *Plinius*, *Solinus*, writ that Ioppe was thought to be the most auncient citie in the world, and to haue bin before the flood; which must be vnderstood of the generall flood in the time of Noah for Ogyges flood, was onely in Attica, and Deucalions in Thessalia; which came not neere Palestina where Ioppe was; and many cities in the world were more auncient then those floods: that of Ogyges beeing 500. yeares & more after Noahs flood, about the 90. yeare of Iacobs age the other of *Deucalion* 230. after that, about the 50. yeare of *Moses* age as *Pererius* sheweth out of *Eusebius*, and *Orosius*: thus the heathen were not ignorant of this great iudgement of water vpon the world: but they obserued the truth with their fables, giuing other names vnto Noah, as of *Sisithæus*, *Ogyges*, *Deucalion*. &c.

Ioseph. lib. 1. antiquit. c. 4. Euseb. lib. 9 de prepar euangelic. c. 4.

Lib. 12. in Genes. disput. 13

Of Ogyges and Deucalions floods.

v. 21. *And euery man perished*) Like as from this general proposition, some were excepted

cepted, as Noah, and the rest, which were with them: so notwithstanding all high mountaines are said to be couered with the waters, v. 19. yet some may be excepted, they only are mentioned, where the wicked inhabited. *sic Bellarmine de gratia primi hominis, c. 14.*

Bellarmine answered concerning the priuiledge of mountains in the flood.

Contra. The comparison is not alike, betweene these two generall propositions: for from the first Noah, and his companie are by speciall words exempted, v. 23. *Noah only remained, and they that were with him in the Arke*: but no such thing concerning the hills is expressed in scripture, that any of them were priuiledged from the waters.

6 v. 2. *Of vncleane beasts, thou shalt take vnto thee by couples*] From these words the Canon doth conclude most corruptly: *Non esse bonum duplicem numerum, quia præsignata fœderis nuptiarum, &c. that a dubble number is not good, whereby marriage is prefigured*: whereupon all the beasts that enter by two and two are vncleane, *impar numerus est mundus*, the odde number is cleane.

Caus. 32. qu. 2. can. 12.

Contra. 1. Both the cleane and vncleane entred by couples: v. 8. of the cleane and vncleane, there came two and two: therefore this is a false note. 2. The vncleane are not such, because of their number, but for their kind. 3. By this rule, Adam and his sonnes should haue beene vncleane, that went into the arke by couples, namely with their wiues.

5 Places of morall obseruation.

1 v. 3. *To keepe seede aliue vpon the earth*] Hence Caluin noteth well, that God tempereth the affections of his seruants with comfort: as here Noah, the destruction of the world beeing at hand is put in hope, that it shall be restored againe: so as the Prophet saith, thy rodde and thy staffe doe comfort me, as God correcteth with the rodde of affliction, so he vpholdeth his with the staffe of consolation.

God mixeth his comforts with afflictions.

2 v. 9. *There came two and two, male and female*] By this, that to one male there is but one female preserued both of man and beast, we see the right vse of marriage approoued, and polygamie the marriage of more then one at once, condemned. *sic Muscul. in hunc locum.*

Polygamie condemned.

3 v. 10. *After seauen daies, &c.* v. 12. *And the raine was vpon the earth fourtie daies, &c.* Both these shew the Lords longanimitie and patience: for Noah is warned seauen daies before of the flood comming, that by his preparation and entrance others might be warned. *Oecolamp.* and whereas God might haue destroied the world at once with water, it was encreasing fourtie daies, that the world seeing euery day some perish, might at length haue turned to God. *Chrysost.*

Gods patience towards the old world.

4 v. 16. *The Lord shut him in.*] God first prouideth for Noah, before the wicked are destroied: so Lot was brought out of Sodom, before the citie was consumed. *sic Muscul. Mercer.*

God first prouideth for the righteous.

5 v. 24. *The waters preuailed an 150 daies.* Thus Noah continued in this desolate and darke place aboue an whole yeare: but God was his light and comfort. Thus God is able to sustaine his Elect though they be shut vp in the most darke and deepe dungeons: as a light did shine in prison where Peter lay bound at midnight, Act. 12. 7. according to the psalme, to the righteous ariseth a light in darknes, Psal. 112. 4.

Light in darknes.

CHAP. VIII.

1. The Methode.

THis chapter hath two parts: 1. Of the ceasing of the flood, to v. 15. 2. Of Noahs going forth, and such things as accompanied the same.

1. Here is set forth. 1. The causes of the ceasing of the flood from v. 1. to v. 7. 2 The manner how, and by what degrees the earth was dried.

The causes are the *principall*, the mercie of God in remembring Noah v. 1.

The

The *secondarie* meanes *helping*, the winde that God sent, v.1. the *letting* causes, the raine and fountaines were staied. v.2.

The manner of the ceasing of the flood, and drying of the earth, is set forth first *generally*, after an 150. daies, v.3. then particularly to v.15. by fower degrees declared with their severall seasons. 1. In the seaueneth moneth and 17. day the arke rested, &c. v.4. 2. In the tenth moneth the toppes of the mountains were seene, v.5. 3. Then the waters were abated. v.11. Noah to know it, once sendeth the rauen after 40. daies, v.6. and thrice the doue, once seauen daies after the rauen v.8. then seauen daies after, v.10. and other seauen daies after that, v.12. 4. Then the earth was dried, first in the vpper part only, in the first day of the 1. moneth, v.13. then it was perfitly drie in the 2. moneth, and twentie seauen day.

2 In the second part we haue 1. Gods commandement for Noahs going forth, v.15, 16, 17. 2. Noahs obedience, v.18, 19. 3. His thankefulnesse in sacrificing to God, v.20. Gods acceptance, v.21. with his promise not to destroy the earth againe, v.21. and his benediction, in restoring the state of things againe, v.22.

2. *The literall or grammaticall interpretation.*

T.S.v. v.3. *the water abated going from the earth. εστρεφοντο. S. the waters returned from the earth, going and comming. Ch.H.B.G.P. they went from the face of the earth, continenter recedendo, continually going away. T. going and returning. haloch, vaschub.*

S.H.cet. diff.verb. v.4. *the seauen and twentie day. S.H. the seauenteenth. cet. vpon the mountaines of Armenia. H.G.B. the mountaines Cardu, Ch. vpon the mountaines of Ararat. P.H. vpon one of the mountaines of Ararat. Tr.*

S.add. S.neg.pro affirm. v.7. *he sent out a rauen, to see if the waters were abated. S. the rest haue not these wordes. and going forth he returned not. S. which went and came. cet.*

S.det. S.H.alt. S.det. v.10. *waiting yet seauen daies. S. seauen other daies. cet.*

S.add. v.11. *an oliue leafe, nacas, with a drie stalke. S. a branch of an oliue with greene leaues. H. an oliue leafe decerptum, pulled off in her mouth. T.B.G.C.P. taraph. plucked, pulled: in the euening.* all read but the Sept.

S.add. v.13. *in the sixe hundred and one yeare, &c. in the life of Noe:* this is added by the S. *the couer of the arke which he had made:* these wordes likewise added, which the other haue not.

S.cor. S.add. v.14. *the seauenteenth day. S. the seauen and twentie. cet. the seauen and twentie day he opened the arke.* added by the Sept.

S.invert. v.16. *thou and thy sonnes, thy wife, and thy sonnes wiues. S. thou and thy wife, thy sonnes & their wiues.*

H.P. diuers.sig. v.17. *ingredimini. go vpon the earth. H.P fill the earth, or ingender abundantly, or breed in the earth. cet. sharatse. to bring forth in multitude, to creepe, to moue.*

S.de. v.19. *according to their kinds. H.B.G. their generations. Ch. families. T.P. mishphacah: a family. H.* this is wanting in the S.

v.21. *the Lord smelled a sweete sauour. S.H.B. God accepted his offering. Ch. a sauour of rest. G. P. gratum odorem, an acceptable or pleasing sauour. T. noach. rest.* according to Noahs name.

differ.ver. H.cor. *God said, vaiomer, bethinking himselfe. S. said to him. H. said in his word. C. said in his heart,* cet.

S.C.ad. *because of mens works. S. mens sinnes. Ch. because of man. cet.*

S.H.e. *the cogitation of man is diligently bent to euill, S. prone to euill. H. is euill from his infancie: cet. raegh. euill. H.*

S.alt. v.22. *summer and the spring. S. summer and winter. cet. cherph. winter.*

3 Explanation

3 Explanation of doubts.

v. 1. *God remembred, &c.* not that there is oblíuion or forgetfulnesse with God, but then God is said to remember, when he sheweth by the effects that he hath care of man: so god is said to remember mans sinnes, when he punisheth them, *Mercer.* as the widow said to the prophet, *art thou come to call my sinne to remembrance, and to slay my sonne?* 1. King. 17. 20. 2. God also remembreth the cattell: wherein Moses is not contrarie to Paul: *doth God take care for oxen,* 1. Cor. 9. where the Apostle denieth not that Gods prouidence watcheth ouer cattell, but that his care toward man is greater, and that he careth for beasts, for mans cause. 3. So then as the cattell perished in the flood together with the wicked, so they are preserued for the righteous sake. 4. Some of the Hebrewes thinke, that God is said to remember the beasts, not the foules, because they were not made the same day with man: but the reason is, because Moses hauing made so often mentiō of the birds, that were likewise preserued in the arke, as Gen. 6. 20. Gen. 7. 3. 14. needed not to speake of them here. 5. *R. Sel.* noteth, that God remembred the beasts, because they did not couple together in the arke. I will not answer with *Mercerus*, that the beasts engendered in the arke, both that they might be for sacrifice and for food afterward: for there were enough beside for sacrifice, seeing seauen of the cleane entred into the arke: and concerning food, they might for a while forbeare the eating of flesh, till the creatures were encreased: but if both cleane and vncleane beasts should haue engendered in the arke, neither would the arke haue contained them, nor the food by Noah prouided haue sufficed them. We answer then, that God remembred them, not for any such thing, but for mans cause.

Quest. 1. How God is said to haue remembred Noah.

God made a spirit or wind to passe. 1. which was not the spirit of consolation, wherewith Noah was comforted, *Rasi.* 2. nor yet the holy Ghost, as *Ambrose* and *Theodoret* suppose. *Ambrose* reason is, *quomodo non euacuabitur mare centarum vr: if it were the wind that dried vp the flood, much more is it able to drie vp and emptie the sea:* but this followeth not, because this was an extraordinarie wind, not such as vsually bloweth in the sea. *Theodoret* saith further, *non solent venti aquæ imminui, sed potius turbari, &c. the wind vseth to trouble the water, not to drie it vp:* so did this wind cause the water to goe and come, but it had also a drying facultie, otherwise then ordinarie winds haue. 2. Neither was this wind the spirit and heat of the sunne, as *Rupertus* thinketh: but this was extraordinarily caused, whereas the sunne kept his ordinarie course still. 3. It was then a wind indeede, that was raised by the extraordinarie power of God: for by exhalation out of the earth, (whereof winds are vsually engendered) it beeing couered with waters, this wind was not caused: and God gaue it also an extraordinarie power both to drie the waters, by tossing them to and fro, and to force them by going and comming (as the propertie of the water is to ebbe and flow) to their proper place, into the deepe fountaines from whence they came. And these two properties the scripture ascribeth to the wind: 1. to force the waters, as in the diuision of the red sea, and to purge the aire to dispersse the clouds, and drie vp moisture. Prou. 25. 23. *as the North wind drueth away the rame. Per.*

Quest. 2. What manner of wind it was, that God sent.

Ambr. lib. de Noah, & arc. c. 26.

Rupert. lib. 4. in Gen. c. 22.

v. 2. *The fountaines of the deepe were stopped, &c.* 1. The raine ceased, and the current of the water was stopped immediatly after the fourtie daies, as *Augustine* thinketh: 2. not after the 150 daies spoken of before, as *Oleaster* imagineth: for then the waters had not continued in their height any time at all, but should presently haue beganne to decrease, for after the 150 daies they beganne to abate: and Moses saith, that the raine was vpon the earth fourtie daies, and fourtie nights, chap. 7. 12. then not an 150 daies and nights. 3. Wherefore I rather approoue the opinion of some Hebrewes, that it ceased to raine at all after the fourtie daies expired, the of *Aben Ezra*, to whom *Mercerus* seemeth to subscribe, that it rained no not continually, an 110 daies after the 40 daies, that is in all an 150 daies. 4. *R. Sel.* noteth, that where it is said, *the fountaines of the deepe were stopped*, not *all the fountaines*, as before it is said, *all the fountaines, &c. were opened*: that some fountaines remained vnstopped for the procreation and sending forth of riuers and springs: so also *Iun.* But it is more like that all the fountaines, which were extraordinarily opened to augment the flood were stopped: the ordinarie springs of water continued still, as before the flood.

Quest. 3. when the fountaines began to be stopped, and the raine to cease.

v. 4. *In the seuenth moneth, the seuenth day, &c.* 1. Whereas the Latin text and the Septuagint

tuagint read for the ſeauenteenth day, the ſeauen and twentie daie; which reading is receiued of the popiſh interpreters, that are addicted to their vulgar latine text. And hereupon ſome of them reckon from the beginning of the flood ſeauen moneths, that is, 207. daies, (counting twentie nine daies and a halfe to a moneth) whereof the flood continued 190. and ſo there ſhould be ſeauenteene daies betweene the beginning of the waters to abate, and the reſting of the arke: *ſic Toſtatus*. Others beginne their reckoning from the beginning of the flood, till the waters abated, which make fiue moneths, and two daies and a halfe, (accounting but twentie nine daies and a halfe to a moneth,) and hereunto they put eighe daies more (which was the ſpace betweene the abating of the water, and the reſting of the arke) which added to the two daies, make vp thoſe tenne, which the latine hath more then the Hebrew: *ſic Lyranus, Pererius*. But we refuſe all theſe collections, which goe about to iuſtifie the vulgar latine againſt the originall verities, wherein S. Auguſtine giueth vs a good rule: *ei linguæ potius credatur unde eſt in aliam per interpretes facta tranſlatio*, that tongue is rather to be credited, out of the which the interpreters haue tranſlated into another.

Quæſt. 4. How the 150. moneth is to be counted. Lyranus errat.

Auguſt. l. 15. de ciuit. dei c. 23

2. Receiuing then the hebrew text, that the arke reſted vpon the 17. not the 27. daie of the 7. moneth: yet we refuſe the opinion of Cajetane, who therein followeth *R. Sel.* that would haue this moneth the ſeauenth from the beginning of the flood, not the ſeauenth of the yeare: and the reaſon is, becauſe he maketh not the 40. daies of the raine, part of the 150. daies, as it is to be truly taken, as is ſhewed before, cap. 7. queſt. 14. but he putteth them together, making of them both 190. daies; which is the ſpace of ſixe moneths and ſixteene daies (counting but 30. daies to a moneth) ſo that vpon the 191. daie after the beginning of the flood, which is the 17. of the 7. moneth of the flood, the arke reſted, &c. But this account cannot ſtand, to make this ſeauen moneth, the ſeauenth from the beginning of the flood, not from the beginning of the yeare: ſeeing both the ſecond moneth, chap. 7. 11. and the tenth moneth, chap. 8. 5. muſt of neceſſitie be referred to the yeare, not to the continuance of the flood. And this were to breed a confuſiõ in the ſtorie, to take ſome moneths according to the ſeaſon of the yeare, and ſome according to the time of the flood: for ſeeing the moneths both before and after are numbred according to the courſe of the yere, there is no reaſon to vnderſtand the ſeauen moneth otherwiſe.

3. Neither doe we approoue *Lyranus* conceit, that whereas he maketh the 150. daies to determine the 19. of the ſeauenth moneth, after which time the waters beganne to decreaſe, he would haue the arke to reſt vpon the 17. daie according to the text: but how is it like, that the arke ſhould reſt, before the waters beganne to abate without a miracle.

4. Neither can I condeſcend to *Mercerus* iudgement, wherein he followeth a certaine Hebrew in his booke *of the binding of Iſaak*: that the waters beganne to decreaſe before the 150. daies expired; though the decreaſe was not ſo ſenſible as afterward: and ſo the waters might abate ſo much by the end of the 150. daies, as that the arke might well be ſtaid from floting: but the text fauoureth not this collection, which ſaith that the waters preuailed an 150. daies: but when they abated, they prevailed not: and againe, v. 3. *after the end of 150. daies the waters abated, Ergo not before.*

5. Wherefore we take this ſeauenth moneth according to the order of the yeare being the ſixt in number from the ſecond moneth wherein the flood beganne, and making in all but fiue complete monethes, that is an 150. daies from the 17. of the ſecond, to the 17. of the ſeauenth: ſo that we make the 40. daies of continuall raine to be a parcell of the 150. daies mentioned. chap. 7. 24. All which time the waters preuailed: ſo then vpon the ſame daie, the 151. from the beginning of the flood, which was the 17. of the ſeauenth, the waters abated, and the arke reſted vpon the mountaines of Armenia: this expoſition beſt agreeth with the text: and thus *Trapellius* and *Muſculus* doe truely expound.

But two obiections are made. 1. ſaith *Pererius*, by this expoſition the arke ſhall reſt the very firſt daie of the abating of the waters, which is not like, ſeeing that it was aboue two monethes after, (the 1. daie of the 10. moneth) when the toppes of the mountaines appeared: thus alſo obiecteth *Mercerus*. *Anſwer* 1. This doubt is eaſily remooued 1. ſeeing that the waters exceeded not the higheſt mountaines aboue 15. cubits: and the arke might drawe at the leaſt an 18. cubites of water, as R. Sel. thinketh, ſo that the bottome of the arke was but 4. cubites aboue the toppes of the high mountaines: it is not vnlikely but

that

that the waters might abate 4. cubites in depth the first daie, that the arke might well touch the toppes of those high mountaines: which may very well be supposed to be the highest of the rest, because the arke first touched there. 2. And that this great abatement the first daie may seeme probable, let it be considered that in the space of an *100.* & odde daies from the *17.* of the 7. moneth to the *1.* of the first moneth in the *601.* yeare, v. *13.* the very lowest partes of the earth were dried. Now the highest hilles are thought to be 3. miles at the least higher then the lowe places, (as mount Tabor is 30. furlongs high) that is, 3000. yardes, which maketh 6000. cubites the eight part of that number, the eight part of the height of water must abate which is 750. cubites: that is euery day 37. cubites and an halfe or thereabout. Now be it admitted, that euery daie the waters were not wasted alike: for the higher the water, and the greater the compasse or circumferēce, the smaller was the abatement, yet according to this proportion, the waters might very well sinke so much the first day, that the arke might well be staied vpon the high mountaines of Ararat, or Armenia.

How much the waters are supposed to haue abated euery day.

3. And if we say that these mountaines, whose toppes appeared the first day of the *10.* moneth, were the lower and inferior hilles, as some Hebrewes thinke, whome *Mercer* followeth: then there remaineth no doubt at all: but that there might be the space of two monethes betweene the appearing of the toppes of the highest, and of the lowest hilles.

Secondly it is obiected seeing an *150.* daies make fiue monethes, and two daies with an halfe (reckoning 29. daies and an halfe after the computatiō of Hebrewes to a moneth) it will be found that the arke rested two daies and an halfe before the waters beganne to abate, which was not till an *150.* daies expired: but this is not like.

How many daies are to be counted to a moneth.

Answ. 1. We are not forced here, to adde tenne daies more, as the latine text, for *17.* readeth 27. which is a corrupting of the scripture. 2. Neither need we say as some that that the waters did abate indeed before the 150. daies expired, but that abatement was not sensible, euident, or apparant, and therefore it is not accounted of: for this were to contradict the text, which saith after the end of the 150. daies the waters abated, *Ergo* not before: and beside, seeing the arke rested and staid at the very first abatement vpon the mountaine, how was it not apparant and sensible?

3 Neither for the solution of this doubt are we driuen to take this seauenth moneth according to the tearme of the flood, and not after the order of the yeare; which were to confound the storie, as is before shewed.

4 But our answer is, that a moneth here is neither taken for the space of 29. daies, as Caietane, nor of 29. and a halfe, as Pererius affirmeth, but for thirtie daies complete. *Iunius*, and so shall we haue an 150. daies iust from the second to the seauenteenth of the seauenth moneth: for vnlesse this be admitted, we shall neither finde a sufficient answer to this obiection propounded, all those other coniectures beeing too weake. And beside, vnlesse the Hebrewes should account 30. daies to a moneth, and rather more, their yeares consisting of twelue moneths, should be very imperfect: for whereas a yeare according to the course of the sunne containeth 365. daies: if there be but 30. daies in a moneth, there will be but 360. daies: if but 29. daies and an halfe, there will be but 354. so that by this reckoning the Hebrewes yeare should want 11. daies of a perfect yeare, which would worke a great confusion in the computation of yeares, and is not to be admitted.

Quest. 6. What mountaine the arke rested vpon.

The arke rested vpon the mountaines of Ararat, &c. Some thinke that the arke rested vpon the mountaine *Taurus*, from whence commeth the riuer Araxis, which some vnderstand here by Ararath, and vpon that part of *Taurus*, which hangeth ouer Cilicia: and the rather for that the cittie Tarsus is there situate, which seemeth to be deriued of the word *ταρσὸς*, which signifieth to drie, because that part and tract of Cilicia, was soonest dried after the flood. *Peret.*

But the Chalde Paraphrast calleth that part of Armenia, where the arke rested, *Karduc.* *Curtius Cordeos*, the Cordeans, or Cordians, as Ptolomie: where is one hill higher then the rest, called not Baris, as *Iosephus* alledgeth out of Nicholaus Damascenus, which Iunius out of Epiphanius sheweth must be read, *Labaris*, which in the Armenian tongue signifieth a place of descending: because there was the place where Noah first descended out of the arke: and this is most probable. But whether part of the arke remained so long time after,

as Iosephus, Berosus, Hieronymus, say it continued till their time, it is vncertaine. *Marlorat.*

Quest.7. How the tenth moneth is to be accounted.

v.5. *The waters were going and decreasing till the tenth moneth, &c.* This cannot be the tenth moneth from the beginning of the flood, as Caietane thinketh: for seeing there was one moneth, and 16. daies of the second moneth past before the flood came: by this reckoning this first day of the tenth moneth, when the toppes of the mountaines began to appeare should be the seauenteenth day of the eleuenth moneth: which can not be, seeing after this Moses accounteth fortie daies, v.6. and thrice seauen daies, according to the thrice sending of the doue. v.10,12. which are in all sixtie daies, which make two moneths before the beginning of the sixe hundred and one yeare, v.13. But there should onely remaine after Caietanes computation, a moneth and a halfe, about fortie fiue daies. Wherefore this tenth moneth is to be accounted from the beginning of the yeare, and not of the flood.

Quest.8. How much water the arke drew.

Concerning the depth of watet, which the arke is supposed to haue drawne. 1. I neither thinke that it went so small a depth in water, not aboue two or three cubits, as *Ramban*, whome *Mercerus* followeth: for the burthen of the shippe was great, and must cause it to sinke downe deeper: neither neede we feare with *Ramban*, if the water tooke vp the third part of the Arke, it beeing a flat bottommed vessell, least it might haue beene drowned: for who knoweth not, but that such vessells may be loaden within a third part of the brimme, and yet not sinke. 2. *Hugo* thinketh it drew nine cubits, wherein he followeth *Rasi* an other Rabbin. 3. *Lyranus* maketh it to draw 13 cubits, but that is too much: for the arke floting but two cubits from the toppes of the mountaines, might be in danger of dashing against the ground. 4. I subscribe rather to *R. Sel.* that the arke did sinke an 11. cubits: so that it was lifted vp foure cubits from the toppes of the hills, which was a sufficient distance.

Quest.9. Whether all the daies of the yeare of the flood are summed by Moses.

v. 6. *After the ende of 40. daies &c. Caietan* thinketh, that all the daies of this yeare, wherein the flood preuailed, are numbred by *Moses*: as first 46. daies before the flood came: 40. daies, wherein the raine fell: 150. daies, while the waters preuailed: then 70. daies from the 17. of the 7. moneth to the first of the 10. moneth: then 40. daies here mentioned: and lastly 14. daies spoken of v.7.10.12. when the doue was twice sent forth: which in all make 360. daies: for in the yeare of the flood, there were iust so many daies; and whereas there is in euery yeare, 5. daies and a quarter aboue that number, of ancient time they vsed to euery sixt yere to put in *mensem intercalarem*, an odde moneth to make vp the number. *sic Caietanus.* First *Caietane* erreth in the reckoning of the daies. 1. the fourtie daies wherein the raine fell, are part of the 150 daies, wherein the water preuailed, as I haue shewed before. 2. after the fourtie daies mentioned chap. 8. 6. there are not twice but thrice seauen daies to be accounted, according to the thrice sending of the doue, as it may appeare v.10. Secondly, concerning the Hebrew computation for the daies of the yeare, whereas the Egyptians, Grecians, and Romanes, vsed three diuers accounts for the daies and moneths: for the first, in the ende of the yeare beside the 12 moneths added fiue daies, and euery fourth yeare they put in a day more, as we vse to doe in our leape yeare, as witnesseth *Macrobius*: the Greekes counted precisely but 360 daies to a yeare, but then they euery third yeare put in a moneth, as *Herodotus* testifieth: the Romans so deuided the moneths of the yeare, giuing to some 31 daies, that they together made vp the whole number of 365 daies: it is most like, that the Hebrewes followed the auncient Calender of the Egyptians, making their yeare euen with the course of the Sunne, sauing that they had also their leape yeare, and so doth Moses here: and thus thinketh *Aben Ezra*, though other Hebrewes are of opinion, that there are ten daies aboue a yeare added, to make it equall with the course of the Sunne. Wherefore he numbreth not all the daies of the yeare, (for from the first of the tenth moneth to the first of the first moneth of the next yeare, are 90 daies, whereas there are but 40. and thrice seauen daies spoken of) but onely those daies are registred, wherein some thing fell out of speciall note and remembrance.

How many daies the Hebrewes count to their yeare.

Quest.10. whether Noah opened the doore or window, and wherefore.

v.6. *Noah opened the window of the Arke which he made.*] 1. This was neither the doore of the arke, as some Greeke copies read θύρα, which signifieth a doore: as *Chrysost. hom. 27. in Gen.* for the doore could not be opened without daunger. 2. Neither as *Caietane* thinketh, was this an other window, beside that mentioned in the description of the arke, be-

cause there the word (*sophar*) is vsed, which signifieth a light, here the word (*chalon*) which is a window: for it is no vnwoonted thing in Scripture to expresse one thing by diuers names. 3. Neither, as *Oleaster* coniectureth, did Noah beside the window, make a cleft or rift in the shippe to looke out: for that had beene dangerous, in respect of the rage and violence of the water. 4. Neither doth Noah send out, rather then looke forth himselfe, either for feare to behold the terrible waters, as *Chrysostome*, for his heart was not so timorous; or for that the window was too little for him to looke out, as *Tostatus* thinketh: but because the foules sent forth could giue notice by their returne of the remote places, which Noah could not so easily see. *Perer.* 5. Now where as the toppes of the mountaines are said to be seene, v. 5. before Noah opened the window, the question is of whome they were seene: for beside Noah and those which were in the arke, there was no bodie to see them: the answer is, 1. that Noah might haue opened the window before, though it be not expressed, as many things beside are not, which Noah is supposed to haue done in the arke: 2. or it is so said, because the toppes of the hills were to be seene, though no man saw them. 3. likewise Noah might know it by reuelation, as he did other things: as that the waters were 15 cubits aboue the hills, which no man could know but from God. *Mercer.*

How the tops of the mountaines were seene before Noah opened the window.

v. 7. *He sent out a rauen.*] The Hebrew text hath, which went and came, the Septuagint and Latin, which went and came not, and so many of the fathers doe read. 1. It is here no wise to be admitted, that the Hebrew text is corrupted: for neither could the Iewes conspire altogether to corrupt the scriptures, but their falshood would haue beene spied: neither doth this place make any thing for the Iewes against vs, and therefore they had no cause to corrupt it: and beside it is well knowne, that the Iewes are most carefull to preserue the Scriptures, hauing all the words in tale, that are vsed in the text, and how often euery letter of the Alphabet is found in the scripture. 2. We also refuse their coniectures, who to iustifie this erroneous reading, would haue the Septuagint and Latin to keepe the sense, though not the words: as that the crow is said not to returne, because he came not againe into the arke, but onely rested vpon it: or for that he returned without giuing notice of that, wherefore he was sent, as the doue did. *See Lyranus, Tostatus.* 3. Their coniecture also, which say that the rauen returned not, but lighted vpon some carrion or dead bodie, cannot be allowed, as contrarie to the text, and beside vnlikely, seeing now it was the eleuenth moneth, in which time all the dead bodies were either consumed of the water, or deuoured of the fish. 4. Wherefore, we hold the Septuagint and Latin to be corrupt: and that according to the Hebrew text, the rauen went and came to the arke, both because there was his food, his mate or fellow, and his nest or resting place: though I think the rauen was not receiued into the Arke, as the doue was. 5. But the Hebrewes fables we refuse: how that the rauen was sent forth out of the arke, because of his intemperancie with his mate: and that two other in the arke, were in the same case, *Cham* and *canis*, the dogge; likewise, they imagine, that the rauen should expostulate with Noah, why he was sent out from his mate: as though Noah should keepe her for himselfe: some thinke that this was the rauen, that afterward fedde Elias: but these ridiculous toies are not worth the rehearsall. 6. The Hebrewes and some Christian writers doe here much stand vpon allegories: some of them, which tend to edifying we refuse not: as that the simple hearted are signified by the doue, who are to be receiued into the Church: but hypocrites and carnall men, must not be admitted into the arke of the Church, as the rauen returned not. *Mercer.*

Quest. 11. Of the comming and going of the rauen.

The latin text corrupt, as readeth: ererius: though some latin edition read otherwise.

Hebrewes fables.

v. 8. *He sent also forth a dooe from him, &c.* 1. Though the toppes of the mountaines appeared before the sending forth of the doue, yet shee found no rest for the sole of her foote, because the earth was not yet drie but muddie, & standing with water, as *Chrysostome* noteth: and *Iosephus* saith, that the doue returned with foule and dirtie feete: and beside, the doue delighteth in the valies and places, which were yet vnder the water. *Mercer.* 2. whereas she brought an oliue leafe, &c. I rather thinke with *Chrysostom*, that the oliue tree yet kept the leaues greene vnder the water, especially, seeing the oliue, as *Plinie* noteth, is one of those trees, whose leaues are alwaies greene: then with *Ambrose*, that *deo iubente mox ut cœpit germinauit terra &c.* at Gods *commaundement the earth in the same daie wherein it began to be drie, did bud and bring forth*: that this oliue branch was fetcht forth from paradise,

Quest. 12. Of the sending out of the doue, and the continuation of the 7 daies.

Chrysost. hom. 26 in Gen. Ioseph. lib. 1. antiquit. thom. 26 in Gen. Plin. lib. 16. cap. 20.

diſe, or out of the land of Iſrael, is a Iewiſh fable. 3. where *Moſes* ſaith, v. 10. *he abode yet other ſeuen daies*: I approoue rather the opinion of *Toſtatus*, and *Lyranus*, and *Mercerius*, that *Moſes* obſerueth thrice ſeuen daies, then of *Ruperrus* and *Pererius*, that vnderſtand but twice ſeuen, which *Noah* waited for the ſending forth of the doue: for it is euident that he had ſtaid 7. daies before: not ſeuen other from thoſe 40. daies, as *Pererius* expoundeth it: but other ſeuen from the firſt ſeuen; as the ſeuen other mentioned v. 12. were other from the ſecond ſeuen.

Perrerius lib 13. in Genes. diſput 9.

Queſt. 13. Of the account of the 600. yeare of Noahs age.

v. 13. *In the ſix hundred and one yeare &c.* 1. Whereas in the firſt moneth the vpper face of the earth was dried, and yet v. 14. it is ſaid the earth was dried the 27. daie of the ſecond moneth: we need not with *Caietan* to reconcile this doubt, to ſay, that this was all one moneth, but diuerſe in computation, the firſt in reſpect of *Noahs* age, the ſecond of the yeare: for it was not like that *Moſes* in the ſame place would vſe a diuerſe computation, which would breed a confuſion in the ſtorie: but the text expoundeth it ſelfe, that in the firſt moneth, onely the vpper face of the earth ſeemed to be drie, but it was not firme and ſound and fit for habitation till the ſecond moneth. 2. In that *Noah* remooued the couering of the arke, that is, part thereof ſo much as might ſerue to looke forth, it followeth not that the windowe of the arke was too litle for *Noah* to looke out at, as *Pererius* noteth, or not conuenient in reſpect of the ſituation for that vſe, for both *Noah* out of the windowe had perceiued before the toppes of the mountaines to be bare, v. 5. for how els and of whome were they ſeene? as alſo in that *Noah* put his hand out of the windowe and tooke in the doue, it appeareth it was not out of his reach: but from the toppe of the arke *Noah* might ſee round about, whereas the windowe opened but one way, and therefore he remooued ſome part of the couer.

Of remooving the couering of the arke.

v. 14. *And in the ſecond moneth, the 27. daie of the moneth &c.*] 1. This flood then which was in *Noahs* time, was of the longeſt continuance of all floodes and inundations, that euer were: that great inundation of Nilus vnder Prometheus endured but a monethes ſpace: that vnder *Ogyges* in *Achaia*, two monethes: an other vnder *Deucalion* in *Theſſalia*, three monethes: they make mention alſo of a fourth inundation of the Iſle Pharos, called therefore *Pharonica* vnder the Egiptian *Proteus*: But none of theſe were like vnto this inundation in *Noahs* time, neither for generalitie of place, or perpetuitie of time. 2. For this flood neither continued onely nine monethes as *Ammianus* thinketh, or tenne monethes as *Caietanus* ſuppoſeth: but twelue moneths full and tenne daies according to the courſe of the ſunne: for *Noah* went into the arke, when the flood beganne, in the ſecond moneth and 17. daie of the ſix hundred yeare, & he came forth the ſecond moneth of the yeare ſix hundred and one vpon the 27. daie of the moneth.

Queſt. 14. Noahs flood of the longeſt continuance of all other.

Xenophon. Anian lib. de equinocis.

v. 18. *And Noah came forth &c.* 1. Ambroſe noteth, as ſome Hebrewes, before that whereas *Noah* is bid to come forth, he and his wife, his ſonnes and their wiues, v. 16. but when he is bidde to come in, he and his ſonnes, and his wife and his ſonnes wiues are ioyned together, chap. 6. v. 18. that they liued apart in the arke, and companied not together, *non commiſcetur ſexus in introitu, ſed commiſcetur in egreſſu*, although it is like that *Noah* and his ſonnes lined in abſtinence in the arke, becauſe it was a time of mourning: and therefore the Hebrewes note that Ioſeph had his children not in the yeares of famine in Egipt, but before: yet this cannot be gathered out of the 16. v. where *Noah* and his wife, his ſonnes and their wiues are named together, when they are bidden to come out of the arke; for here v. 18. they are againe named a ſunder. 2. But R. Iſaak Canus his note is too violent: that *Noah* doth not here as God bidde him, but abſtained ſtill from the companie of his wife, becauſe he feared leaſt men might kill one another, as *Cain* did *Abel*, or becauſe he expected another flood: the ſimplicitie of the text warranteth no ſuch thing. 3. *Muſculus* noteth the obedience in *Noahs* familie, that they enter in, and goe forth according to *Noahs* direction. 4. *Luther* obſerueth alſo the ſingular order in the creatures that goe not forth confuſedly together, but according to their kindes, or as the Hebrew word is, *families*, euery one ſorting to his like.

Queſt. 15. Abſtinence in the arke.

Ambroſ. lib. de arc. c. 12.

Queſt. 16. Noah buildeth an altar not without gods direction.

Lib. de Noah. cap. 12.

v. 20. *Noah built an altar, &c.* 1. Though *Noah* had no expreſſe commandement now to offer ſacrifice: for as Ambroſe ſaith, *non debuit deus quaſi auctor mercedem gratiæ poſtulare*: it was not fit, that God, as one couetous ſhould require the reward of thankes: yet he was not without direction in this caſe: *Caietans* reaſon is, becauſe it is euident, that he in this ſtorie

did

did nothing, without a warrant from God, he would not come forth of the arke, though the earth were drie, till God bid him. Oecolampadius prooueth it by these wordes, that *God smelled a sauour of rest*, but euery thing stinketh before God, that is not according to his word. Wherefore *Noah* knew by the example and practise of the patriarkes, that God was pleased with this kind of worshippe by sacrifices: as also he was directed thereunto, because to this end there were seauen of the cleane creatures taken into the arke by Gods owne appointment, and for the fashion of the altar, which was made either of earth, or vnhewen stones, whereof first mention is made in this place, he had either the patterne from the practise of the elder patriarkes, or by instinct from God.

And offered burnt offerings: three reasons are yeilded why the Lord pleased to be serued with sacrifices: two are alleadged by Chrysostome. The morall ende was, that the pietie & deuotion of the people might be stirred vp by this externall note: a politicke ende, that as circumcision was giuen as a marke of difference betweene them and other people: so the solemne vse of sacrifices might containe them in the seruice of God, that they should not be enticed to the idolatrie of the gentiles, by their pompous and magnificent sacrifices. A third end was mysticall, well touched by Caluine, *Semper his ante oculos symbola proponi oportuit, &c.* These sacrifices were as symboles and signes to preach and prefigure vnto them their Mediatour & atonement maker Iesus Christ, without whome nothing is acceptable to God. And further although Noah gaue thankes also to God for the preseruation of the vncleane creatures, as for the cleane; yet he offereth onely of the cleane, because he had so learned from the Patriarks, that God was pleased with such sacrifices, before whome otherwise nothing is vncleane, but in respect of man: and whereas he offered of all cleane both beasts and foules, it is like he tooke of more kinds, then those foure vsed in the lawe: that is, oxen, sheepe, with goates, doues, and turtles. Further he offered burnt sacrifices, rather then oblations *Eucharisticall*, not as the Hebrewes imagine, for his owne sinne, but because such sacrifices were most vsed before the law, and were best accepted, when as the whole sacrifice was consumed vpon the altar. *Mercer.*

Quest. 19. To what ende sacrifices were vsed. Homey. in Gen.

V. 21. *God smelled a sauour of rest.*] 1. As men are delighted with pleasant sauours, so this seruice and sacrifice of Noah was pleasing vnto God, as the Chalde paraphrast readeth. 2. Not that the externall act of sacrificing in it selfe pleased God, but the thankfull minde of the sacrificer. *Caluin.* 3. All our acts haue a double smell, one outward before men, an other inward before God: Cain and Abels sacrifice had one outward smell, but Abels had a sweete sauour beside within. *Musculus.* 4. And this sauour herein differeth from all sensible sauours: for there may be satietie in the most pleasant odours, but with this sweete sauour the Lord is neuer filled or wearied, but alwaies delighted with the praiers of the Saints. *Caietane.*

Quest. 21. How God smelled a sauour of rest.

V. 21. *I will vse hence forth curse the ground any more for mans sake, &c.* 1. The Lord speaketh not generally of all kind of cursing the earth: for those curses which are vpon the earth for mans sinne, Gen. 3. 17. 4. 12. are not taken away: but he meaneth this particular curse by waters, that all flesh shall no more perish by them: as is shewed, chap. 9. 11. for the world notwithstanding shall be destroied by fire. 2. Where it is added as a reason, *for the imagination of mans heart is euill, &c.* it is not to be taken as *Ruperti* collecteth: that God will spare the earth, and beasts, because man is subiect to sinne: but the promise is made specially for man. That seeing he is by nature subdued to sinne, he is to be pitied, and not for euery offence according to his deserts to be iudged: for then the Lord should continually ouerflow the world. *Caluin.* 3. And whereas this reason is giuen why the Lord would destroy the world, Gen. 6. 5. because the imaginations of his heart were euill: it may seeme strange, that the same cause is alleadged here, why from henceforth the Lord would spare the world: therefore this is here added to shew the originall beginning of this mercie, not to proceede from man, who is altogether corrupt by nature, but from Gods owne gratious fauour. *Mercer.* 4. Further, whereas it is said, *God said in his heart*: this was not onely secretly purposed by the Lord, not vttered, but either reuealed to Noah as a Prophet, or to Moses the writer, as some Hebrewes: but it is cleare, that the Lord thus spake to Noah: who is said thus to speake *in his heart*, as taking counsell and delibetation with himselfe. *Mercer.* 5. *From his youth*: not onely from his youthfull estate, which age is more prone vnto sinne, committing the same with rage and violence, as *Tostatus*: or when man begin-

Quest. 20. How the Lord will no more curse the earth.

How many thoughts are euill from his youth.

neth to haue vse of reason, and free-will, as *Rupertus*. But mans thoughts are euill, euen assoone as he is able to conceiue or thinke any thing; yea our nature is euill from the cradle. *Caluin*. though as *Ambrose* well saith, *crescit cum annis culpa, as age groweth, so sinne encreaseth.*

Ambr lib. de Noe & arc. c. 22.

Quest. 10 How the seasons of the year are promised alwaies to continue.

v. 22. *Sowing time and harueſt, &c.* 1. The Lord doth not promise that for euer these seasons of the yeare shall continue: for after the ende of the world they shall cease. But all the daies of the earth: that is, so long as the earth continueth in this state. *Muscul.* 2. Neither is this to be vnderstood, of euery particular countrey: for sometime and in some place it falleth out through the iust iudgement of God, that there is neither seede time, nor harueſt, as it happened vnder Elias. 1. king. 17. But it is referred to the generall condition of the whole earth, wherein there shall be a perpetuall succession of these seasons. 3. The yeare is not here deuided into sixe parts, as the Iewes imagine, giuing vnto each part two moneths: but Moses deuideth the yeare, according to the popular estimation, into two parts, cold and heat, summer and winter: and by seede time and harueſt are vnderstood the benefits, that arise vnto men by the season of the yeare. *Luther. Perer. Mercer.* or by them the two other parts of the yeare are implied, the spring and autumne. 4. Further it is said, *day and night shall not cease*: not because there was no distinction betweene the day and night during the time of the flood, as some Hebrewes: for we see that Noah accounted the daies, when he sent out the doue, which could not haue searched about in the darke: but there was not such apparant distinction of the day and night, as before: the whole frame of the world beeing then out of course. Like as when the skie is darkned in sea tempests, as Act. 27. 20. neither Sunne nor starres appeared in many daies: the Sunne and starres then kept their course, but not to any such vse of the inhabitants of the earth. And this is to be vnderstood generally for the continuance of day and night in the whole earth: for in particular places the night may be altered, as in Egypt, and the day, as when the Sunne stood still in the times of Iosua. *Mercer.*

4. Places of doctrine.

1. Doct. Nothing acceptable to God without faith.

v. 21. *And the Lord smelled a sauour of rest, &c.* Because *Noah* offered vp his sacrifice in faith, therfore it had a pleasant smell before God: whereby it is euident, that all seruice which is offered vnto God beeing not mixed with faith, doth stinke before him: *sic Oecolampadius.*

2. Doct. Original sinne are by corrupt imitation.

v. 21. *From his youth*: this place directly proueth originall sinne, against the Pelagians: who denied it to be a deprauation of our nature, but a corrupt imitation: but here we see, that euen in the very youth and first age of man, when he is not yet so apt to imitate, there is euilnes and corruption in the heart: as it is in the Prouerbes 20. 11. a childe is knowne by his doings, whether his worke be pure or right.

3. Doct. Excommunication how to be vsed.

v. 21. *I will no more curse the earth, &c. neither will I from hence forth smite, &c.* here cursing and smiting goe together; first God curseth, then he smiteth: after this rule none ought to be smitten by the spirituall censures of the Church, but such as stand first accursed before God: not as the Pope smiteth with his thunderbolts euen those, that are the faithfull seruants of Christ: but the wiseman saith, a curse causeleſſe shall not come. Proverbs. 26. 2.

4. Doct. The seasons of the yeare from Noahs time. Mercerus.

v. 22. *Colde and heate shall not cease, &c.* that therefore is but a fabulous conceit of *Ouid*, that in *Saturnes* time it was a continuall spring: for we see that euen these seasons of winter and summer beganne vnder *Noah*.

5. Places of confutation.

1. Confut. The latin translation corrupted. Bellarmin. de verbo dei.

v. 7. Whereas the Latin text readeth, that the rauen went out and returned not againe: whereas the true reading is, *that she went going forth and returning*, Bellarmine would excuse it thus; that the latin text in sense agreeth with the Hebrew: for the rauen returned to the arke going and comming, but not into the arke to Noah. 2. But *Bellarmine* might

know

knowe that there is difference betweene a translator and interpretor, the one followeth the sense, the other should keepe the very wordes and sense withall. 2. And as here the latine varieth from the wordes, so v. 21. it leaueth the sence, for whereas the Hebrew readeth, the *thought of mans heart is euill &c.* the latine doth mitigate the speach and saith, *proone to euill*, such libertie that corrupt translation taketh (which they make authenticall) to choppe and change the originall text: As likewise in the 4. v. for the 17. daie of the moneth, the latine readeth the 27. daie.

v. 21. *The imagination of mans heart, ietser, figmentum, the frame or fashion of mans heart, &c.* which must be vnderstood not *passiuely*, for that frame of the heart, which was created of God, for that is good: but *actiuely*, for that which the heart of man imagineth and frameth it to it selfe: which is called the imagination or framing of the thoughtes, chap. 6. v. 5. and that is euill: wherefore this place neither giueth any aduantage to profane persons, to conceiue of God, as though he were authour of euill, for the heart as it is created of God, is good, the substance thereof is of God, the euill qualitie thereof is of the corruption of our owne nature: neither doth this place serue to vphould *Illyricus* conceit, that originall sinne should be a substantiall thing.

a Profane folke.

God created nothing euill. Bellar. lib. 5. de amis. grat. c. 3. Originall sinne not a substance.

6. Places of exhortation and morall vse.

v. 1. *God remembred Noah and euery beast &c.* Gods mercifull prouidence appeareth, that watcheth not onely ouer men, but euen ouer the inferiour creatures, for mans sake: according to the psalme 36. 6. *thou O Lord sauest man and beast*: whereby man is taught to be like to his creator in compassion, to extend mercie euen vnto the bruit beastes: as the wise man saith, *a righteous man regardeth the life of his beast*. Prou. 12. 10. Xenocrates an heathen philosopher is commended for his pitifull heart, who succoured in his bosome a poore sparrowe, that came flying to him, pursued of an hauke and afterward let the bird goe away, saying, *se supplicem non prodidisse, that he had not betrayed his poore suppliant.*

Moral. 3. Compassion toward the creatures.

Aelian lib. 9. varia hist. c.

v. 14. *Then God spake to Noah*: the earth was now perfitely drie, and *Noah* might haue gone out if he would, but he waiteth vpon God, that as he entred into the arke by his appointment, so he will not goe forth without his commaundement: so *Ambrose* noteth well: *siccata erat terra, exire potuit Noe de arca &c. sed iustus nihil sibi arrogat, sed totum se diuino committit imperio*; *the earth was now dried, Noah might haue gone forth, but the iust man doth arrogate nothing to himselfe, he wholly committeth himselfe to Gods commaundement*. By this we are taught obediently in all our waies to depend vpon God.

a Morall obedience.

Lib. de Noe & arc. c. 22.

v. 20. *He offered burnt offerings*: to testifie his thankefulnes to God, for this his great deliuerance: so the godly are taught for all the benefits, which they receiue, to yeild due thankes vnto God, and acknowledge him onely the authour and giuer of them: as Dauid saith, *What shall I render to the Lord for all his benefites, &c. I will take the cuppe of saluation and call vpon the name of the Lord*. Psal. 116. 12.

a Morall obser. Thankesgiuing for benefites receiued.

CHAP. 9.

1. The Method and parts of the Chapter.

IN this chapter two principall things are declared: 1. the restoring of the world, and renewing of Gods couenant. v. 1. 10. 2. the infirmitie of Noah in beeing drunke, and such things as accompanied the same, from v. 20. to the ende.

In the first part, the couenant is renewed with mankind, from v. 1. to 8. then with all flesh, v. 8. 10. 20. In the couenant made with man, foure things are expressed, his multiplication, v. 1. domination and rule ouer all creatures, v. 2. sustentation and food, v. 3. preseruation

seruation in prouiding that mans blood be not shed: God will require it at the hand of both beast and man v. 4, 5, 6.

In the generall couenant made with all flesh: first, there is the promise that all flesh should not be rooted out by the waters, v. 10, 11, then the signe and token thereof: the bow in the cloud: which shall be a signe betweene the Lord and the world, that it shall be no more destroied by water. And this is repeated foure times, from v. 13. to 17. for the better assurance of it.

In the second part, first Noahs infirmitie is described, with the occasion thereof, his drinking of wine, v. 21. the effects thereof, his nakednes, 21. secondly, the behauiour of his sonnes: vndutifull of Cham, v. 22, reuerence toward their father in the other two, v. 23. Thirdly, the verdict and sentence giuen by Noah by way of prophesie vpon his sonnes: his cursing of Canaan of Cham, 25, his blessing of Sem chiefely, v. 26. and of Iapheth next, v. 27.

2. The grammaticall sense.

S.c. v. 3. *Euery thing that flieth, wherein S. euery thing that creepeth. reptile. T. P. euery thing that mooueth. H. C. B. G. heb. remes that mooueth or creepeth.*

H. det. 4. *Flesh in the blood of life. S. flesh with the blood. H. with the life and blood. Ch. with the life, which is the blood. cet. heb. with the life, and the blood.*

Ch. interpr. 5. *At the hand of man, which shall shed the life of his brother. Ch. at the hand of a mans brother. cet.*

Ch. interpr. H. det. 6. *Whosoeuer sheddeth by the sentence of the iudge, shall his blood be shed. Ch. for the blood of man, his blood shall be shed. S. his blood shall be shed. H. by man shall his blood be shed. T. P. B. G. sic hebr.*

H. al. 7. *Ingredimini, walke vpon the earth. H. replenish or grow plentifully in the earth. cet. hebr. sharatz. to multiplie in abundance.*

diu. sig. *Rule ouer the earth. S. replenish or increase in the earth. cet. heb. rabbah,* signifieth to multiplie and to be great.

S. det. 10. *From all that goeth out of the arke. S. from all that goeth out of the arke, with all the beasts of the field. cet.*

S. ad. 11. *To destroy all the earth. S. to destroy the earth. cet.*

mutat temp. 13. *Betweene my word and the earth. Ch. betweene me and the earth. cet. I doe set. S. B. I will set.*

Ch. ad. *H. I haue giuen or set the bow. T. P. G. sic heb.*

C. S. E. 16. *Betweene me and you. S. betweene the word of God and euery liuing thing. Ch. betweene God and euery, &c. cet.*

H. r. 24. *When he had learned. H. he knew what, &c. cet.*

T. r. *His lesser sonne. H. C. younger. S. B. G. minimus, his youngest sonne. T. heb. chatan. parvus, little.*

div. sig. T. r. 25. *Infra, a domesticall seruant. S. a seruant of seruants. cet.*

Ch. ad. 27. *God shall inlarge Iapheth. H. S. C. P. B. perswade Iapheth. allicier. T. G. pathah,* signifieth to inlarge and perswade. *let his glorie dwell in the tents of Sem. Ch.*

3. The explanation of doubts.

Quest. 1. Of the benediction of encreasing and multiplying after the flood.

1. *God said to Noe and his sonnes, bring forth fruit.* 1. Though the Scripture make no mention of any sonnes that Noah begat after the flood, yet this benediction belongeth also to *Noah*, because he is encreased in his sonnes. *Luther*. 2. This blessing doth properly and especially appertaine to lawfull mariage, though there be a kind of obscene fecunditie also in vnlawfull copulations, for God speaketh to *Noah* and his sonnes. *Calvin*. 3. This encreasing though by Gods blessing is extended to other creatures, yet it is specially directed vnto man, for whose cause other creatures are multiplied: 4. In that this blessing is rehearsed againe, v. 7. it sheweth the certainetie of it, and the mightie increase of mankind after the flood: for it is recorded, that within 300. hundred yeares, *Ninus* king of the Assyrians had an armie of 17. hundred thousand footemen.

Diodorus lib. 2. antiq.

2. *Also*

2. *Also the feare of you, &c.* 1. Those three priuiledges which were giuen vnto man in his creation: of encreasing and multiplying, Gen. 1. 28. of his rule and dominion ouer the creatures, *ibid.* of his food and sustentation, v. 29. are here renewed in these three first verses, though not in that integritie and perfection: for the generation of man is with much difficultie and perill: his dominion ouer the creatures much empaired: his food more grosse, and with greater care prouided. 2. yet man retaineth still his dominion and soueraignitie ouer the creatures, though not so absolute, as Adam had it: first we see though the lauage and wild beasts haue cast off mans yoke, yet such as are more necessarie for mans vse, as oxen, horse, sheepe, remaine in subiection still: secondly, euen the wild and vnruly beasts are tamed by the wit and industrie of man, Iam. 2. 8. and the hand of man worketh many engines and instruments whereby they are taken and subdued: as here fitly they are said to be deliuered into the hand of man: thirdly, though God doe often punish mans disobedience by the cruell beasts (which is one of the foure great plagues, Ezek. 14. 21.) yet are they restrained by the power of God, in that they ouerrunne not the earth to destroy man, and partly they doe retaine a naturall feare and awe of man, whome willingly they vse not to assault, but either prouoked, or constrained by famine, or fearing some hurt to themselues.

Quest. 2. How man hath yet rule and dominion ouer the creatures.

3. *Euery thing that moueth shall be meat for you.* 1. Some thinke that flesh was not eaten before the flood in the families of the righteous. *Mercer.* 2. Some that the eating of flesh was not at all in vse before the flood; which is the opinion of *Lyranus, Tostatus, Vatablus.* But the libertie of eating of flesh is not here first graunted, it is onely renewed. 3. Neither is their opinion to be approoued, which thinke, that the eating of flesh was permitted before the flood, but yet not vsed among the faithfull: of which iudgement seeme to be *Theodoret* and *Thomas Aquinas*: for to what ende should the faithfull restraine themselues of that libertie which God gaue them? 4. Neither yet doe we thinke that the eating of flesh was their vsuall food before the flood, as it is now, as seemeth to thinke *Dominicus à Soto*, a Popish writer: for when as yet the earth and plants were not corrupted by the floode, but retained their naturall force and vigour, they yeilded more sufficient nourishment, so that the eating of flesh, was not then so necessarie: and as the more delicate vse of some plants, as the vse of wine by Noah was brought in afterward; so much flesh of foules and beasts did grow in request after the flood, which was not coueted before. 5. Wherefore the sounder opinion is, that not onely the eating of flesh was permitted before the flood, but vsed not onely among the profane race, but with the faithfull, though with greater moderation. Our reasons are these: 1. because there is made no new graunt neither in this, nor in the rest as of multiplying, and bearing dominion, &c. but onely the auncient priuiledges graunted to man, confirmed. 2. the distinction of cleane and vncleane beasts was knowne to the faithfull before the flood, Gen. 7. 2. and they are counted clean beasts, which it was lawfull for them to eate, and they vncleane, whereof they might not eate: Leuit. 13. 8. 3. It is euident by the oblation of Abel, who offered the first fruit of his sheepe, and the fatte of them: but it had beene no praise to Abel to offer the fatlings, if he vsed not to eate of them: it had beene all one to God whether to offer leane or fatte: but herein Abel is commended, because he preferred the seruice of God before his owne priuate vse: and therefore *Iustinus* well collecteth, *si anteposuit Abel vtilitati sua deum, non dubium quin saluum fuit ex labore suo vtilitatem percipere*: *if Abel did preferre God before his profit, certenly he did reape profit of his labour*: and to the same purpose he alleadgeth that saying of the Apostle, *who feedeth a flocke, and eateth not of the milke thereof*, 1. Cor. 9. 7. and by the same reason also of the flesh thereof. 4. In that expresse mention is here first made of eating of flesh, it is not, as one well resolueth, *quantum ad vsum*, in respect of the vse, *sed quantum ad necessitatem*, in regard of the necessitie. The food of flesh beganne now to be more necessarie, because the plants and herbs had lost the first naturall vigour and strength.

Quest. 3. whether flesh were eaten before the flood.

Theod. qu. 55 in Genes.

Thom in 14. ad Rom. super illa, qui infirm. olus manducat.

Domin. lib. 5. de iustit. q. 1. art. 5.

4. *But flesh with the life thereof, that is, the blood, &c.* 1. This word *anima*, in Hebrew, *nephesh*, translated life, is taken foure waies in Scripture: first, for man, *as the soule that sinneth, shall die*, Ezek. 18. secondly, for the reasonable soule: *feare not those that can kill the bodie, but cannot kill the soule*, Matth. 10. thirdly, it is taken for the inferiour part of the soule, that is, the affection: as thou shalt loue the Lord with all thy heart and soule, Matth. 22. fourthly, it is taken for the life: as a good shepheard will lay downe his life for his sheepe, Ioh. 10. and 15

Quest. 4. What the meaning is of eating the flesh with the life or blood.

Caietan. in 9. c. Genes.

Calvin. in 9. gen.

is

Is it taken in this place: for the blood is the ſeat and charriot of the life and vitall ſpirits.

2. Theſe words are neither figuratiuely taken, as *Eugubinus* thinketh, for the ſhedding of mans blood: becauſe he that killeth a man, ſeemeth to deuoure his fleſh: for in this ſenſe the words ſhould haue no coherence at all with the former verſe: and where wordes may be taken in their proper ſenſe without any inconuenience, a ſigne is not to be enforced: neither is it all one to eate fleſh with the blood thereof, and to eate things ſtrangled, as *Chryſoſtome* collecteth: for the Apoſtles diſtinctly ſpeake of blood and things ſtrangled. Act. 15. Neither is the eating of liue fleſh here onely prohibited, as *Caietanus* coniecture-reth: or of hote blood, as *Mercer*. for from this bruitiſh kind of food, the very nature of man abhorreth, and therefore it needed not ſo eſpecially to be prouided for by precept. But here generally the eating of the blood with the fleſh is forbidden: whether together with the fleſh aliue or dead, or dead, or ſeparated from the fleſh, as to drinke it, or to eat it, as now the vſe is in confected meates.

Hom 27. in Gen.

Queſt. 5. wherefore the eating of blood was prohibited.

Now whereas the eating of blood was forbidden both before the law, and vnder the law, Leuit. 17. and after the law in the beginning of the Goſpel, Act. 15. it ſhall be profitable to conſider the cauſes of this prohibition. Firſt, it was forbidden before the law: 1. not ſo much for decencie and comelines, or for that blood is a groſſe and heauie food: 2. but either that afore-hand by theſe ceremoniall precepts mens minds might be prepared the better to beare the yoke of the law, which afterward ſhould be promulgated. 3. or rather that by this precept of abſtaining from blood, men might be the more terrified from ſhedding of mans blood. *ſic Chryſoſt.*

hom. 27. in Gen.

Secondly, this law was reuiued, Leuit. 17. 11, 12. whereof two reaſons are giuen: one ciuill, becauſe the life of the fleſh is the blood: that they ſhould forbeare from all ſhew of crueltie, and ſo much the more deteſt the ſhedding of mans blood: the other Religious, becauſe *I haue giuen the blood to offer at the altar*: the blood the organe of life is holy vnto God the author of life, and therefore they ſhould not pollute or prophane it by deuouring thereof.

Thirdly, the Apoſtles did forbid the eating of things ſtrangled, and blood: 1. not becauſe among the Gentiles, ſuffocated things were held to be the foode of euill ſpirits, as *Origen* writeth: for it is not like that the Apoſtles would ground their decree vpon ſuch heathenish fantaſies. 2. neither by blood is homicide forbidden, and by things ſuffocated vncleane, as ſome thinke: for the Apoſtles would not vſe obſcure and myſticall termes in their decree: and theſe things were alreadie prouided for by law among the Gentiles. 3. Neither did the Apoſtles forbid theſe things, onely to reſtraine intemperancie: for many kinds of food are more delicate and to be deſired, then theſe. 4. But *Auguſtine* ſheweth the true cauſe of this prohibition: *quod ideo factum eſt, quia ei tem voluerunt Apoſtoli pro tempore rem facilem, &c.* this was decreed becauſe the Apoſtles for a while would chooſe ſome eaſie thing, not burdenſome to the obſeruers, which the Gentiles might obſerue in common with the Iewes, &c. Thus *Auguſtine* diſputing againſt *Fauſtus*. This the Apoſtles did onely for a time, leaſt the beleeuing Iewes, who could hardly all at once be moued from the legall rites, might haue beene offended at the libertie of the Gentiles: but now this cauſe beeing remoued, and there beeing no ſuch feare, this decree alſo is expired.

lib. 3. cont. Celſ.

Of the Apoſtles prohibition of abſtaining from things ſtrangled.

Queſt. 6. How this prohibition dependeth of the former verſe.

v. 5. *For ſurely I will require your blood, &c.* which words are neither an expoſition of the former verſe, as *Eugubinus*, who by the eating of fleſh with the blood, vnderſtandeth figuratiuely the ſhedding of mans blood. 2. neither is the Hebrew *ach*, to be read as an aduerſatiue, as *Paulus Burgenſis* readeth, *verumtamen, notwithſtanding*: as though the ſenſe ſhould be this; though ye are permitted to ſhedde the blood of beaſts, yet is it vnlawfull for you to ſhed the blood of man. 2. neither is this an other exception, concerning mans food, as *Caietanus*, that as before the blood of beaſts is excepted, ſo here humane fleſh: that if it be not lawfull to ſhed the blood of man, neither is it to eate his fleſh, which firſt muſt be killed before it be eaten. 4. Neither needs there to be here vnderſtood any ſentence, as this: *I will not haue you to ſhed mans blood*, and then this to follow as a reaſon: for this prohibition to ſhed mans blood followeth directly in the next verſe. 5. But this word tranſlated (*For*) may be read as a cauſall: why God would haue them abſtaine from all crueltie or ſauage behauiour in eating of the blood of beaſts, that they ſhould haue a greater deteſtation of the ſpilling or ſhedding of mans blood. *Perer, Mercer.*

v. 5. *At*

v. 5. *At the hand of euery beaſt.* 1. *Rupertus* by beaſt vnderſtandeth the deuill, that ſhall anſwer for the death of mens ſoules: but *Moſes* here directly ſpeaketh of the bodily life, which is in the ſpirits and blood. 2. Neither by beaſtes here are vnderſtood cruell and beſtiall men: for it followeth afterward, at the *handes of man will I require it, &c.* 3. Neither doth *Moſes* inſinuate the death of martyrs, which were expoſed to beaſtes: for which the perſequtors ſhall anſwere for, that did caſt the ſaintes before the beaſtes. 4. But here is ſhadowed forth that lawe, which was afterward publiſhed, that euen the beaſt, that killeth a man ſhould be ſtoned. Exod. 22.

Queſt. 7. How God will requ e the blood of man at the hand of beaſts.

v. 6. *By man ſhall his blood be ſhed.* 1. Some read in *homine* and referre it to the firſt clauſe, *he that ſheddeth mans blood in man*, as they which are ſtrangled, haue their blood ſhed as it were in them: *ſic Toſtatus*: but in this ſenſe, one kind of murder onely ſhould be prohibited. 2. ſome read in *homine*: *againſt man*, that is in deſpite of man. *Caietan*: 3. But the beſt reading is in *hominem*, *by man*, and to referre it to the laſt clauſe, by man ſhall his blood be ſhed: that is, by the magiſtrate: as the Chalde interpreteth, *by witneſſes by the ſentence of the iudge*: for it ſhould ſeeme, that before the flood there was no lawe made, nor power giuen to man to puniſh murther: as *Adam* proceeded not againſt *Cain*, that killed his brother *Abel. Mercer.* 4. and this muſt be vnderſtood, not *de facto, ſed de iure & merito, not of the fact*, for many times murtherers eſcape, but of the right and due deſert of murtherers, that they are by Gods lawe worthie of death: and many times where the lawe of man fayleth, that ſuch are not executed, Gods vengeance ouertaketh them: ſuch are either ſlaine in battaile, or by the handes of other, or by ſome other meanes: as it is in the Pſalme, *men of blood* ſhal not liue halfe ther daies. Pſalme 55. 24. *Caluine.*

Queſt. 8. How his blood ſhall be ſhed, that ſheddeth blood.

In the image of God, &c. 1. Hence it followeth not, as *Oleaſter* collecteth, that the image of God is in mans bodie, becauſe the image in the ſoule cannot be by the killing of the bodie deſtroyed: for the reaſon concludeth well, though this image of God be not in the bodie, yet becauſe the bodie is the tabernacle of the ſoule, and beareth that, which beareth the image of God, it ought for that cauſe to be reuerenced: and yet the image of god though not originally or principally, yet by the conſequent and effects is expreſſed and ſhineth in ſome ſort in mans bodie: in that it is made vpright and aſpiring to celeſtiall things, and ſo ſutable to the ſoule, and in regard thatinto the hand of man, God hath deliuered the rule and dominion of the creatures: Sapi. v. 2. 2. Though the image, wherein man was created, be much decayed and empaired, yet ſome part thereof remaineth, for the which the life of man ſhould be ſpared and preſerued. *Caluine.* 3. And if for this reaſon the life of any man whatſoeuer ſhould be regarded, much more the life of Chriſtians, in whome this image is renewed in Chriſt. *Muſcul.*

Queſt. 9. That mans life ſhould be preſerued becauſe of Gods image.

v. 13. *I haue ſet my bowe in the cloud. &c.* 1. Neither *Ambroſe* conceit can be admitted, who vnderſtandeth not here the viſible raine-bowe in the cloudes, but the inuiſible power of God, whereby he ſometime intendeth, ſometime remitteth his iudgements, as a bowe is bent, and vnbent againe: But this collection is contrarie to the text, which ſaith, *the bowe ſhall be ſeene in the cloud.* v. 14. 2. Neither is their opinion ſound, that thinke there was neither raine nor raine bowe before the flood: for how could the plantes and fruites of the earth haue beene ſo many yeares preſerued without raine: ſo then the rainebowe was before the flood, but it beganne onely now to be a ſigne of this couenant betwene God and man, as the Lord choſeth ſometime naturall things for ſignes, as bread and wine and water in the ſacraments. *Mercer.* 3. Neither is the opinion of ſome Hebrewes to be admitted: that thinke the raine bowe to haue beene before the flood: but then it appeared in the cleare aire, now in a cloud: for the *iris* or bowe can haue no exiſtence or beeing, but in a dewing or diſtilling cloud. *Mercer.* 4. Neither is *Thomas Aquinas* iudgement and *Caietanus* ſound, which thinke that the rainebowe is partly a naturall ſigne, that there ſhall be no flood: becauſe the rainebowe ſheweth not, but when the cloudes are thin and diſperſed, whereas thicke and blacke cloudes engender inundations: for the cauſes of the generall flood were not naturall, and God without the cloudes, by the ouerflowing onely of the waters could drowne the world: and beſide, if the raine bowe were a naturall ſigne, then before the flood came, it might haue prognoſticated ſo much: but then it ſhould haue bin a liuing ſigne: for, notwithſtanding the raine bowes often appearing before the deluge (as it is like) the flood came. 5. Though the raine bowe be not a naturall ſigne, but vo-

Queſt. 10. Of the raine bowe. c. 17 lib. de Noe & arca. Raine bowe was before the flood. Gloſt. interlinear. in 2. Gen. v. 5.

Thom quodlib. 3 artic. 30. The raine bowe no naturall ſigne that there ſhall be no flood.

voluntarie depending vpon the will and institution of God: yet notwithstanding hath it some agreement with that which it is made a signe of; like as baptisme in the flesh, hath some resemblance of the spirituall cleansing of the soule: so the raine bowe is a fit and conuenient signe to portend no inundation likelie to followe, becaus it is odinarilie a signe either of faire weather or of no long raine: And it hath beene obserued, that a raine bowe in the morning betokeneth showers, in the euening faire weather: Beside the raine bowe is found to be wholesome to plantes and hearbes, that where it lighteth, it giueth them a more pleasant, and fragrant smell: as *Aristotle* and *Plinie* write, and therefore fitter in this behalfe to be a signe of grace and fauour: 6. Further their imagination is fond, that thinke there shall be no raine bowe 40. yeares before the end and destruction of the world by fire: becaus the aire, say they, must be a long time before prepared by a continuall drines for that combustion: As though God cannot at once make the world combustible, as the raine and floodes were gathered together speedilie for the inundation: further if there should be no raine for 40. yeares before the end of the world, how should the fruites of the earth be preserued: great famine and miserie must needes followe in the world: whereas it seemeth at the comming of Christ, there shall be pleasant times and full of mirth, wherein they shall eate and drinke, marie and be giuen in mariage, as it was in the daies of Noah. Matth. 24. 7. Lastlie *Rupertus* opinion wanteth sufficient ground, who applieth this couenant signified by the raine bowe wholly vnto Christ, and maketh it altogether mysticall: we denie not but that the raine bowe beeing a signe of temporall benefite, may be a type and figure of Gods euerlasting mercie in Christ, as Reuel. 4. 3. the throne of God is described hauing a raine bowe round about it: yet it is euident, that god couenanteth here with *Noah* for this temporall benefite, and with all other creatures and liuing thinges, to whom the spirituall couenant in Christ appertayneth not. And whereas other mysticall significations are made of the raine bowe: as that the two colours of water and fire in the raine bowe, the one blue, the other red, doe betoken the baptisme of Christ by water and fire: and the two iudgements of the world, the one alreadie past by water, *the other to come* by fire, these applications and the like are wittie rather and prettie, then wise and pithie. 8. Further whereas other couenantes are made with condition of obedience, this couenant is absolute, that howsoeuer mens wickednes may deserue other particular punishments, the Lord will not any more destroy the world with water. 9. This couenant the prophet saith was made with an oath, Isay. 54. 9. and yet no oath is here expressed, becaus the word of God is as sure and stedfast, as an oath, as the Lord is said to haue sworne to *Abraham* concerning the multiplying of his seed, Exod. 32. 13. and yet no oath is mentioned, where that promise is made, Genes. 12. and 15. 10. *Ramban* noteth that the bowe beeing turned with the endes downward, and the backe to heauen, therein is a signe of mercie: for he that shooteth arrowes, houldeth the backe of the bowe from him. 11. The Iewes when they see the bowe, goe forth and confesse their sinnes, and will not looke vpon it with their eies: such superstition we allowe not: but it were meete, that the sight thereof should put vs in minde of Gods great mercie in sparing the world. 12. This speach of the Lord concerning the heauenly bowe, was neither vttered to *Noah* alone, and by him to his children as some thinke, or to Sem onely and Iapheth of his sonnes, but to *Cham* with the rest: whose sinne yet appeared not, and this beeing a temporall blessing, as wicked *Cham* was a partaker in it, so the couenant might be made with him, seeing that therein euen other creatures also are comprehended: *ex Mercer.*

Scaliger. cont. Cardan. exercit. 80.

Arist. sect. 13. problem. 3. Plin. lib. 12. c. 24.

Their opinion refused, that thinke there shall be no raine bowe 40. yeares before the end of the world.

Of the misticall signification of the raine bowe.

Gregor. hom. 8. in Ezech.

Reconciliation. How this couenant was made with an oath.

Whether the couenant were made onely with Noah.

v. 15. *Then will I remember my couenant*: 1. Not that God need to haue any thing to put him in remembrance: but either thereby is meant, that God will neuer forget his couenant, in that it shall appeare by the effectes, that God thinketh of his couenant to performe it: or rather it is referred to the faith of men, that they shall well perceiue, that God is faithfull in his promises: *Caluin*: so that God is said to remember, becaus he maketh vs to knowe and remember: *Chrysostome*. 2. Here it is called a couenant in a large sense, for properly a couenant is not without a contract, *sine dato & accepto*, a promise and a condition: but such a couenant is not here made, which is extended to the brute beastes: it then here signifies, the absolute disposition and gratious purpose of God toward man and all flesh for their preseruation. *Tremell.*

Quest. 11. How God is said to remember.

Hom. 25. in Gen. How it is called a couenant.

v. 18. *The sonnes of Noah going forth of the arke, &c.* *Berosus Annianus* thinketh that *Noah*

begat

begatt other sonnes after the flood to the number of thirtie, which were called *Titans* of ther mother *Tuea*, and that one *Tuisco* the father of the Germanes was the fourth sonne of *Noah*, *Muscul*. But all these are fables. 1. Because it is like, that *Moses* would haue made some mention of those sonnes, at the lest in generall, as of the other patriarkes before the flood, *they begat sonnes and daughters*, Genes. 5. 2. The text saith that of these three the whole earth was ouerspread. v. 19. But if there had bin other sonnes, they also should haue encreased. 3. It neede not be maruailed, that *Noah* liued 350. yeares after the flood, and begatte no children: for all this was the time of his old age, and *Noah* being 600. yeare old was not so apt for generation.

Quest. 12. whether Noah had any more sonnes beside the three that are named.

And Cham is the father of Canaan. 1. Mention is not made of *Canaan* the sonne of *Cham*, and the rest of *Noahs* sonnes children omitted, to note the intemperancie of *Cham* (as *Chrysostome* thinketh) because he begat him in the arke: for that is not like, that Chanaan was borne in the arke; both because mention is made onely of Noah and his wife, and his sonnes and their wiues, that came out of the arke, eight persons in all, Genes. 8. v. 16. as also seeing Chanaan was the youngest of Chams sonnes, Gen. 10. 6. it would follow that the three elder sonnes, Cush, Misraim, Put, beeing borne before Canaan, and so before the flood, should haue entred into the arke contrarie to the scripture, which remembreth but eight persons to haue beene saued in the arke. 1. Pet. 3. 20. 2. Neither as *Ambrose* coniecture th, is Canaan mentioned to exaggerate Chams disobedience, that hauing a sonne to whome he was father, did forget his dutie to his father, and therefore was iustly punished with a wicked sonne. 3. But this seemeth to be the reason: Moses applieth the storie to his times, when as now the Israelites were going to possesse the land of Canaan, that they might know, that now was the time, when the curse of Canaan and his posteritie should take place. *sic Muscul.*

Quest. 13. why mention is made of Chanaan. hom 28. in Gen. Canaan not borne in the arke.

de Noe & arc. c. 8

v. 20. *Noah planted a vineyard.* 1. Noah is said to be a man of the earth, not because he was a great man, or liued in the field without cities, as *Ramban*, but because he delighted in husbandrie. 2. If it be asked whence Noah had these vine-plants; either as *Ambrose* thinketh, they sprouted afresh out of the old rootes, or as *Tostatus*, the earth might bring forth wild vines of it owne accord, which by Noahs husbandrie are made fertile: some of the Hebrewes thinke, he might keepe them in the arke. 3. And mention is made rather of Noahs planting of vines, then sowing of corne, wherein he no doubt was occupied also: not because the inuention of things necessarie he would leaue vnto God, and of things for pleasure vnto man, as *Ambrose* supposeth (for there is no doubt, but that wheat was in vse before the flood) but for that it ministreth occasion to the storie following. 4. Neither hath it any ground, that there was no vse of the vine before the flood, when as they were giuen to such sensualitie and pleasure: but that Noah brought the grape to more perfection, (and therefore it is said he planted a vineyard, not vines) to make drinke thereof, which might be otherwise vsed before: and herein *Berosus* conceit is not much to be misliked, that Noah was called *Ianus*, because of the inuention of wine, which in Hebrew is called *iaijm*.

Quest. 14. whether Noah was the first inuentor of wine. Ambr. ibid. c. 23. Ambr. ibid. Ianus whence deriued.

v. 21. *He was drunken, and vncouered, &c.* 1. Though Noahs drunkennes may haue some excuse, as in that beeing an old man, and vnaccustomed to this kind of drinke, and beeing ignorant of the force and nature thereof, he was the sooner ouercome, yet it can haue no iust defence. 2. For Noah was so oppressed and intoxicate, that he forgat himselfe, as a man for the time not regarding comelines: for he lay vncouered, not as *Aben Ezra* thinketh, by Canaans meanes, but by his owne negligence and ouersight, and that in the middest of the tent, as it were in the floore and pauement: some Hebrewes say, that it was in his wiues tent, to whome he went in: some thinke againe, that his wife was not liuing, because shee would haue couered his nakednes: but these things are vncerten. *ex Mercer.* 3. Wherefore the simplicitie of the diuine storie appeareth, that concealeth not the infirmities of the most perfect men: that by such examples we should rather take heede: for if the strong may be thus ouertaken, how much more circumspect ought the weaker sort to be.

Quest. 15. Of Noahs drunkennes. o ab in experientia profecta est ebrietas Noe non ab intemperantia. Theodor. qu. 65. in Gen.

And was vncouered. 1. Adam and Eue were naked and vncouered in Paradise, and were not ashamed, because as yet they felt not the rebellion of the members, a iust recompence of mans rebellion and disobedience to his creator. 2. But now man is ashamed of those

Quest. 16. Of Noahs nakednes.

parts, rather then any other: becauſe whereas other parts, euen in the heate of mans affections, *a voluntate mouentur*, are not mooued without the will of man, but as *Auguſtine* ſaith, *Genitalia libido intri ſuo mancipauit, & poteſtate voluntatis eripuit: luſt hath ſubdued thoſe members to it ſelfe, and taken them from the power of the will.* 3. Hereof it is, that euen the barbarous nations, that onely haue nature to guide them, doe yet couer and hide their ſecret parts. It was therefore ſo much the greater ſhame for Noah, ſo reuerend a Patriarke, ſo vndecently to lie vncouered.

Lib.14.de civit. dei.c.17.19.

Queſt.17. Of Chams ſonne.

v. 22. *And when Cham the father of Canaan ſaw, &c.* 1. *Theodoret* noteth out of the opinion of a certaine Hebrew, that Canaan firſt ſaw Noah thus lying vncouered (and therefore he is named with his father) and told his father, who chideth not his ſonne for it, but deſireth to ſee the ſame ſight alſo. This might be one ſteppe of Chams prophanes. 2. To let paſſe either the opinion of ſome Hebrewes, as *Rabbi Leui* reporteth, that Cham did cut off his fathers priuie parts, as the Poets faine of *Saturne*, or that of *Beroſius*, that Cham beeing giuen to Magicke (who in ſtories is called *Zoroaſter*) did impudently handle his fathers priuities, and enchanted them, that he was euer after vnapt for generation: We neede not deuiſe any ſuch matters to exaggerate Chams diſobedience: it was great enough, as it is here deſcribed. 3. Theſe then were the degrees of Chams ſinne: 1. that he doth not ignorantly, or by chance, but wittingly gaze vpon his fathers ſecrets. 2. he doth it to his father, to one by whome he was not onely begotten, but for his ſake preſerued in the arke: and being the yongeſt ſonne, and ſo much the more beloued of his father, his diſobedience was ſo much the greater, as Abſaloms rebellion was againſt Dauid. *Muſcul.* 3. Himſelfe not a child, but now aboue an hundred yeare old. *Calvin.* 4. Neither is he content thus to diſport himſelfe, but he telleth his brethren, thinking to corrupt them alſo, to deride their father. 5. He reioyceth in his fathers fall, and as *Ambroſe* ſaith, *improbo lætatur affectu, he wickedly pleaſeth himſelfe:* as the vngodly doe reioyce, at the fall of the godly. Like as vultures, *ad male olentia feruntur*, as *Baſil* ſaith, doe paſſe ouer ſweete medowes and pleaſant places, and light vpon carrions; ſo the wicked delight in the beholding of things, that are euill and vncomely. 6. *Beroſus* writeth of Cham, that he was after this giuen ouer to all lewdnes, corrupting mankind with his euill manners: and taught them, by his owne example approouing the ſame, that it was lawfull, as the wicked vſe was before the flood, to lie with their mothers, ſiſters, daughters, with the male, and bruit beaſts, and therefore was caſt out from his father, and dwelt in Egypt, where he was made a God vnder the name of *Saturne*, and they built him a citie called *Chemmin*, that is, the citie of Cham, the inhabitars whereof were called *Chemenita*. *Perer.*

Sup.9.cap.Gen.

de Noe & arc. c.p.

The wicked life and behauiour of Cham.

Queſt.18 How Noah knew Chams ſinne.

v. 24. *Knew, what his younger ſonne, &c.* 1. He neither needed any reuelation to know this thing, as Elizeus diſcried Gehezi his corrupt dealing: neither is it like that Sem and Iapheth did voluntarily declare their brothers fault to their father, for feare of grieuing him. But it is moſt like, that Noah eſpying his ſonnes garment vpon him, did queſtion with his ſonnes, and ſo learned the truth. *Muſcul. Mercer.* 2. This younger ſonne was not Chanaan, as *Theodoret* thinketh: nor is he called the younger, not in yeares but in maners, as *Ambroſe*: neither as *Chryſoſtome*, that he was in deede elder then Iapheth, but loſt his elderſhip, becauſe of his ſinne, as Ruben did: neither is he called the younger onely comparatiuely in regard of Sem, as *Perer.* neither is it like that Sem was the yongeſt, as ſome Hebrewes coniecture, but preferred before the reſt, becauſe of his holines, and great prerogatiues, as of whome deſcended the Patriarks, Kings, and Prophets: but Cham was indeede the yongeſt of the three, as ſhall be further ſhewed in the explanation of the 10. chap. v. 21.

Whether Cham the yongeſt ſon. de Noe & arc. c.p. Chryſoſt hom. 29.in Gen.

v. 25. *Curſed be Canaan &c.* 1. It is not like that *Canaan*, was yet vnborne as *Origen* and *Ambroſe* thinke, when this curſe was pronounced 2. Neither that he was the eldeſt ſonne of *Cham*, the reſt of his ſonnes beeing yet vnborne *Ramban* 3. Neither is this an imprecation, but a predictiō of that, which was to come. *Theodoret: Caluin.* 4. *Canaan* is accurſed, not *Cham*, not for that *Canaan* firſt ſaw his fathers wickednes, *Theodoret.* or becauſe of Godes fauour toward *Cham* in preſeruing him in the arke, as ſome Iewes thinke: nor yet left that, if *Cham* had beene named, his whole poſteritie ſhould haue bin vnder this curſe, whereas *Canaan* onely ſtandeth vnder it. *Perer.* for the whole linage of *Cham* ſtood accurſed: But *Chams* ſonne is noted, not the father, both to ſhew the greatnes of his

Orig.hom.20.in Numer. Ambr. de Noe & arc c.30.

Queſt.19. Why Canaan is accurſed by name, rather then Cham. Ambr ibid.

ſinne,

sinne, whereby the punishment was deriued also to his posteritie. *Caluin*. And to declare that *Canaan*, following his fathers vngodly steppes (who was partaker with him deriding *Noah*, *Mercer*.) was also worthy of the same maledicton. *Ambrose ibid.* as also. *Canaan* is singled out from the rest of *Chams* sonnes, by the spirit of prophesie, whereby *Noah* foresawe the wickednes of that nation, and now the time was come, when the euent was to answer the prophesie in expelling the *Cananites*, & making them seruants to *Sems* posteritie. *Cabuine*. as also hereby we are giuen to vnderstand, as *Gregorie* well noteth, in that *Cham* sinning, *Canaan* is cursed, *quod reproborum nequitiæ hic multa proficiunt, sed in posterum seruiuntur: that wicked mens sinnes goe a while vnpunished, but they are afterwardes met withall.* Greg. lib. 28. moral.

Seruant of seruants. 1. That his condition should be most slauish and seruile, more vile then the lowest degree of seruants: which should be so much the more greiuous, because he is subiected to his brethren, whereas to be a seruant to strangers is more willingly borne: as *Iosephs* brethren thought great scorne, that their brother should be their Lord: *Muscul.* 2. We see, that as in Adam sinne brought forth death, so in *Caine* it is the beginning of slauish seruitude: *exce fratrem eodem natum patre peccatum fecit seruum: behould sinne maketh the brother borne of the same parent a seruant. Chrysost*. A profitable seruice and subiection should otherwise haue bene in the world: as when men for order sake, and their better peseruation obey their mercifull and prudent rulers, that gouerne them as fathers. But the slauish life and seruice had the beginning in cursed *Canaan*: such as their state is, that are taken captiues in battaile, who beeing saued *aliue: serui fiebant a seruando appellati: became seruants beeing, so called, because they were saued: Augustine*. 3. Though this curse did not presently take place, for the *Cananites* did hould the *Israelites* a while in subiection, yet at the length Gods iudgements (which he in his wisdome and secret counsell for reasons best knowne to himselfe suspendeth, were executed to the full vpon *Canaans* seed. *Calvin*.

Quest. 10. How Chanaan became a seruant to his brethren.

Hom. 29. in Gen.

Lib. 19. de ciuit. dei. c. 15.

But here a great question will be mooued, that seeing *Canaan* was accursed for his fathers sinne, how it standeth with Gods iustice, to punish the children for the fathers transgression: for the better resoluing of this doubt, these seuerall considerations are duely to be waighed.

Quest. 11. How children are punished for their parents sinnes.

1. The iudgements of God are of two sortes, they are either executed in this life, or in the next: in this many times they which sinne escape vnpunished, and they which are innocent are temporallie chastised: but in the next world, euery man shall receiue according to their workes.

2. Gods iudgements in this life are either in spirituall, or temporall things: in spirituall, which properly concerne the soule, none are punished for another: as the Lord saith by his prophet Ezechiel, *the sonne shall not beare the iniquitie of the father, nor the father of the sonne*, but *the soule that sinneth shall die*: But in temporall things, as the losse of the commodities and pleasures of this world, yea of life it selfe, one may be punished for an other.

Ezech. 18.

3. The iudgements in temporall things are to be considered, either as chastisementes and medecines, or as punishmentes: in the first sense they may fall vpon innocentes, as *Daniel* and *Eezchiel* went into captiuitie, beeing not guiltie of the peoples idolatrie: but this was a medecine tending to their spirituall good: But as they are punishments, they are onely incident to those which haue deserued them. So then god in his infinite wisdome doth lay temporall chastisementes vpon some euen for others sinnes. 1. That thereby we should be admonished both to detest sinne in our selues, and to dissuade others from it, seing it enwrappeth many in the same iudgement. 2. God can recõpence abũdantly the losse of temporall things, yea of life it selfe, with spirituall and eternall blessings. 3. Yet none are so pure and innocent, but must confesse, that howsoeuer, they are free from some great offences, yet for other sinnes, they may iustly deserue punishment.

Diuerse kindes of iudgementes.

4. But this course to punish one for another, is onely to be left vnto God: Man must obserue an other rule, to punish him onely that sinned: as it is in the lawe, *the father shall not be put to death for the sonne; nor the sonne for the father*; Deut. 24. 16. though in other punishments which tend not to the death or affliction of the bodie, as in depriuing of honours, libertie, goods, it standeth with iustice, euen among men to punish the children for the

God may punish one for an other iustly, so can not man.

fathers, and many for one, as is ſeene in the caſe of treaſon: yet this priuiledge in generall to puniſh one for an other, is peculiar to God, becauſe he is both the Soueraigne Lord ouer man and all he hath, he onely knoweth how to make ſuch chaſtiſements medecinall, and how otherwiſe abundantly to recompence thoſe that are afflicted, which things are not in mans power, who therefore in inflicting of puniſhment muſt reſpect euery mans deſert.

How God doth viſite the iniquitie &c. to the 3. and 4. generation.

5. Yet for the moſt part, they which are puniſhed for other mens ſinnes are guiltie of the ſame themſelues: and therefore the Lord ſaith, he will viſite the iniquitie of the fathers vpon the children to the third and fourth generation *of them that hate me*. Exod. 20. 5. Where is to be conſidered, 1. That God alwaies thus puniſheth not, but rather by this threatening terrifieth, then verifieth the ſame by his iudgements: *Theodoret*. yet ſometime the Lord thus iudgeth the poſteritie of the wicked: as *Gregorie* well ſaith, *ſi nulla puniret, quis Deum res humanas curare crederet, ſin cuncta puniret, extremum iudicium vnde reſtaret: if God ſhould puniſh no ſinnes, who could thinke that God had any care of humane matters, and if he puniſhed all, no man would looke for the latter iudgement.* 2. Herein the long ſufferance of God appeareth, that he deferreth his iudgement ſometime to the third and fourth generation, to ſee if in the meane time the wicked parents, or their children may amend: if they doe not, then the Lord is ſaid to viſite their iniquities, that is, to remember them at the length, which he had a great while left vnpuniſhed: as the prophet ſaith, let the iniquitie of his fathers come into remembrance in thy ſight. 3. If in the meane time the wicked father beget a ſonne, that ſeeth his fathers ſinnes &c. and repenteth, he ſhall not die in his fathers iniquitie. Ezech. 18. 14. 17. As the ſonnes of *Core* died not with their rebellious father, Numb. 26. 10. 4. And it is iuſt, that God ſhould viſit to the third and fourth generation, becauſe by the courſe of nature ſo long the father may liue to ſee his ſinne puniſhed in his poſteritie, and the children ſo long may haue the euill example of their parents in their eyes: for whoſe ſinnes they are ſaide to be puniſhed, though they haue made them their owne by imitation, becauſe their parents were authors, and by their example perſwaders, and in their owne perſons beginners of that ſinne. 5. Neither for idolatrie onely is the iniquitie of the parents viſited in their children, as *Rabbi Moſes* thinketh, but for other ſinnes alſo, as here Chams profanenes, and rebellion toward his father is puniſhed in Chanaan. 6. Neither are the children guiltie of their parents ſinnes onely by imitation, in dooing the like: but if they continue in other great ſinnes, though not the ſame: as when the people were plagued, becauſe *David* had numbred the people, though therein *David* was the greateſt offender, yet they had deſerued diuerſely by their other ſinnes to be puniſhed: or if the children, though they committed not the ſame ſinnes, yet doe winke at them, and ſuffer them by ſilence, and reprooue them not, as *Eli* was acceſſarie to his ſonnes ſinnes, becauſe he held his peace: as *Auguſtine* well ſaith, *quamuis bonis vita malorum diſplicet &c. although the life of the wicked diſpleaſe the righteous, and therefore they are not eternally damned, tamen, quia peccatis eorum parcunt, ire cum eis temporaliter flagellantur: yet becauſe they forbeare and ſpare their ſinnes, they are iuſtly together with them whipped temporally.*

Queſt. 10 in Exo.

Lib. 26. Moral.

How children are guiltie of their fathers ſinnes.

Lib. 1 6. de ciuitat. dei cap. 2.

7. Neither doth God preſcribe vnto himſelfe alwaies this rule, to puniſh but to the 3. or 4. generation: he may extende his iudgements to the tenth, as here in the poſteritie of *Canaan*; but yet the proportion alwaies holdeth, that he is more inclined continually to mercie, then iuſtice. *Caluin.*

6. This *Canaan* is accurſed not onely for his fathers ſinne, but as beeing himſelfe alſo which is moſt like acceſſarie to it, in relating the matter to his father: and the poſteritie alſo of *Canaan*, though they did beare the curſe firſt denounced againſt their father, yet are worthelie puniſhed for their owne ſinnes, Leuit. 18. 28. *for theſe abhominations the Lord ſpued out the people, that were before you.*

Queſtion. Of the bleſſing of Sem.

v. 26. *Bleſſed be the God of Sem.* 1. It appeareth in that *Sem* hath the cheife bleſſing, that he was the actor and perſwader of that reuerent and dutifull behauiour toward their father. *Tremel.* 2. In that Noah turneth himſelfe to God it ſheweth the excellencie of grace, wherewith *Sem* was endued: which alſo is implyed in his name, which ſignifieth one famous or of renowne. Perer. 3. He prophecieth, that the true religion and Church ſhould remaine in Sems poſteritie: that he onely ſhould worſhip the true God, which is to be bleſſed for euer. 4. And here alſo is included a prophecie of Chriſt to come of *Sem*, in whome

whome all the nations of the world should be blessed. *Oecolampad.*

v. 27. *God perswade, or inlarge Iapheth, &c.* 1. This cannot be the meaning, that God should dwell in the tents of Sem, because there was his temple, and Christ also incarnate walked and dwelled amongst them. *sic Theodoret. Lyran. Tostat. Mercer.* and the Chalde paraphrast referreth it vnto God: but the construction of the words following, *let Canaan be his seruant*, will draw the sense to be referred to Iapheth, not vnto God. 2. Neither doth Noe speake here of the great encrease and dilating of Iaphets posteritie into all parts of the world. 3. nor yet of any ciuill societie and league which should be betweene the Gentiles of Iaphets stocke and the Iewes. 4. or that they should surprize the inhabitants of Sem, and thrust out the Iewes: for all those things did equally befall the posteritie of Cham: the Egyptians were in league with them, and sometimes also surprized them. 5. But the word is rather to be translated, *perswade*, as *Iunius*, then *inlarge*, with *Mercer.* or as *Vatablus* well readeth, *blandè reducat*, God shall gently reduce Iapheth to Sems tents: which was fulfilled, not when the Gentiles became Iewes, Proselytes, as some Hebrewes, but when by the mild voice of the Gospel the Gentiles were called to the knowledge of God, and made one Church with the Gentiles. *Rupertus* here also hath a good conceit; that the Greekes and Latins comming of Iapheth, by those two languages of Greeke and Latin, did open the tabernacles of Sem, the hebrew scriptures, and made them knowne to the Gentiles.

Quest. 23. How Iapheth was to dwell in Sems tents.

Rupert. lib. 4. comment in Genes. c. 39.

v. 28. *And Noah liued, &c.* 1. Noah liued 350 yeares after the flood, died but two yeares before Abraham was borne: for from the flood to the birth of Abraham are counted not aboue 352 yeares. And Sem liuing 502 yeares after the flood, reached to the 50 yeare of Isaac. This then is worthie to be obserued, that three Patriarks for the space of two thousand yeares and more from the beginning of the world to Isaac, might serue to propagate the true religion: Adam to Methuselah who liued with him 242 yeares: Methuselah to Sem, who liued almost an 100 yeares after Sem was borne: and Sem to Isaac. 2. Although the Scripture make no mention of the rest of Noahs acts, yet no doubt he was occupied in doing good, and in planting religion. *Berosius* writeth, that he taught the *Armenians* the skill of husbandrie and planting of vines: he distinguished the yeare into 12 moneths: instructed them in the true seruice of God: and from thence he went to Italie, where he likewise taught Theologie, and humane arts: who was honoured of them, as a god, vnder the name of *Sol* and *Cælus*, and there he died. This record of Noahs acts, as it containeth nothing of any improbabilitie (sauing that Noah so godly a Patriarke would neuer suffer him selfe to be honoured as a god) so there is no necessitie to receiue or beleeue it, not beeing expressed in Scripture. 3. But whereas *Methodius* is made the author, that Noah should haue a certaine sonne called *Ionithus*, that should be borne in the 100 yeare of the third Chiliad or thousand, who inuented Astronomie, and prophesied of the foure Monarchies: this is a meere fiction: for Noah liued not till the 100 yeare of the third Chiliad, but died in the sixt yeare thereof: for to the flood are reckoned 1696 yeares, and Noah liued after 350. And againe the text saith, that all the earth was ouerspread of Noahs three sonnes: there was no place then for a fourth. 4. Though it is most like that Noah was exercised in most excellent works, yet Moses omitteth to speake of them, as also of the rest godly succeeding fathers, because he hasteth to the storie of faithfull Abraham, who was diuersly honoured of God: 1. in beeing selected to be the father of his people and visible church. 2. he receiued the visible signe of the couenant, circumcision: whereby the people of God should be distinguished from all other. 3. to him were giuen most rich promises, both temporall for the possessing of the land of Canaan, and spirituall concerning the Messiah. 5. But whereas it pleased some of the fathers to turne this storie of Noahs drunkennes to an allegorie; resembling the Iewes to the true vine that Noah planted, Christ to Noah, that was cast into the sleepe of death by his owne people: the Iewes deriding Christs infirmities and sufferings vpon the crosse, to Cham skorning his fathers nakednes: I hold it not safe wading without a bottome, and therefore I omit these allegoricall applications, as mens fancies, and so leaue them.

Quest. 24. Of the life and acts of Noah.

Mercerus and Peterius are found here to be in a great error, who affirme that Noah liued to the 58 yeare of Abrahams life, whereas he died two yeare before he was borne: & that Sem attained to the 50 yeare of Iacobs age, whereas he died ten yeare before him. lib. 14. in Gen. disp. 5. Beros. Annian. l. 5. histor. scholast. lib. 1. c. 37.

Abraham honoured of God.

Noahs drunkennes whether to be allegorized. August. lib. 16. de ciu. dei. c. 2.

4. Pla-

4. *Places of doctrine.*

1. Doct. Libertie graunted to eate flesh.

v. 3. *Euery thing that mooueth, shall be meate for you*] Here this libertie to eate flesh is granted to all: wherefore for religion sake (for we speake not of the prohibition politicall) to forbid the eating of some meats, infringeth this libertie graunted by the Lord. *Calvin.*

2. Doct. The prohibition of not eating of blood not perpetuall.

v. 4. *Flesh with the life thereof.* *Tertullian* writeth that in his time it was counted an heinous thing to tast the blood of beasts: but we must know, that this prohibition was not perpetuall, but for those times the better afore hand to inure them to beare the yoke of legall ceremonies afterward to be giuen. The Apostles likewise willed for a time the forbearance from strangled and blood, onely because of offending the beleeuing Iewes: but these ceremoniall obseruations, as *touch not, tast not, handle not*, are now abolished in Christ. Coloss. 2. 21.

3. Doct. The libertie of marriage generall.

v. 7. *Bring forth fruit and multiplie.* Here the libertie of marriage is graunted to all: this blessing of encreasing and multiplying is giuen to all Noahs posteritie of all sorts and degrees. Wherefore the Papall restraint of marriage in some callings and degrees, is contrarie to the diuine indulgence and permission in this place. *Oecolampad.*

4. Doct. The word and sacraments must be ioyned together.

v. 12. *This shall be the signe of my couenant.* Here we see the word and the signe or sacrament goe togither: first the Lord maketh a couenant, and then addeth a signe as a seale thereof, for better assurance. The Chalde paraphrast interpreteth not amisse, this shall be a signe betweene my word and the earth. Wherefore the edifying word must goe before, and the sacraments must concurre as seales.

5. Doct. In the visible Church hypocrites mingled with the faithful. Rom 9. 2. Tim 2. 21.

v. 22. *When Cham the father of Canaan.* We see that in the visible Church the wicked are mixed together with the faithfull: as in Adams familie, there was a Cain with an Abel, so in Noahs house, there is a Cham for a Sem. So the Apostle saith, in a great house, there are vessels of gold, and vessels of siluer, some of honour, some of dishonour. The Church of God shall not be purged from all drosse in this life, till it be made a glorious spouse without spot and wrinkle in the kingdome of heauen.

5. *Places of controuersie.*

1. Conf. No wilfulnes to eate flesh. Metamorph. 1 15.

v. 3. *Euery thing, that mooueth.* That which God permitteth, is lawfull: therefore *Ouid* was deceiued, that thus writ; *heu quantum scelus est in viscere viscera condi, &c. it is a wicked thing in deede, with other flesh our bellies to feede.* How can that be counted a wicked thing, which the Lord alloweth?

2. Conf. Of negatiue doctrine. Antilog. to the Apolog. spirit. p. 112. Perer. in Gen. 9. explanat. v. 4.

2. Whereas it is a common obiection of the Papists, that the Protestants doctrine and principles be altogether negatiue: if it were so (which to be otherwise, is otherwhere shewed at large) yet it might be warranted by this place: whereas *Pererius*, a man of their owne side, though more reasonable, then the rest, confesseth, that there are two precepts giuen to man, and both negatiue: the one morall and perpetuall, *not to shed mans blood*, v. 5. the other ceremoniall and temporarie, *not to eate flesh with the blood.*

3. Conf. The couenant belongeth to infants, though presently they want faith.

v. 12. *Beasts tame and euery liuing thing to perpetuall generation, &c.* If God make a couenant euen with vnreasonable creatures, that haue no vnderstanding, it is no sufficient reason to exclude infants from the couenant, as the Anabaptists doe, because presently they want faith. And seeing God made not this couenant onely with that present age, but with the generations following: why should not the couenant of grace be extended also vnto infants, which are the succeeding generation? *Calvin.*

4. Conf. Noahs drunkennes not without sinne. Perer. in c. 9. Gen. 21.

v. 21. *He was drunken, and vncouered, &c.* *Pererius* noteth here, *christianos Noe excusandum esse ab omni peccato: that Noahs drunkennes must be excused from all sinne:* because it was involuntarie and proceeded of ignorance, for he neuer is read to haue beene drunke again. But this is a very corrupt glosse: for admit that Noah was ignorantly ouertaken of the force of wine (which yet is not sufficiently prooued) yet ignorance excuseth not *a toto, sed a tanto*, from all sinne, but from a greater sinne: the sinne is not *annihilate*, that is, made no sinne, by ignorance, but onely *extenuate*, made a lesse sinne: vnlesse they will in like manner excuse the incest of Lot from all sinne, because it was inuoluntarie. 2. What though Noah committed

mitted not the like afterward, no more did Iudas lie any more with his daughter in lawe Thamar, Geneſ. 38. 26. yet that did not except his vnchaſt action from ſinne, no more doth this *Noahs* intemperancie. 3. We are not afraid therefore to the glorie of God, to confeſſe the infirmities of holy men, which the ſcripture hath not concealed: and we ſay with *Ambroſe, Patriarchæ nos inſtruunt non ſolùm docentes, ſed errantes: the patriarkes inſtruct vs not onely teaching; but erring.*

de Abrahamo lib. 1 c. 6.

v. 23. By the example of *Sem* and *Iapheth* couering their fathers nakednes, *Pererius* againe noteth, that the like pietie ſhould be ſhewed toward our ſpirituall fathers, the Biſhops of the Church: as *Conſtantine* ſaid, that if he ſhould finde a Biſhop committing adulterie, he would rather couer that vncleane acte with his cloake, then others ſhould be offended. &c.

5. Conf. Popiſh Biſhops not the fathers of the Church and therefore may be diſcouered. Theodoret lib. 1. Eccleſ. hiſtor. c. 11

Anſ. 1. True it is, that if thoſe popiſh Biſhops, which he ſpeaketh of were the fathers in deed and ſheppardes of the Church, ſuch as *Conſtantine* meaneth, and not rather the miniſters of Antichriſt, and deuourers of the flocke, their infirmities ſhould be couered. *Calvin.* 2. If their ſinnes were but ſecret infirmities, they might be borne with for a time, but ſeeing they inſtific open impieties, and their filthines is manifeſt to all the world, now a cloke cannot hide them. *Muſcul.*

v. 25. *A ſeruant of Seruants, &c.* This title *Pererius* ſaith the Popes doe vſurpe, as a ſigne of great humilite: but we rather truſt, that as an other Caiphas ſo the Pope propheciеth the ruine of his owne Kingdome, that he ſhall become one day, a ſeruant of ſeruants in deede, as *Canaan* was, & be made a ſeruant to thoſe that haue ſerued him.

Perer. in cap. 9. Geneſ. in hæc verba.
6. Conf. The pope how a ſeruant of ſeruants.

v. 27. *To dwell in the tents of Sem, &c.* Thus we ſee that *Sem* hath the prerogatiue, and that the Gentiles receiued their light from the Iewes. But the Pope would drawe this priuiledge from the Iewes to the Romans: that whereas the Apoſtle ſaith, that the Iewes beare the Gentiles as the roote the braunches, and not they the Iewes, Rom 11. 18. yet the Pope would haue the faith and profeſſion of the Romanes to be the roote and foundation of all beleuers.

7. Conf. The tentes of Sem no of the pope or Romanities haue the prehemi-nence.

6. Places of moral obſeruation.

v. 2. *The feare of you ſhall be vpon euery beaſt, Gregorie* here hath a good note: that the feare of man muſt be not vpon men but beaſtes: That man ſhould not by cruelтie or tyranie ſeeke to be feared of men. And yet good men ſometimes deſire to be feared of others: but it is when the feare of God is not among them, that they which feare not the diuine iudgementes, may be by feare of men kept in ſome awe: and then, *non tam hominib. quam brutis animalib. dominantur: they doe not rule ſo much ouer men, as brute beaſtes.*

Mor. 1. Man muſt not rule ouer men, as beaſtes lib. 21. Moral. 11.

v. 3. *As the greene hearb:* Although God yeildeth to the vſe of man for his food all kind of fowles, fiſhes, beaſtes: yet he would haue man to vſe them moderately and ſoberlie, not to abuſe them to gluttonie or exceſſe: or not contented with ſuch kindes, as are at hand, to ſearch the deepe for fiſh, to aſcend the mountaines to catch foyle, to hunt vp and downe the wildernes onely to ſatisfie his greedie appetite. But he ought to vſe the fleſh of beaſtes, as the greene hearb, that is ſoberlie, and without curioſitie to take ſuch things, as are at hand.

Moral. 2. ſobrietie in meates commaunded.

v. 5. *I will ſuerly require your blood:* Where we ſee the great care, which the Lord hath in preſeruing the life of man: he will require it at the handes of the beaſtes, yea of a mans brother: neither ſhall goe vnpuniſhed: by this it appeareth, *domeſticum & familiarem deo hominis eſſe naturam: that mans nature, is as domeſticall and familiar vnto God:* and that therefore God will not ſuffer him to be vnpuniſhed, that offereth wrong as it were to his domeſtical and familiare: By this men are taught, both to take heed of bloodſhed, and ſo to fall into the iudgement of God: neither much to feare the ſword of the wicked, ſeeing the Lord himſelfe, will reuenge the death of the innocent.

Mor. 4. God's great care in preſeruing the life of man. Lib. de Noe & arc. c. 16.

v. 13. *I haue ſet my bowe in the cloudes, and it ſhall be a ſigne, &c.* 1. The bowe is a notable monument of Gods Iuſtice, to call to our mind the ſinne of the old world, for the which it was deſtroyed, that we feare to offend God in the like: it is alſo a ſigne of Gods mercie, in forbearing to bring the like deſtruction vpon the world againe: and if God

Moral. 4. The bowe a ſigne of Gods iuſtice and mercie.

shew such mercie euen to wicked men and bruit beastes, how great are his mercies, that he layeth vp in stoore, for his elect. 2. We see also how farre the iustice of God exceedeth his mercie, the rigour of his iusticewas but for a time, in once destroying the world by water, but his mercie is perpetuall in the continuall preseruation thereof: so the prophet *Isay* saith for a moment in mine anger, I hid my face from the &c. but with euerlasting mercie haue I had compassion vpon the: *this is vnto me as the waters of Noe: Perer.*

Gods mercie exceedeth his iustice.

Isay 54.8.

Mer.5. The miraculous propagation of mankind.

v. 19. *Of them was the whole world ouerspread, &c.* here appeareth the wonderfull prouidence of God, that by three men the whole world was replenished: when as the were subiect to the rage and inuasion of beastes and wanted many necessarie things, the earth hauing not yet recouered hir former vigor and force decayed by the flood: the like matter, is to be seene (saith *Chrysostome*) in the Christian faith: that God, *per duodecem piscatores, illiteratis, &c. that God by twelue fishermen, vnlearned, &c.* hath subdued the whole world to himselfe and propagated the faith.

Mor.6. Noahs awaking from dronkennes what it signifieth.

v. 14. *Then Noah awaked, &c.* This were to be wished, saith *Musculus*, that they which are the patriarkes, and take vpon them to be the pastors of the Church were herein like vnto *Noah*, to awake also from their dronkennes, their ignorance, error and superstition. As also al intemperate and riotous persons are to learne by this president to awake from their sinne, and not to continue in their licentious course, nor make a continuall trade and occupation of dronkennes.

CHAP. X.

1 *The Method and partes of the chapter.*

THis chapter hath three parts, according to the seueral generations of the three sonnes of *Noah*, *Iapheth*, *Cham*, *Sem*: by whome the world was replenished: the generation of *Iapheth* is expressed from v. 1. to v. 6. their names. v. 2, 3, 4, their habitation and place of dwelling. v. 5. the generation of *Cham* rehearsed from v. 6. to 21. their seuerall names togeather with their habitatiō: then followeth the generation of *Sem* their names from v. 22. to v. 30. their habitation v. 30.

2. *The gramaticall sense or difference of translations.*

S. alt. 2. *Thobel. Mosech. S. Thubal, Mesech. H. Thubal, Mesech. &c.*

differ pradam. 4. *Citij Rhody. H.S. Cethim Dodanim. H. Cittim, Dodanim &c.*

7. *Regma, Sabathaca. S. H. Ch. Raamah. Sabtecha. T. G. B. A. heb. Ragmah.*

Chald. alt. 8. *A gigant, γίγας, in the earth. S. a mightie man &c. ghibbor, robustus, strong.*

9. *A giant hunter. S. a mightie hunter. H. B. G. a mightie man Ch. mightie in hunting. T. P. heb.*

Ch. alt. 10. *Arach. S. H. Erech. cat. Eerech. &c. in the land of Babylon. Ch. Sennaer, or Sinhar. cat. sic & heb.*

Tr.. 11. *Out of that land came Assur. S. H. cum cater. Out of this land he came into Assur. Tr. buile the streetes of the citie. H. Rehoboth the citie. cater. rachab. breadth.*

H. app. pro. perp. 12. *Dasem. S. Resen. cat.*

S. alter. 14. *Cappadoces. Ch. Caphtorim cater.*

Ch. alter. 18. *Cyneum. S. H. Ch. Sineū cat. cum s. Sini. Euæum, Arachea. S, H. T. Eueos Arachees. Ch. Hiui, Archi, Sini. B. G. hab.*

Ch. plu. pro sing. *By these were spread. H. μετὰ ταῦτα. after this. S. & cat. achar, afterward.*

differ pronunt. 19. *Gerar, Gaza. S. Ierar. Gaza. H. Gerer. Azzah. cat. gnazah.*

21. *The elder brother of Iapheth. H. B. G. Ch. the brother of Iapheth the Elder* ἀδελφὸς Ἰαφὲθ τοῦ

τὸν ἀδελφὸν. S.T. *his brother.* Iapheth the great. for Iapheth was the elder, as shall be seene afterward.

24. *Arphaxad begat Cainan. S. the rest haue not Cainan.* Likewise an other Cainan is rehearsed by the 70. among the sonnes of Sem. v. 22. *S. add.*

27. *Idem. H. Aie. al. S. Vat. al. Ch. B. G. Vat. V. al.*

3. The Explanation of doubtfull questions.

v. 1. *These are the generations, &c.* The fathers haue curiously endeauoured to bring the chiefe heads of the fathers of the Gentiles rehearsed in this chapter to the number of 72. and therefore *Augustine* following some Greeke translations, maketh Elisha to be the 8. sonne of Iapheth, and so reckoneth 15 in all to come of Iapheth: whereas there are but onely 14. of Chams progenie he counteth onely 31. leauing out the Philistims: *Epiphanius* 32. of Sem *Augustine* reckoneth 27. *Epiphanius* but 25. accounting Peleg with Heber, and Ioktan together with his posteritie. But the true reckoning is this: of Iapheth 14. of Cham beside the Philistims 31. of Sem 26. are rehearsed, which make in all 71. and with their three fathers, Iapheth, Cham, Sem, 74. and with the Philistims 75. *Iun.* the Hebrewes make but 70 in all beside the fathers, to answer to the 70 persons, that descended into Egypt of Iacob. Quest. 1. Of the number of the heads of the Gentiles.

1. Neither are all the heads and fathers of the Gentiles here named, but those which were the chiefe and most famous, and such as were best knowne and neareſt situate to the Iewes: and therefore least mention is made of Iapheths generation, which inhabited further off among the Gentiles. *Calvin.* 2. Concerning the names, which the nations retained of their fathers, many are worne out by continuance of time: many changed by the Grecians, that gaue them new names, as *Iosephus* thinketh, many altered by warre and conquest, *Oecol mp.* yet the names were not so altered, but that in the time of the Prophets and long after, they were knowne, and so in scripture mentioned by these appellations. Quest. 2. Of the names of the Gentiles. Ioseph. 1. lib. antiquit.

Further, 1. neither is it like, that these heads and fathers here rehearsed, made so many diuers distinct languages and nations: for the Cananites, that contained eleuen sundrie people, v. 16, 17. spake all but one language: and the text saith, they were deuided according to their families, v. 5. that is, diuers families concurred together according to their language to make one nation. *Iunius.* 2. Neither is it probable, that the whole world was at the first distributed among the three sonnes of Noah by lot, as *Epiphanius* writeth, or as *Berosus* that Noah taking a view of the whole world sayling by sea, did appoint the three parts of the world, Europa to Iapheth, Africa to Cham, Asia to Sem: for in the ages succeeding many countries were discouered vnknowne before. But this is most probable, that the coasts and confines of the large and wide countries were inhabited by these fathers of the world, into the which afterward their posteritie was spread and dispersed: and that Moses especially describeth the habitation and dwelling of those nations, which were neareſt and best knowne to the Israelites: and in processe of time the three parts of the world were for the most part possessed, Europa by Iaphets posteritie, Africa by Chams, Asia by Sems; yet so that in all these coasts, some of each were intermingled: as the Medes in Asia came of Madai of Iapheth, the Cananites in Asia of Chus of Cham. Quest. 3. whether these heads made so many diuinct nations. Epiphan in Anchorato.

Now the reasons, why mention is made of these generations may be these. 1. to shew the effect of that blessing, which the Lord gaue to Noah and his sonnes to multiplie and encrease. 2. to demonstrate the iudgement of God vpon the posteritie of Cham, and his blessing vpon Sem, according to Noahs propheſie. 3. to acquaint the Israelites with the nations of the Gentiles, from whome they were to expect their inheritance. 4. to open a way to the vnderstanding of the Scripture, wherein the names of these nations doe often occurre. Quest. 4. The causes why scripture rehearseth the generations of Noahs sonnes.

v. 2. *Sonnes of Iapheth.* Moses beginneth with Iapheth, not as some thinke, from the younger proceeding to the elder, for it is euident chap. 9. 24. that Cham was younger then Sem: neither for that Iapheth was the eldest, doth he name him first, for then Sem should be the youngest, because he is mentioned last: but Moses beginneth where he ended in the Quest. 5. Why Moses beginneth with Iapheth.

the former chapter at Iapheth, v.27. that he might determine the storie in Sem, of whome and his posteritie the rest of this booke entreateth: and because Iapheths posteritie inhabited the countries furthest off, he beginneth there first. *Mercer.*

Quest.6. What countries Iapheths sonnes inhabited.

Gomer. v. 2. *Gomer, Magog, Madai, Iavan, &c.* 1. Gomer inhabited the north parts in respect of Palestina toward the West, Ezek. 38.6. whome *Iosephus* thinketh to be the Galatians, or Gallogræcians, called Gomerites, the same which *Herodotus* nameth *Cimmerij*, or *Cimbri*, *lib.*4. they inhabited the inward parts of Asia, in Phrygia, neare to Troas. Wherefore *Gomer* cannot be assigned to Africa, as *Ierosolymitan.*

Magog. 2. *Magog:* some vnderstand by Magog the Gothes, other the Sarmatians, *Hierosolymit.* the Germanes: but they are most like to be the Scythians, *Mercer.* which before were called *Magogei:* and this may be an euidence thereof, because the Scythians wasting Asia, called the chiefe citie, *Magog*, afterward named Hierapolis, as witnesseth *Plinie, lib.*5.*c.*23. *Iunius.*

Madai. 3. *Madai:* this was the father of the Medes, who at the first were subiect to the Assyrians and Chaldeans, 2.king. 17.6. but afterward the Medes surprised Babylon, Isa. 13.17. *Behold I will stirre vp the Medes against thee.*

Iavan. 4. *Iavan:* from him came the Grecians, as Ioel 3.6. *Ievanim*, beeing the plural of *Iavan*, is translated by the Septuagint, ἰωνίων, of the Greekes: *Hecateus* in *Strabo lib.*9. saith, that the *Ionians* came out of Asia into Grecia, from whence the Athenians had their beginning, which at the first were called *Iones*, and their countrey *Ionia. Hierosolymitan.* saith, they were the Macedonians, which had the principalitie ouer Greece.

Thubal. 5. *Thubal: Epiphanius* thinketh him to be the father and founder of the Thessalians: some of the Hebrewes vnderstand the Italians: others take *Thubal* for the countrey Iberia in Asia, neere to Armenia, where Ptolomie placeth the towne Thabilaca: of these Iberians *Iosephus* meaneth that they were called *Thubalei*, Thubalians, and not of the Iberians, that is, the Spanyards in Europe, as *Pererius* citeth him. *sic Iunius.* But seeing in Scripture Thubal and Mesech are ioyned together, which is taken for Arabia: as Ezek. 27.13. and 32.6. some thinke it more like to be a countrey neare to Arabia, *Perer.* they cannot be the Spanyards, as *Mercerus* thinketh. Of all the rest, I iudge *Iosephus* opinion to be most probable, as shall appeare in the next place.

Mesech. 6. *Mesech.* 1. This is neither like to be the Muscouites, as some haue thought, because of the similitude of the letters, *Mercer.* 2. neither is Mesech neare Arabia, as *Pererius* would gather out of the Psalme 120. 5. *Woe is me, that I am constrained to dwell in Mesech, and in the tents of Kedar:* for although it be agreed, that Kedar is here taken for part of Arabia, yet the other word is rather appellatiue, then proper in this place: and commeth of the Hebrew *mashach*, which signifieth, *to prolong*: so the sense is, why doe I soiourne so long, as both *Hierome* and *Tremellius* translate: and the Chalde read, Ihaue soiourned *cum Asianis, &c. cum tabernaculis Arabum:* with men of Asia, and in the tabernacles of the Arabians. 3. Wherefore it is most like, that Mesech was in Asia neare to Thubals countrey, confining vpon Armenia, rather then Arabia, and to be the countrey called Cappadocia. *Iosephus* saith, that the Cappadocians were first called *Meschai*, Mesochians. *Plinie* nameth them *Moschi*, Epiphanius *Moschici*: and *Mela* witnesseth that there is a certaine hill in Armenia toward Cappadocia, called Moschicus: and *Iosephus* testifieth, that there was a certaine citie in Cappadocia, called Mosecha, afterward Cæsarea: this therefore is that Mesech which is ioyned so often in the Scripture with Thubal.

Plin.lib.6.c.4. Mela.lib.1.Geog.c.21.

Thiras. 7. *Thiras.* 1. which is neither the Turks, as the *Hierosolymitan.* 2. nor the Persians, as *Selomo Iarchi.* 3. but as it is receiued of the most, this was the father of the Thracians, who inhabited neare vnto Pontus Euxinus, not so called, *Thraces, tanquam, truces*, of their cruell and sauage nature, as of the hardnes of the countrey, but of their first founder *Thyras. Mercer. Iun.*

Quest.7. Where the sonnes of Gomer inhabited.

Askenaz. v. 3. *The sonnes of Gomer, Askenaz, Riphath, Togarmah:* 1. Some take *Askenaz* for the *Getes* or *Scithians*: *Genesius.* Ierom. 51.27. 2. Some for Germanie, *Iosephus* for the *Rhegini* a people of Italie: *sic Mer.* 3. But it is most like they were a people inhabiting Asia: as *Ierosolymitan* gathereth, Ierem. 51.27. where *Askenaz* is numbred among the assistants of the Medes and Persians that came gainst Babylon: And for the better euidence hereof there is a lake in Bithynia called Ascania: and certaine Ilandes of the sea Aegeum, are named

med Ascania. *Plinie* also maketh mẽtion of a famous mart towne in Phrygia called Ascania: *ex Iunio.* *Plin. lib.5. c.32.*

2. *Riphath* called also *Diphath.* 1. Chron. 1. 6. *Epiphanius* taketh them for the *Caspians, Ieroſolymitan.* for the *Phrygians, Mercerus,* for the *Riphei.* But it is moſt like they were the Paphlagonians, who *Ioſephus* ſaith were called *Riphathai* whereof also the mountaines *Riphei* were ſo named. *Riphath.*

3. *Togarmah*: this neither is like to be Tuokes, as the Iewes, nor the Germaine, as the Chalde paraphraſt Eſech. 27, 13. for they had no traffike with Tyrus, beeing ſo farre diſtant, nor yet Barbarie, as the Ieroſolymitan. Paraphraſt: for Eſech. 38. 6. the Thogarmians are reckoned among thoſe nations that aſſiſted Gog, the prince of Aſia againſt the Iſraelites: Ioſephus taketh Togarma for the Phrygians: but they are moſt like to be a people of Armenia the leſſe, whoſe kinges were called Tygranes, as deriued from Togarmah. *Iun.* *Togarmah.*

v. 4. *The ſonnes of Iauan, Eliſha &c. Eliſha* the Chalde Paraphraſt taketh for Italio Eſech. 27. 7. ſome for the fortunate Iſlandes: whereof the poetes tooke occaſion ſo much to celebrate the *campi Elyſij*, the Eliſian feildes: the Hieruſalem. for Hellas, Græcia: Ioſephus for the Aeolians famous for purple. Eſech. 27. 7. which is moſt probable: *Iunius Mercer.* Quæſt. 8. Of the ſonnes of Iauan. *Eliſha.*

2. *Tarſhiſh*: *Ioſephus* taketh it for India, that yeilded gold lib. 8. antiquit. and ſo doth Hierome: the Septuagint: Eſech. 23. for Tarſhiſh, reade Charthage: the Chalde paraphraſt, Ierem. 10. Africa: But Tarſhiſh is rather Cilicia, where was the citie Tarſus S. Pauls countrie *Iunius Mercer.* Act. 21. 39. And hereupon becauſe the Cilicians were cheife Nauigators and commaunders of the mediterranian ſea: all thoſe coaſtes along were called Tarſhiſh. *Tarſhiſh.*

3. *Kittim*: ſome vnderſtand the Italians and Romanes, as the Latine tranſlation and Chalde Paraphraſt. Numer. 24. 24. Ioſephus and Epiphanius the Cyprians, where was the citie Citium the towne of Zeno Citius cheife of the Stoikes: *Merce.* But Kittim are rather the people called Κίτιοι, Citii inhabiting in Aſia, neare to Cilicia: of whome that citie in Cyprus might be ſo called. *Kittim.*

4. Dodanim or Rhodanim 1. Chron. 1. v. 1. for the hebrew daleth and reſh may eaſily be miſtaken one for another: the Hieroſolymit. vnderſtandeth Dodana in Epirus *Mercer.* ſome the countrie by Rodanus the riuer of Rhone. But the Rodians of the Iſle Rodes, are moſt like ro take their beginning from hence, as the ſeptuagint interprete. *Iun.* *Dodanim.*

v. 5. *The iſles of the Gentiles*: that is all the ſea coſtes vpon the Mediterranean ſea, not onely the Iſlandes as Rhodes, Cyprus, but the countries bordering vpon the Sea were inhabited by theſe ſonnes of Iauan: for as Hierome citeth out of Varro and others, the Grecians, repleniſhed the ſea coaſtes from the mountaines Amanus and Taurus, almoſt to the Britiſh ſea: the other ſonnes of Iapheth inhabited the Aſian and Eaſt partes, as is before ſhewed: And as yet there was no diuiſion of tongues, whereof Moſes entreateth c. 11. but he here ſpeaketh thereof by way of anticipation. Quæſt. 8. Of the Iſles of the Gentiles. Tradition. in Genel.

v. 6. *The ſonnes of Ham were Chus: Ham* or *Cham* with his poſteritie diſperſed themſelues into the Meridionall or Sotherne partes of the world both in Aſia and Africa: whereupon the tentes or tabernacles of Cham are taken for Egipt. Pſal. 78. 51. and *Chemmis* was the name of a great citie in Thebana, and of an Iſland: Chuſh is taken in ſcripture both for Arabia in Aſia, and the great countrie Aethiopia in Africa: Geneſ. 2. 13. the land of Chuſh muſt needes be vnderſtood to be Arabia: Numb. 12. Zippora Moſes wife is ſaid to be *Chuſitis*, a *Chuſite*, or as other read an Aethiopian: and yet ſhe was a Madianite, which countrie bordered vpon Arabia: ſo 2. Chron 14. 9. Zorah king of Chuſh or Aethiopia came againſt Aſia: which is not like to haue beene king of the Africane Aethiopia, which was a great way diſtant from Paleſtina, neither was there cauſe of hoſtilitie or enmitie betweene the Iewes and them, beeing ſo farre diſioyned: and the text ſaith that Aſa purſued the Aethiopians to Gerar, and ſmote the cities about it, which did belong (as ſhould ſeeme) to Zorah: But this Gerar was in the confines of Paleſtina, as may appeare by the peregrination of Abraham and Iſaach: Geneſ. 20. 26. But that in ſome places Chuſh is taken for the greater Aethiopia beyound Egipt, is euident alſo in the ſcripture: as 2. King 19. 9. Tirhaka King of Ethiopia came out againſt Senacherib, vnder whoſe dominion Arabia and the countries adioyning in Aſia were: likewiſe Ierem. 13. 23. can the Aethiopian or Chuſhite chaunge Quæſt. 9. Of the ſonnes of Cham. Herodit. in Euter. *Of Chus* Two countries of Aethiopia.

his

Beroald. in suo Chronic.

his skinne &c. Wherefore Beroaldus opinion, that would haue Arabia onely taken for Chush vpon the reason before alledged, wāteth sufficient ground: there was then two countries called Chush or Aethiopia, one in Asia, the other in Africa, one in the west, the other toward the East: which two countries were seuered by the Arabian sea. This distinction *Pererius* well noteth to haue beene obserued by forren writers, Homer, Herodotus, Plinie.

Mizraim.

Mizraim is by a generall consent taken for Egipt, which was so called of Aegiptus brother to Danaus, who there raygned, hauing expelled his brother: which happened, as Augustine following Eusebius saith, in Iosua his time, more then 800. yeares after the flood: But according to the computation of Manethon an Aegiptian Chronographer cited by Iosephus, lib. 1. cont. Appion: it was 390 yeares after Moses leading of the Israelites out of Aegipt. [*Put*] otherwise called *Phut.* Isa. 66. 19. from him came the Libyans, so the Septuagint translate: Esech. 30. 5. the inhabitants were first called Puthæi: and in Mauritania there was a riuer of that name called Phut: Iosephus, lib. 1. antiquit. Plin. lib. 5. c. 1.

Phut.

Ephiph cont. Sabaeos.

Epiphanius taketh them to be the people called Axumitæ beyound Egipt among the Troglodites: from this name some coniecture Phaeton to be deriued, which gaue occasion to the poeticall fictions: So it is most like, that Phut and his posteritie inhabited the African coastes: the people since were called Libians of Libya the daughter of Epaphus, and the countrie Aphrica, of Apher sonne of Hercules the Libian.

Solin. Cap. 1.

Canaan.

Chananæ: the posteritie of this *Canaan* is exactly described, v. 15. these were all called by one generall name of Cananites, but distinguished into diuerse other people: whose countrie was afterward giuen vnto Abraham and his posteritie.

Quest. 10. Of the Sabeans.

v. 7. *The sonnes of Chush, Saba &c.* These Sabæans, were neither people of Aethiopia, as Iosephus, not yet so called, ἀπὸ τῆς εὐωδίας, of worshipping, because the incense, which came from them was vsed in sacrifices: But they inhabited Arabia felix: of these Sabeans the prophet Isay speaketh 45. 19. prophane authors also make mention of them: *Plinie* maketh them a people of Arabia, famous for incense, dwelling betweene the two seas, the Persian and Arabicke: Strabo saith also, *Sabæi fœlicem Arabiam incolunt &c.* they inhabited the fortunate or happie Arabia: and he further describeth them by their rich commodities of incense, mirre, cynamon, balme: whereof they haue such abundance, that they vse cynamon and casia, in stead of wood for the fire: they haue their beds, tables, stooles, vessels of siluer and gold, &c.

Plin lib. c. 28.

Strabo. lib. 16.

Chauila.

2. *Chauila.* Iosephus, and Hierome following him, to whome subscribeth *Mercer* thinke this to be the Getulians in the remote parts of Africk: but it is most like to be a countrey not farre from the Ismaelites and Amalekites in Asia, confining vpon the countrey *Susiana* in Persia: for the Ismaelites dwelt from Hauilah to Sur, Gen. 25. 18. and Saul smote Amaleck from Havilah to Sur, 1. Sam. 15. 7. yet this is an other Chavilah from that mentioned, v. 29.

Lib. 1 antiq. Sabathah.

3. *Sabthah*: which cannot be the people Astabari in Aethiopia, so called of the riuer Astabarus, which runneth into Nilus, as Iosephus thinketh and *Mercerus*. But these people called of the Greekes *Sabatheni*, inhabited a part of Arabia felix neare to the Persian Sea: where Ptolome placeth the citie Sabathe: which seemeth to be the same that *Plinie* calleth Sabbatholes, which hath within the walls 60. temples.

Plin. lib. 6. c. 28.

Rahma.

4. *Rahma, Hier.* Regma: Epiphanius agreeing with Iosephus, thinke this Regma to be the countrie Ῥαγμᾶν, *Garamantes*, in Libya: but by their merchandize of precious stones and spice, Ezech. 27. 22. they are rather thought to inhabite Arabia felix: where Ptolome placeth the citie *Ragamah.*

Sebteca.

5. *Sabtheca*, the founder of the people Sacalitæ, in *Arabia felix* neare to the Persian gulph: *Ioseph.*

Quest. 11. Of Sheba and Dedan.

v. 7. *The sonnes of Raamah, Sheba, Dedan*: This Sheban is another, from Saba before mētioned: the first beeing written with *Shin* the other with *samech*: and this Sheba differeth from that Sheba, which was of Abrahams posteritie. Genes. 25. 3. that Shebah inhabited Arabia *deserta*: but this in Aethiopia. It was the Queene of this countrie that came to Solomon, 1. King 10. 1. called the Queene of the South, Math. 12. But Arabia is more East then South, from Palestina: the Queenes of this countrie were called by the name of Candaces. Act. 8. The Sabbeans that droue away Iobs cattaile, were not as *Pererius* thinketh and Mercerus,

Mercerus, of this people, but of the other Shabeans of Arabia deserta.

Dedan. *Iosephus* and *Hierome*, place the *Dedanaans* in Aethiopia, so also *Mercerus*: but that is not like, because they did traffique with Tyrus, Ezek. 27. 20. which they could not conueniently doe, if they dwelt in the remote and farre distant countrey of Aethiopia. It is more probable, that they inhabited some part of *Arabia felix*, not farre from Idumea: as may appeare, Ierem. 49. 8. where the men of Dedan are threatned to be destroied together with Edom, as beeing their assistants and coadiutors in euill. But let this further be noted, that there are two other of the same name, Dedan and Sheba, which came of Abraham by Ketura, Gen. 25. which inhabited *Arabia deserta*. *Dedan.*

v. 8. *And Chus begat Nimrod.* 1. *Augustine*, as the Septuagint also translate, thinketh he was a gyant in the stature of his bodie. 2. *Hierome*, that he first exercised tyrannie and cruell dominion: whereas before there was no such violent rule practised. 3. wherein his ambition appeareth, to seeke to be lord of all, Noah yet liuing. *Calvin.* 4. *Iosephus* saith, that he prouoked men to pride and contempt of God, teaching men to ascribe their happines to themselues, not vnto God. 5. *Hugo* saith, he brought in Idolatrie, teaching men to worship fire, that was so commodious to men, which error the Chaldeans followed. 5. He is called a hunter by a metaphor, because he hunted men, as beasts are chased. Ierem. 4. 18. Quest. 12. Of Nimrods crueltie. August. lib. 16. de civit. c. 3. Hier. in tradit. Gen. Hug. annotat. in Gen.

v. 9. *A mightie hunter before the Lord.*] 1. which words are neither to be so taken, as if it should haue beene said, that Nimrod was the mightiest man vnder heauen, *sic Vatablus*, and *Mercerus* following *Rambar.* 2. neither that Nimrod did offer in sacrifice to God, the beasts which he hunted for. *Aben Ezra.* 3. nor yet that Nimrod, did *simulate*, dissemblingly professe himselfe a worshipper of God. *Caietan.* 4. Neither doth this clause onely serue to amplifie: as Psal. 104. 16. the Cedars, are called the Cedars of God, that is, high trees: so Nimrod should here be said to be a hunter before the Lord, that is, a mightie hunter: as *Rambar.* for that is said before. 5. As for that fable of the Hebrewes, that Nimrod was cloathed with the same skinnes, which Adam and Eue did weare, by vertue whereof both man and beast were obediene to him, we vtterly reiect it. 6. Neither neede we to turne the word, *before the Lord, against the Lord*, as *Augustine* sheweth the vse of the word *coram*, which signifieth both *lib. 16. de ciuit. c. 4.* 7. But the right meaning is, that euen in the sight and presence of God, without all feare of God, Nimrod practised tyrannie and crueltie: so that it grew vnto a prouerb, to resemble a cruell tyrant and oppressor to Nimrod. Quest. 13. How Nimrod is said to be a mightie hunter before the Lord.

Nimrod. 1. This Nimrod was neither the sonne of *Ionithus*, whome Noah should beget after the flood, who should for rule and dominion-sake associate himselfe to the stocke of Cham, as forged *Methodius* fableth: for the Scripture testifieth, that he was the sonne of Chush. 2. Neither was Nimrod the father of Iupiter Belus, the father of Ninus, as Berosus Annianus, *lib. 5. antiquit. Chaldaic.* who should beginne the Empire of the Babylonians an 130 yeare after the floode: for it is not like, that Monarchie grew so soone to be so mightie, the world not yet beeing replenished. 3. Neither can he be Ninus, because he is said to build Niniue, v. 11. as *Mercator.* for that citie might be begunne by Nimrod, and inlarged by *Ninus.* 4. Neither can *Mercators* coniecture be found, that *Nimrod* was not the immediat sonne of Chush, because he is reckoned after the nephewes of Cush: but this might be (to omit their coniecture, that he was begotten of an harlot) either because he was borne after his nephewes Sheba and Dedan: or els the Scripture speaketh of him alone, as the most eminent person, and so take occasion thereby to touch his tyrannie. *sic Augustin. Mercer.* 5. Neither is it like, that this *Nimrod* was *Zoroaster*, as Epiphanius. 6. But it is most like, that this *Nimrod* was the same, whome forren stories call Belus, whome they make the founder of the Babylonian Monarch: and both of them were the first inuentors of idolatrie: for *Iosephus* saith of *Nimrod*: and it is euident that many idols names among the Gentiles in those East parts were derived from Belus: as Belial, Belzebub, Belphegor. Quest. 14. who this Nimrod was. Hiller. schol. in Gen. 37. Mercator in Chronolog. August. lib. 16. de civit. dei. c. 3.

v. 10. *The beginning of his kingdome was Babel, &c.* 1. Babel was so called, because there the Lord confounded their languages: of *balal, to confound.* 2. Arach, it must be Arocha in the prouince Susiana in Persia: but more like to be Edessa in Mesopotamia neare Euphrates, not that Edessa, which was afterward called Antioch. *sic Hieroslym. Hieronym. Mercer.* 3. Accad is Nisibis in that part of Mesopotamia, which is corruptly of Geographers called Quest. 14. Of the countries Arach. Accad.

led *Acabene* for *Accadene*. *Mercer*. 4. *Calne*, which is not Seleucia, as Hierome, or Ctesiphon, as Hierosolomyt. and Mercer. but rather the famous mart towne Calliniſum, *Iun.* that it was a towne of fame, may appeare, Amos 6.2. *goe vnto Calneh, &c.* 5. Sinhar: this is the countrey of Chaldæa and Meſopotamia, where is the mountaine Singaras, and the towne Singara thereof called. *Iun.*

Sinhar.

Queſt.15. Of the building of Babel.

Concerning the building of Babel. 1. *Q. Curtius* ſeemeth to aſcribe it to Belus. *Lib.*5. 2. others to Semiramis, *Herodotus, lib.*1. *Diodor. lib.*3. 3. Beroſus cited by Ioſephus, to Nebuchadnazar. *lib.*1. *cont. Appion.* 4. Beroſus Annianus maketh all three builders of Babylon: *Nimrod* began the tower, *ann.*131. after the flood: then *Belus* built the citie, who raigned after *Nimrod* 62 yeares, and he himſelfe raigned 56 yeares: then *Semiramis* the wife of *Ninus*, which raigned 42 yeares, much enlarged and fortified the citie. To this purpoſe Beroſus Annianus. And after all this, when the Aſſyrian kings had made *Nineve* the Impetiall ſeat, ſo that Babylon was neglected, and much decaied, at the laſt *Nabuchadnazar*, hauing conquered the citie of *Nineue*, reedified and beautified Babylon, as it is in the 4. of Dan. But yet the beginning and foundation of Babylon was laid by *Nimrod*, as the ſcripture here teſtifieth, *the beginning of his kingdome was Babel.* Hereunto agree *Ioſephus, Oroſius, lib.*6. *Auguſt. l.*16. *de ciuit. dei. c.*4.

Queſt.16. Of Aſſur.

v. 11. *Out of that land came Aſſur, or he went to Aſſur.* 1. neither Aſſur is here taken for the proper name of Sems ſonne, who as *Auguſtine* thinketh, firſt obtained the dominion of *Nimrod*, and then went and built other cities, whereof the firſt was afterward called *Nineue*: the ſame alſo is the opinion of *Ioſephus* and *Mercerus*, following *Kimchi*. For it is not like that Aſſur of godly Sem, was ſuch an other mightie hunter as *Nimrod* was: and if Aſſur obtained *Nimrods* Empire, he was the mightie hunter, and not *Nimrod*. 2. neither is it like, as *Hierome* writeth, *de terra illa pullulauit Aſſyriorum imperium*, that the Empire of the Aſſyrians did ſpring out of *Nimrods* countrey: for it is not probable that Sem and Chams ſtocke were ſo ſoone confederate together. 3. neither was this Aſſur the ſonne of Iapheth, as *Ab. Ezra*, or the ſonne of *Nimrod*, as Epiphanius. 4. nor yet is Aſſur here taken for the king of *Aſſyria*: that *Ninus* king of Aſſur came out from the land of Sinhar to conquer other countries, as *Pererius* ſeemeth to thinke: for it is not like that Moſes would call *Ninus* by the proper name of Aſſur, the one comming of Cham, the other of Sem. 5. But the better reading is, that out of that land he, that is *Nimrod*, or ſome of his poſteritie, came into *Aſſyria*, *Iun.* ſo that Aſſur is here taken, neither for the king or kingdome of Aſſyria, or for the proper name of Aſſur, but for the region and countrey of *Aſſyria*. Thus *Iunius* following *Ramban*, to whome conſenteth *Mercator*; ſauing that he erroniouſly thinketh, that *Nimrod* and *Ninus* the founder of *Nineue*, were all one. But it is more probable, that *Nimrod* firſt came into the countrey called Aſſyria, and beganne to build that citie, which was afterward enlarged by *Ninus*, and called by his name.

Lib.1. antiqu.

Hieron. trad. in Gen.

Mercator. in Chronolog.

Queſt.17. Of the beginning and continuance of the Aſſyrian Monarchie.

But here occaſion is offered, briefely to touch the beginning and continuance of the Aſſyrian Monarchie. 1. *Ninus* is held to haue beene the firſt Monarch of the Aſſyrians, as *Hierome* ſaith, moſt Hiſtoriographers conſent therein: in the 43 yeare of his raigne Abraham was borne, 352 yeares after the flood: the laſt king of the Aſſyrians, was Sardanapalus. 2. The number of the Kings (comming betweene) is vncertein: *Velleius Paterculus* reckoneth 33. *Euſebius*, 36. *Oroſius*, 50. *Diodorus*, 30 onely: but the matter is not great: for few or none of all this number, were famous for their vertue or worthie acts: neither doth the knowledge thereof giue any light to the diuine ſtories. 3. Likewiſe authors diſagree about the continuance of the Monarchie: 1. Some aſcribe vnto it too much, as the Egyptians 5000 yeares, as *Alexander* writeth in an epiſtle to *Olympias*, cited by *Auguſtine*. 2. Some giue too ſmall a time, as *Herodotus*, of 500 yeares. *lib.*1. 3. But others yeeld a longer time: as *Velleius* 1070 yeares, *Iuſtinus* 1300. *lib.*1. *Euſebius, Cyril, Iſidor, Beda*, 1240. yeares: *Diodorus* 1360, which opinion is moſt probable: for from Abrahams birth to Manaſſes raigne, vnder the which the Aſſyrian Monarchie ceaſed, are counted yeares an 1310. adde hereunto 40 yeares of *Ninus* raigne before Abrahams birth, and they make 1350. And if the Aſſyrian Empire were ſurprized in the 40 yeare of Manaſſes, as *Pererius* thinketh, the whole time will make 1390 yeares. *Pont.*

In 2. Oſea. The number of the Aſſyrian kings.

lib.11. de civit. dei. c.10.

Queſt.18. How long the citie of Nineue ſtood.

v. 11. *And builded Nineue, &c.* Concerning the continuance alſo of this citie of *Nineue*, and the finall ouerthrow thereof, many opinions there are. 1. It is not like, that this citie was deſtroyed either in the 7. yere of Oziss, as Euſebius thinketh, or in the raigne of Ma-

nasses, as Iosephus: either in the 14. yeare of his raigne, as Diodorus, or the 40. as Pererius: nor yet vnder Iosias, as Hierome: for in the last yeare of Iosias raigne, Pharao Necho went vp against the king of Assur 2. King. 23. 29. As yet then the kingdome of Assur florished, and Niniue also the head citie thereof. 2. Neither is it like that Niniue was surprised by Ciaxares king of Medes, after whome Astyages raigned 35. yeares; whom Cyrus succeeded, as Herodotus: for thus the destruction of Ninive should fall within the 70. yeares captiuitie of the Israelites. But whereas the prophet Nahum prophecieth that Niniue should be destroyed by the Chaldeans; *Nahum.* 2. The opinion of the Hebrewes is most like, that Nabuchadnesor destroyed Niniue (and not the king of the Medes) in the first yeare of his raign, about the beginning of Iehoiakims raign: for it is not like that the king of the Chaldeans could so preuaile and begin his Monarchie, till he had conquered the king of Assur, and subdued the cheife citie the strength of his kingdome; so then the kingdom of Assyria, and state of Niniue continued almost 50. yeares beyond the 40. yeare of Manasses: that is 15 yeare more of Manasses raigne: & of 29. Iosias, and some part of Iehoiakims raigne: which make in all a 1440. yeares, or thereabout.

v. 11. *The citie Rehoboth, and Calah, Resen &c. This is a great citie.*] 1. Rehoboth is here the proper name of a citie, not to be taken appellatiuely for the broad streates of Niniue, as Hierosolymit. and Hierome: for the addition of the word (citie) sheweth it to be a peculiar place so called: and therefore it is called Rehoboth of the riuer Genes. 36. 37. likelie to be the citie Oraba, which Ptolome placeth vpon the riuer Tygris. 2. Calah Epiphanius taketh for Thobel: Hierasolym, for the citie Hariatha, which Ptolome calleth *Artagicarta.* But it was rather the cheife citie, of the countrie Calacina or Calachena in Assyria: whereof Strabo maketh mention, as confined vpon Niniue. *Iun.* 3. Resen, not as the 70. read *Dase*: some take it for the towne Resama in Mesopotamia, some for *Arsianes* in the prouince Susiana: Epiphanius calleth it Λόβυ, Lobus: Hierosolym. Thelessarum: But it is most like to be the citie Bessarum in Assyria according to Ptolomie. *sic Iunius.* 4. Niniue was this great citie (not Resen before spoken of as *Mercerus* following R. Leui:) not so great in the beginning, but at that time when Moses did thus write: the walles were in compasse 60. miles: the height of an 100. feete: the breadth able to receaue 3. cartes one meeting another, it had an 150. towers, of the height of 200. feete. In this citie, when Ionas preached, were an 120. thousand litle children, which could not be aboue the 5. part, so that the citie may be supposed to haue had no lesse then 600. thousand inhabitantes: It is called a citie of, 3. daies iourny, that is to walke about the compasse or circuite thereof, or as *Pererius* thinketh, to take a vewe of the streates and parts thereof.

Quest. 19. Of Rehoboth Calah, Resen.

Strabo principio lib. 16.

Diodorus lib. 3. Strab. lib. 16. The largenes of the citie Ninive.

v. 13. *Misraim beg at Ludim &c.* 1. Ludim are not the Lydians of Asia minor, but a people rather confining vpon the Egiptians, and confederate with them as Ierem 46. 9. the prophet nameth the Aethiopians, Lybians, Lydians as assistantes to the Egiptians: the Ludæi then are the inhabitants of the countrie Marœotis in Egipt some take *Ludim* for Mauritania. *Mercer.* Hierosol. 2. The Hanamæi, Hananims, are the pētapolites or Cyremans in Egipt. Hierosol. or rather the *Auanæ* in Aethiopia: *Mercer.* 3. Lehabims, they are the Lybians in Africa, where also the people called before Phutei inhabiting the inward parts Hierom. in tradition. in Genes. 4. The Naphtahims, are certaine Aethiopians in the further part of Egipt: where there was a citie called Napatha: *Plin* lib. 6. c. 29. 5. Pathrusims: not the pelusians in the edge of Egipt, as Hierosol, or the inhabitants of *Arabia Petrea*, but the pharusians rather as Ptolome and Plinie call them: a people inhabiting the middle part of Egipt: whereof Isay maketh mention Isay 11. 11. *Mercer.* 6. The Casluhims are the inhabitantes of the countrie Cassiotis, and the Capthorims of the region Sethroitis, about the mouth of Nilus, bordering vpon Palestina. *Iun.*

Quest. 20. Of the Ionnes of Mizraim.

Ludæi.
Hananims.
Lehabims.
Naphtahims.
Pathrusims.
Casluhims
Caphtorims.

v. 14. *Out of whome came the Philistims* 1. These are they whome the septuagint call Allophyli that is aliens or stangers, and the Latines palestini, and their countrie palestina which contained fiue regions according to fiue principall cities, of Gaza, Ascalon, Gath, Accaron, Azotus: all bordering vpon the Mediterranean sea, 2. These philistims came of the Capthorims: for so are they called the remnant of the Isle of Captho, Ierem 47. 4. which Capthorims cannot be the Cappadocians as the Chalde readeth heare, & both the Greeke and latine interpreter. Deut. 2. 28. for the Cappadocians inhabited a large countrie neare to Pontus and the hill *Taurus* far distant from Palestina: and therefore it is not like the philistims should come from so farre: and of any other Cappadocia nearer hand, we find no

Quest. 21. Of the originall of the Philittims.

The Capthorims are not the Capadocians.

mention: But these Capthorims inhabited in the nearer parts of Aegypt, as is before shewed. 3. Whereas here the philistims are said to come from the Caslahims, and in other places from the Capthorims: it may be explayned thus, that the Capthorims came first vp to the Casluhans, which is in the way to Palestina, and ioyning with them, (beeing yet the cheife ringleaders themselues) inuaded the countrie palestina: 4. Some thinke, that both the philistims, and Capthorims came of the Casluhans, Mercer: but the better reading is to make this a *parenthesis (of whome came the Philistims)* so that the Capthorims, shall be the seauenth sonne of Mizraim. 5. some Hebrewes will haue the philistims, and Capthorims to come both of the *pathrasims*, and *Casluhans*: of whome maryng together, they say, were the philistims Gyantes, and the Capthorims dwarfes: But the philistims are here said to come of the Casluhans. 5. This palestina thē was first inhabited by the Cānits which were expelled by the Caphthorims Deut. 2. 23. and though afterward it was inhabited by the philistims, yet it was part of the lād of Canaan & so of right belōged to the lād of prōise.

Reconciliation.

Ver. 15. *And Canaan, begat Zidon &c.* 1. He was the founder of Sidon a citie in phænicia, called great Sidon. Iosu. 19. 28. because it was a famous citie, more auncient then Tyrus, which the prophet nameth the daughter of Sidon. Isay. 23. 12. Iustinus thinketh it was so called of the abundance of fish, for in the phenician language, a fisher man is called Said; But it is more like that Sidon beareth the name of the founder to this day.

Quest. 21. of the progenie of the Cānanites. Iustin. lib. 18.

Zidon.

Cheth. 2. *Cheth or Heth*: from him came the Hethites, that dwelt about Hebron as it may appeare by the caue, which Abraham bought of them: Genes. 23. 19. This was a warlike people, and of them were there gyants, men of great stature: of whome the Syrians were afraid, lest the king of Israel had hired them. 2. king. 7. 6.

Iebuß. 3. *Iebusi*: the founder of the citie Iebus, afterward called Ierusalem Iosua. 18. 28. from whence they could not be expelled till Dauids time 2. Sam. 5.

Emori. 4. *Emori*, father of the Amorrheans or Amorites: which inhabited about Bashan and Gilead, whose king was Og: their countrie fell to the lott of Gad and Ruben and the halfe tribe of Manasses. Num. 21. these Amorites were dispersed into diuerse partes of the land of Canaan: and therefore the whole countrie beareth their name. Genes. 15. 16. *the wickednes of the Amorites is not yet full*: their stature of bodie was great: therefore compared to the cedars: Amos. 2. 9. But their wickednes was greater: as the prophet to set forth the sinne of Israell saith, *their father was an Amorite &c.* Ezech. 16. 3

Girgashi. 5. *Girghashi*: of whom came the Gergasenes Math. 8. by the lake Tyberias: where was the towne, of Ptolome called Gerasa, of Iosephus Gesara, of Plinie Gelasa, hence some thinke the lake *Genesar* had the name. *Mercer.*

Hiui. 6. *Hiui* of him came the Hiuites: these dwelt vnder mount Hermon Iosua. 11. 3. which is a part of mount Lebanon, Iud. 3. 3. toward the East belonging to Trachanitis: Perer. some of the Hebrwes take the Hiuites and Rephaim for all one: and for that cause Genes. 15. 20. where the nations of the Cananites are rehearsed, the Rephaim are named, and the Hiuites omitted.

Arki. 7. *Arki*: who built a citie Arcas, ouer against Tripolis vnder Leuanan, Hierom.

Sini. 8. *Sini* of whome the desert of Sin tooke the name: Perer. and the citie Sin, not farre from Lebanon: Hierom: of him came the inhabiters of *Caparorsa*, Hierosal: a towne in Idumea, not farre from Iebus toward the south: Ptolom.

Arnadi. 9. *Arnadi* of whome came the Aradians, that inhabited the Iland Aradus, famous for their skill in seafaring. Ezech. 27. v. 8.

Zemari. 10. *Zemari* Hierome placeth the Semareans in Colo Syria, with their citie Edessa Hierosol. taketh them for the Emisseni in Syria, whom Plinie calleth Hemiseni: But it is most like that he was the author of those that inhabited Zemarim. Iosua. 18. 22. of whome also the mountaine Zemaroim was so called. 2. Chron. 13. 4.

Chamathi. 11. *Chamathi*: two cities of this name Chamath we read of in the Scripture, one in the land of Canaan which belonged vnto the possession of Nephthaly Iosua 19. 35. called *Hamoth Dor*; one of the cities of refuge. Iosua 21. 32. The other was a cheife citie of Damascus: Ierem. 49. 23. Tou the king of this Hamath was in leage with Dauid. 1. Chron. 18. 9. This Chamath the sonne of Canaan was the father of the inhabitants of this countrie, which Zeiglerus would haue to be Ithurea: Iosephus and Hierome and Hierosol. thinke this Hamath to be Antiochia the cheife citie of Syria, Iunius taketh it for the prouince Ca-

matha

matha which extendeth from Lebanon to *Arabia* deſerta, the cheife citie whereof in time paſt was called *Amathus*.

But whereas Geneſ.15.20,21.two other nations are named which inhabited the promiſed land:the Canaanites and perizzites,whereof no mention is made in this place.The reaſon hereof may be, 1. either becauſe thoſe were of ſome of theſe kindreds:the one called Canaanites,as beeing the cheife among them;the other might be the Samareans,as *Pererius*,or ſome other,ſo called becauſe they inhabited the plaine countrie,in vnwalled townes,for ſo the word is taken.Eſther.9.19. where the Iewes are called perazim,that is, dwelling in villages. 2. Or which is moſt like;as all theſe eleuen ſonnes of Canaan dwelled not in Canaan,as the Aruadians,and Camatheans: ſo ſome forrainers of other kinreds might inhabite amongeſt them which came not of Canaan,as the Kenites,Kenizites,Cadmonites,whoſe countrie is promiſed to Abraham,Gen.15.19. Such were the Philiſtims that came of the Capthtorims,which expelled the Canaanites Deut.2.25.Ioſu.13.3.There were alſo the Geſhurites and Maachathites.Ioſu.13.13. Such alſo might theſe perezzites be. 3. And beſide theſe people of the Canaanites,the auncient inhabitants beeing expelled and remooued,might change their names.*Mercer*. Queſt.13.Of the Perizzites.

v.19. *Then the border of the Canaanites,&c.* 1. Moſes doth carefully limit the country of Canaan,becauſe it was that land, which the Lord had promiſed to the Iſraelites. 2. The fower bounds of the countrie of Canaan, are Zidon in the North,and Gaza on the ſouth on the weſt ſide:and on the eaſt ſide the fiue cities Sodoma with the reſt (Zoar is not named becauſe it was but a ſmall town and of no great account,Gen.19.20.)in the north corner,and Laſha in the ſouth: the ſame is Calirrhoe(as *Hierome* thinketh)where was a bath of whot waters. 3. This is the deſcription of the whole land of Canaan, which cõprehended the ſeauen nations of the Canaanites,expelled by the Hebrewes. But that land of Canaan,which is deſcribed by Ioſua, 13.3. was but one countrie on the Weſt, toward the ſea,a part of this great countrie of Canaan,which was the land of the Philiſtims. Queſt.24.of the borders and bounds of Canaan.

21. *The brother of Iapheth the elder.*It is rather thus to be read, then *the elder brother of Iapheth*. 1. Some thinke that Sem was the youngeſt ſonne of Noah,and Cham the next,and Iapheth eldeſt:as *Lyranus*,*Toſtatus*,*Genebrard*.But the contrarie is euident, Gen.9.24.where Cham is called the younger ſonne in reſpect of Sem and Iapheth. 2. Neither was Sem the eldeſt,as Auguſtine thinketh,*lib.16.de ciuit.dei.cap.3.* and *Caietanus*,*Vatablus*,and ſome Hebrewes,as *Kimbi*:for Noah was fiue hundred yeare olde, when he began to beget his children,Gen.5.32.and when the flood came he was ſixe hundred yeare olde.Gen.7.6. Now two yeare after the flood Sem at an hundred yeare olde begat Arphacſad, Gen.11.10.but then the eldeſt ſonne of Noah muſt be an hundred and two yeare old:it remaineth then that Iapheth was the eldeſt,Sem the next,Cham the youngeſt.*Mercer.Iunius*.But Sem is named firſt,becauſe of his prerogatiue,as Iſaach before Iſmael,and Iacob is ſet before Eſau.*Caietanus* to make his opinion good is forced to ſay, that Sem might be an hundred and two yeare olde when he begat Arphacſad;and *Pererius* is alſo driuen to this ſhifte to ſay that Noah might not be fiue hundred yere olde preciſely, but fiue hundred and two,both which euaſions are manifeſtly contrarie and repugnant to the text, as hath beene ſhewed. Queſt.25.Iapheth the eldeſt ſonne, Cham the youngeſt.

v.22. *The ſonnes of Sem,Elam,Aſhur,&c.* Elam, from whence came the Elamites or Perſians:*Joſephus*,*Hieron*.as Suſan(the head citie of Perſia)was in the prouince of Elam,Dan. 8.2. 2. Aſhur gaue the name to *Aſſyria*. 3. Arphacſad,of whome the Chaſdim,that is, the Chaldeans.*Pererius* derideth this deriuation, and yet bringeth no other in ſtead thereof,hence was named the countrie Arphaxitis in Aſſyria.*Mercer*. 4. Lud, the founder of the Lydians in *Aſia minor*,of the which countrey rich Cræſus was king:there was another Lud,one of the ſonnes of Miſraim,father of the Lydians in *Africa*, as is ſhewed before, queſt.20. 5. Aram:of whome came the *Aramites* or Syrians, whereof it is that the Sythians after their returne out of *Aſia* and Syria, were called *Aramei*,Aramites:*Plin.l.6.c.17*.This countrie of *Aram* or Syria was deuided into ſundrie regions, as the ſcriptures make mention of *Aram* of Damaſcus, 1.Chron.18.6. of Aram Naharaim, that is, of the floods, *Aram* Maacah, 1.Chron.19.6.Padan *Aram*,Gen.28.6. Queſt.26. Of the ſonnes of Sem, Elam. Aſhur. Arphacſad. Lud. Aram.

23. *The ſonnes of Aram, Huz,&c.* 1. Vz or Huz the founder of the region Trachonitis, *Joſeph.Hier.* whoſe poſteritie inhabited the land of Vz, Iobs countrey, Iob. 1.1. which belonged Queſt.27. The ſonnes of Aram. Vz.

Chul. longed to Idumæa. Ierem. Lament. 4. 22. the Septuagint call it Αυσιτις, Hausitis. 2. *Chul*: which *Iosephus* and *Hierome* take for Armenia: but it is rather the region *Palmycene*, where Ptolome placeth the towne Chulle. 3. *Gether*: which *Iosephus* taketh for the Bactrians, *Hierome* for the Cœrians, or Acarnanians: but it is most like to be the middle part of Syria, about Cassiotis, where Ptolome findeth the towne Gindarus, whence are the people *Gindareni. Plin. lib. 5. c. 23.* which may very well be deriued of Gether, by the *epenthesis* the interlacing of u. 4. *Mesch*; *Hierome* saith, they are the *Moeones*, Moenians: *Iosephus* the *Mesanci*, now the inhabitants of Pasinum in Susiana: *Iunius* taketh it for that countrey that lieth betweene Cilicia and Mesopotamia, and that part of the hill Amanus, which they call *Masium*: which may very well take beginning of *Mesch*. Luther thinketh that the region Messa in India tooke denomination from hence.

Gether.

Mesch.

Quest. 18. Of Heber whether the Hebrewes were named of him.

v. 25. *Vnto Heber were borne two sonnes.*] Hence it appeareth, that of this Heber were the Israelites called Hebrewes: and not as some thinke were they so called of Abrahams passage or comming ouer the riuer Euphrates, and dwelling on this side: because the hebrew *guabbar*, signifieth a passage or going ouer. Hence also of this *Heber*, the hebrew language is named, which continued in *Hebers* stocke, in the diuision of languages. *Mercer.*

Quest. 19. Of Phaleg. Whether the diuision of tongues happened in his time.

The name of the one was Phaleg, for in his daies was the earth diuided. Phaleg, signifieth to deuide. 1. Some thinke that this name was giuen to Phaleg, at his birth by way of prophesie: and that the diuision of tongues happened in the end of Phalegs age, who lined 239 years, and was borne *ann.* 103 after the flood: so that this fell not out in their opinion, till 340 yeares after the flood, some tenne yeares before Noahs death, who lined 350 yeares after the flood: of this opinion seemeth *Hierome* to be, *Tostatus*, *Lyranus*, and diuers other Hebrewes. But this is not like that the diuision of tongues fell out so long after in the ende of Pelegs daies: for why should it be said, that in his daies rather then of Reu or Serug, or of the rest, that the earth was deuided? for all these, *Reu*, *Serug*, *Nahor*, *Terah*, were borne after *Peleg* died. And againe, whereas most of the inhabitants of the world dwelt together before the building of the tower of *Babel*, and all concurred to set forward that worke; it could not possible be, if this happened 340 yeare after the flood, when the world must needes haue beene exceedingly encreased, that such a multitude of people could either dwell together, or assemble into one place to intend one worke.

2. Neither doe I altogether incline to *Augustines* opinion (to the which learned *Iunius* and *Pererius* subscribe) that this diuision was made at the birth of *Peleg*, about an 100 yeares after the flood: for Iocktan Pelegs brother must haue all his 13 sonnes men growne at the building of the tower of *Babel*: for these thirteen are reckoned among Sems sonnes, that had their tongues then deuided. Gen. 10. 31. *These are the sonnes of Sem, according to their families, according to their tongues.*

Augustines answer is not sufficient, that *Iocktan* was elder then *Peleg*: for be it so graunted, yet *Iocktan* could not be many yeares borne before *Peleg*, whom *Heber* begat at 30 yeares: but for *Iocktan* to haue 13 sonnes men of yeares, when *Peleg* was a child, would require the oddes at the least of 40 or 50 yeares.

3. I rather approoue *Mercerus* iudgement, that this diuision of tongues fell not out either in the birth, or ende of *Peleg*, but about the hundred yeare or middle part of his age, some 200 yeares after the flood, because of *Iocktans* sonnes. And although *Reu* and *Serug* might be then borne, yet Moses rehearseth them not here, because they were all of one familie, and language: and he rehearseth at once the foure generations, that he might make haste to prosecute the genealogie of the righteous seede. And if it be further demanded, why Peleg was thus named of the diuision, if he were not borne at that time, rather then *Reu* or *Serug*, it may be answered, because *Peleg* was the chiefe of *Hebers* posteritie, who beeing a Prophet, gaue him that name: and the Hebrew tongue was so named of *Heber*, because he was the chiefe father of that familie, where that language was preserued: who also was most famous for his pietie, and the longest liuer that was borne after the flood. Lastly, that this diuision happened about the middle of *Pelegs* age, the words of the text may seeme to giue, Gen. 10. 25. *In his daies was the earth deuided*: which may with better sense be vnderstood of the middle daies of his life, then either of the beginning or ende of his daies: for to speake properly, in the one a man is not yet come to the daies of his life, and in the other he is past them.

v. 26.

v.26. *Then Iocktan, &c.* concerning these 13. sonnes of Iocktan, *Hierom* confesseth, that he could not finde out their names; but thinketh they inhabited in the remote partes of India, and so were not so well knowne as the rest. *Iunius* also, a most diligent searcher of antiquities confesseth as much. 28. Sheba. We read of three of this name in scripture: one Sheba came of Chus, v.7. which inhabited in *Aethiopia*; another Sheba came of Abraham which confined vpon Persia: see before, qu.11. and Dyonisius reckoneth the Shabeans among the Persians: the third Sheba is this of Iocktan, of whence came the Shabeans in India.

Qu.30. Of the sonnes of Iocktan. Sheba. Dionys. de situ orbis.

29. Hauilah of Iocktan is another beside Hauilah of Sush, for the countrie was adioyning to Mesopotamia, not farre from the Ismaelites and Amalekites. But this Hauilah of Iocktan *Iosephus* placeth in the region of India called Ieria, which is the East or Portugals Indies.

Hauilah. See before qu. 6.

Ophir: Iosephus taketh it to be Sophira, a countrie in India which yeildeth gold: some take it for the Iland Molucca: some for Taprobana: *Tostatus* thinketh it is that countrie, where the golden mines are kept by the Griphins and lyons, so that the accesse vnto them is very hard. But this countrie *Mela* placeth in Scythia, lib. 2. c. 1. if it be any where: for Plinie holdeth both to be fables, that of the Pegasi, or winged horse in Aethiopia, and this of the Griphins or winged lyons in Scythia. This Ophir is most like to be in the west Indies, the same region which is called Peru, which seemeth to be deriued of the hebrewe *Parvaim*, mentioned 2. Chron. cap. 3. v. 6. Hence the gold of Ophir is translated, *aurum obrizum* by the latine translator. Iob. 28. 16. not so called, as *Plinie* thinketh, *quia rubet*, because it is of a red and fierie colour, or as *Isidore*, *quia obradiat*, because it glistereth: but rather, it may be called *obrizum, quasi Opherizum*, as *Pererius* coniectureth.

Qu.31. Where Ophir is. Plin. lib. 20. c. 4. Gold why called obrizum. Plin. lib. 33 c. 3.

3 Their dwelling was from Mesha, as thou goest to Sephar, &c. 1. *Iunius* taketh this Messa for the region vnder the hill Masius, a part of the hill Amanus, which is an hill parting Syria from Cilicia, and Sephara for a towne in Mesopotamia situated vpon Euphrates: and by the Mountaine of the East he vnderstandeth the hilly countrie of Chalden. 2. *Hierom* out of *Iosephus* maketh Messa a countrie in India: and Sephara a mountaine there; where the sonnes of Iocktan inhabited from the riuer *Cophen* to the countrie *Ieria*: and this seemeth more probable, that the sonnes of Iocktan were disperced into the regions further East: because the countries of Chaldea, Syria, Mesopotamia, and the rest thereabout, were possessed by the children of Canaan, as hath beene shewed alreadie. 3. Though that Sems issue were deuided farre into the East, yet he himselfe remained in the land of Canaan, which he knewe (as it was reuealed to Abraham) should be giuen to his posteritie. And he is Melchizedech, that did meete Abraham, the king of Salem, Genes. 14. as shal be prooued in that place against *Pererius* and others, that hold the contrarie opinion.

Qu.32. Of Messa and Sephara. Sem dwelt still in the land of Canaan.

v.31. *These are the sonnes of Sem.* 1. Hence appeareth tha errour of the Septuagint, that beside the fiue sonnes of Sem here expressed, adde a sixt, one Cainan. 2. It is not to be thought, that euery one of these families had a diuers language, or made a diuers nation, as *Mercerus* thinketh it probable, as is before shewed, qu. 3. but that they sorted themselues according to their diuersitie of tongues, sometimes diuers families of one language concurring to make one nation, sometime one family deuiding it selfe into diuers nations, as appeareth in the posteritie of Eber, in Abraham, of whome came the Ismaelites and Israelites, In Naach, of whome descended beside the chosen seed, the Edomites of Esau. 3. Hereof it is, as Augustine well coniectureth, that the issue of all the sonnes of Iapheth, Cham, Sem, are not here named: for of Iapheths seauen sonnes, the genealogie of two onely is rehearsed, and of two likewise of Sems fiue: not that it is likely, the other had no issue, but because they were not the fathers and founders of nations, as the rest were, but were adioyned and numbred with the rest.

Qu.33. Cainan none of the sons of Sem. Whether all the issue of Noahs sonnes are rehearsed. Lib. 16. de ciu. Dei cap. 3.

4. Places of doctrine.

1 Whereas the Septuagint doe adde one Cainan to the sonnes of Sem, v.22. and another Cainan to the sonnes of Arphacsad, v.24. whereas there is no such addition in the hebrewe: it appeareth, that the hebrewe is the authentical all language, and other translations to be amended by it.

1. Doct. Hebrew text authentical.

3. Ded. The antiquitie of Moses writings.

2 In that Moſes rehearſeth the fathers and firſt founders of the Gentiles, by whome they were named: we ſee the antiquitie of Moſes ſtorie, more auntient then any forraine writer: who are not able to ſhew the deriuation and beginning of the names and generations of the nations.

5. Places of confutation.

Pompon. Mela. lib. 1. c. 9.

1. Confut. Against the fained antiquitie of the Egyptians.

1. The errour of the Egyptians is diſcouered, that boaſt of their antiquitie, that write in their Annales, of 330 kings before Amaſis, and of their continuance for 13 thouſand yeares. In the like error is *Mercator*, that fetcheth the originall of the Egyptians from before the flood, euen from the firſt age and beginning of the world. But they are both here confuted by Moſes, who ſheweth that *Mizraim* the father of the Egyptians came of Ham Noahs ſonne.

2. Confut. The Scriptures not ſimply obſcure. Bellar. lib. 3. de verb. interpr. c. 3.

2. Whereas v. 31. it is ſaid, *theſe are the ſonnes of Sem, according to their tongues*, this beeing a prepoſterous ſpeach, as *Bellarmine* calleth it, ſetting that firſt, which was laſt done: for as yet all the earth was of one language, Gen. 11. 1. hence he would prooue among other arguments, that the Scriptures are obſcure. Whereunto we anſwer, 1. that this prooueth not the Scriptures obſcure; becauſe ſometime, an *hyſtereſis* is vſed: ſome things are ſet before in ſtorie, which were afterward done. This difficultie may eaſily be helped by the leaſt direction and caueat giuen to the Reader: and this kind of prepoſterous ſpeech is found in other forren hiſtories, which are notwithſtanding read of all, and not laid aſide for any obſcuritie herein pretended. 2. Though an obſcuritie be admitted herein, yet this prooueth not an obſcuritie throughout in the Scriptures: that becauſe of ſome darke places, they ſhould not at all be read of the ſimple. 3. And although there be many difficult places in the Scriptures, yet are there alſo more plaine and eaſie: yea the moſt neceſſarie matters, that concerne faith and manners, are plainly expreſſed in ſcriptures: and what is obſcurely handled, is found not to be ſo neceſſarie to ſaluation: as *Auguſtine* well ſaith, *in iis, quæ aperte in Scripturis poſita ſunt, inueniuntur ea omnia, quæ fidem continent moreſq; viuendi*: in thoſe places, which are plainly ſet downe in ſcripture are found all thoſe things, which concerne faith and manners.

De doct. Christ. l. 2. c. 9.

3. Confut. The Pope Nimrod and Antichriſt.

3. As old *Babylon* was the beginning of the kingdome of Nimrod, v. 10. ſo *Rome* the ſecond or new *Babylon* is the head of the kingdome of Antichriſt, the Nimrod of the world, that hunteth mens ſoules, as the other did tyrannize ouer their bodies. *Muſcul.*

6. Places of morall obſeruation.

4. Moral. The wicked mixed among the righteous.

1. v. 1. Where the ſonnes of Noah are reckoned together, Cham is ſet in the midſt betweene Sem and Iapheth: wherein is ſhadowed forth the ſtate and condition of the Church, that Chamites, hypocrites, and vngodly perſons, in the viſible face of the church, are mingled among the midſt of the faithful. *Muſcul.*

5. Mor. The proſperitie of the wicked continueth not long.

2. Whereas Nimrod of Chus of Cham, beganne firſt to be lord ouer his brethren: and Canaan with his ſonnes inhabited the beſt parts of the world, it will be demaunded, how that curſe vpon Canaan tooke place, that he ſhould be a ſeruant to his brethren. The anſwer is, that the vngodly may flouriſh for a time: we muſt doe as Dauid did, *Enter into Gods Sanctuarie, and conſider their ende*. Pſal. 37. 17. for in the ende, when the wickednes of Canaan was ripe, they were caſt out of that pleaſant land, and made ſeruants to Iſrael of Sem.

CHAP. XI.

1. The Method and contents of the Chapter.

THIS

THis chapter hath two parts. 1. it entreateth of the attempt of the carnall and worldly sort, in building the tower of *Babel*: where is expressed first their attempt, with the circumstances, 1. who they were, v. 1. 2. where, v. 2. 3. of what matter, v. 3. what they went about, to build a tower. 4. wherefore, to get them a name. v. 4. Secondly, the disappointing of this their purpose by the Lord: his *consultation*, v. 6, 7. the *execution*, 8, 9.

2. The second part containeth a *genealogie* of the faithfull: first of Abrahams progenitours, from v. 10. to 27. described euery one, 1. by their name, 2. *their age*, both before they begat children & afterward. 3. their issue, first of the righteous, then of other sonnes and daughters: secondly of Abraham, his *birth*, with his brethren, v. 27. his *marriage*, v. 29. his *trauaile*, departing with his father out of Chaldea.

2. The diuers readings.

v. 2. *It came to passe. S. Ch. it fell out. Tr. and its &c. G. when they went. B. it was, as they went. A. heb. as they went in the beginning. Ch. as they went from the East. cat.* — differ. ver. Chal. cor.

v. 4. *Before we be dispersed. S. H. least we be dispersed. cater. pen, least, &c.* — S. H. cor.

v. 5. *The Lord appeared, to be reuenged ouer the worke of the citie. Ch. the Lord came downe to see, &c. cat.* — Ch. cor.

Which the sonnes of Adam had made. H. sonnes of men. cater.

7. *That they heare not. S. H. Ch. vnderstand not one an others speach. cat. shamang, to heare, vnderstand.* — Hier. prop. pro appell.

9. *The name was called confusion, συγχυσις. S. Babel. cat. bullall, to confound.*

12. *Arphaxad lined an hundred fiue and thirtie. S. fiue and thirtie. cat. and begat Cainan. S. the rest haue not Cainan.* — differen. ver. Sep. add.

13. *Arphaxad lined 430 yeares. S. 303 yeares. Hier. 403 yeares. cat. And Cainan lined an 130 yeares and begat Sela: and Cainan lined after he begat Sela 330 yeares, and begat sonnes and daughters:* all this is added by the Septuag. which is not in the Hebrew. — S. add. so readeth the vulgar latin in the great Bible.

14. *Sela lined an 130. S. 30 yeares. cat.* — S. add.

15. *And he lined 330 yeares. S. 430 yeares. cater.* — S. ad.

16. *For 34, the S. read an 134. v. 17. for 430, they read 370. v. 18. for 30 yeares, the S. haue an 130. v. 20. for 32 yeares, they read, an 132. v. 22. for 30 yeares, the S. read an 130. v. 24. for 29 yeares, an 170 yeares. v. 25. for an 119, S. read an 125.* — Sep. det. S. ad. S. det.

28. *ante, before. H. G. vnto vm, in the presence of Thare. S. T. B. Thare yet liuing. Ch. before the face. heb. P. that is, in the presence.* — S. cor. add. differ. verb.

30. *Sara. S. Sarai. cater. sic etiam hebr.*

31. *Out of the region of the Chaldeans. S. from Vr of the Chaldeans. cat. and they came to Aran. H. Ch. Haran. B. G. Charran. S. T. P.* so is it read, Act. 7. 2. *heb. Charan.* — S. p. f. pr. diff. pronunt.

3. The explanation of doubts.

v. 1. *All of one speach.* v. 2. *went from the east.* 1. By this it is euident that all the world at the first vsed but one language, which was the Hebrue tongue preserued still in Hebers familie: but whether they vsed the same dialect, and stile of speach, as Aben Ezra, & the same manner of pronouncing, as Caietane, is vncertaine. 2. These that came into the plaine, were not as Caietane thinketh some certaine men: or as *Rasi* onely the posteritie of Sem, whome Ramban confuteth, but generally all: for the language of the whole world was confounded and chaunged at the building of the tower: But Abraham could not be of this number, as Aben Ezra, being yet vnborne: and whether Noah remooued it is vncertaine: but it is most sure, that he ioyned not with this vnruelie companie in their proud enterprises. 3. They came from the east: that is that part of Armenia, where the arke landed: beeing afraid at the first, as Iosephus coniecturelh, because of the late flood. Lib. 1. cap. 4.

Quest. 1. Who & from whence and for what cause they came, that built Babel.

Whether all the people of the world came.

to leaue the hillie countrie: But by degrees they descended, first dwelling in the hilles, afterward at the bottome and foote of the hilles, then they sought into the plaines: either to seeke more roome for their multitudes, that were encreased, or of an ambitious mind, not contented with their lott, or for both. 4. They came into the land Sinhar, or Singar, not in Pontus, as the Hierosolim: but in Mesopotamia where is the hill Singara: which Rupertus will haue to signifie, *ex cussio dentium: the smiting out of the teeth*: because their language was smitten, which is caused by the teeth: for so Shingar may be deriued of *Shen*, a tooth, and guarah, *to euacuate*. 5. Neither is it like that they beganne to build Babel, as soone as they came into the plaine, or that they were penned vp an 100. yeares, in the hillie countrie of Armenia: (for so long it was from the flood to the confusion of the tongues:) but after they were descended into this plaine countrie, then when they espied their time, they entred into this consultation.

What the land of Sinhar was & whereof so called.

v. 3. *Come let vs make bricke, &c.* The reason why they resolued to build of bricke, was neither for the continuance, as Iosephus thinketh: for though bricke buildings are very durable, as Plinie testifieth, there were to be seene at Babylon that had lasted 700. yeares: yet edifices of hewen stone are stronger: as it is Isay 9. 10. *the brickes are fallen, but we will build it with hewen stones.* 2. Neither did they so, as some imagine to prouide against the second destruction of the world by fire, as Noahs arke was a refuge for the water: because bricke worke will endure the fire: for they were not so foolish to imagine, that the whole world could be preserued in one tower: and though the building might stand against the rage of fire, yet the men enclosed should not be able to endure the heate. 3. But the cause of choosing this matter for building was the necessitie of the place: *Mercer.* where stone was not to be had: and yet the earth of that plaine, beeing of a fatt and slimie substance was very fitt to make bricke: which was the cause why Pharao built his cities in the plaine countrie of Egipt of brickes: Exod. 1. and beside that region afforded a kind of natural lime, of slimie nature like pitch, which issued forth of the riuer *Is*, in great aboūdāce, as Herodotus saith, and out of a fountaine neare to Naptha, which in the Babylonian language signifieth liquid pitch, or brimestone. Strabo. 4. This stuffe which they vsed for morter, was neither *argilla*, a kind of potters clay, as Vatablus, nor yet creta *chalke*, as Oleaster, or *lutum*, a *soft earth*, as Pagnin: nor calx viua, *lime*, as Diodor. Tharsens. but as the hebrew word *chemer* signifieth which the septuag. translate ἄσφαλτον; it was a reddish, sulphureous earth, clammie like pitch, which was in stead of, *cementum*, as Hieron, or inritum, Tremell, *morter*: so that this *chemer*, slimie earth, was in stead, of *chomer*, morter: by which meanes of bricke and *bitumen* Semiramis afterward enlarged the walles of Babylon: *Perer.*

Ioseph lib. 1. antiquit. Plin. lib. 5. c. 26. Quest. 2. Why they built of bricke.

Herodo. in Clion.

Strabo Lib. 16. What that slimie matter was, which they vsed for morter.

v. 4. *Let vs build a citie and tower.* 1. Caietane gathereth from hence, that all the people of the world were not here assēbled, because one citie could not suffice for them all: But that is no reason, for they built not this citie for the habitation of all, but to be a monument of their fame, & as the cheife citie of all other which they should build afterward. 2. Nimrod seemeth to haue beene the captaine and ringleader of this companie: for Babel was the beginning of his kingdome, Genes. 10. 10. so thinketh Iosephus and Augustine. 3. Though the counsell came first from Nimrod, or some fewe: *abijt tandem in studium catholicum*: it grew to be the catholike, that is common desire of all. *Muscul.*

Quest. 3. Who was the cheife in this worke. Ios. Lib. 1. antiquit. August. lib. 16. de ciuit. c. 4. Nimrod beginneth the rule & tyrannie.

Whose top shall reach to heauen) 1. It is not like, that as Augustine supposeth they indeed thought to build a tower so hie, whose topp should touch the cloudes: quest. 21. in Genes and so these words to be taken according to their literall sound. 2. And that report of Abydenus, cited by Eusebius, is to be held but a fable, *that when they had builded almost vp to heauen, it was tumbled downe by a mightie wind*: and it is very like, that the poetes tooke occasion hereby to deuise that fiction of the warre of the gyants, and their laying the great hilles of Pelion, Ossa, Olympus, one vpon another to climbe vp to heauen. 3. Neither to answer the obiection of the heathen, who tooke exception to this storie, it beeing vnpossible though all the earth were laid for a foundation, to build vp to heauen, need we with Philo, to make an allegorie of the building of this tower, who vnderstandeth thereby their proud and high attempts against God. 4. Neither yet is it like as Berosus Annianus, that they reared this tower so high to make it equall to the mountaines: or that as Iosephus writeth, they imagined to bring it so high, and accordingly performed it, that it exceeded the mountaines in height, to be a defence, from like generall flood: or that this

Quest. 4. Of the height of the tower of Babell

Euseb. lib. 9. de præpar. Euangel. c. 5.

tower

tower was fower miles high, as Hierome saith he was informed by some: In 14. Esai: much lesse 27. miles high, as some Hebrewes imagine. 5. But in these words there is an hyperbolicall speach (wherein more is expressed, then ment vsually both in the scriptures, and forraine writers: as Deuter. 1. 28. *their cities are walled vp to heauen:* their meaning then is that they would build this tower exceeding high: And it is very like that it was of a very great and vnwonted height though no certainetie thereof is extant in any writer: Herodotus speaketh of a temple consecrate to Belus in Babylon foure square, containing two stadia or furlonges in breadth: & a tower in the mideſt, being one furlong in height, and an other aboue that till it came to eight one aboue an other: so that by this account, it should seeme to haue beene an Italian mile in height: Diodor. saith it was so high, that the Chaldeans made it a starre marke: Plinie writeth, that it continued till his time: and Hierome, that it remained till his: and Theodoret also in his memorie. The Hebrewes thinke, that one third part of this tower sunke, another was burnt, the third part stood: but howsoeuer that were, it is like that some part of it remained as a perpetuall monument of their pride and follie, *Merce.*

Lib.1. Stadium contai-neth an 125. pa-ces whereof eight make a mile.

How long the tower of Babe continued.

Diodor. Lib.3.c.4. Plin. lib.6.a6. Theodor. Quest.55. in Genes.

4. *That we may gett vs a name least wee be scattered &c.* 1. It is not like that they built this tower to keepe them from the like generall inundation: as Iosephus thinketh, for they could not be ignorant, that God had made a couenant with Noah neuer to destroy the world so againe. 2. Neither did they make this bricke tower, to be a defense against the rage of fire, wherewith they knew the world should be destroyed: for what was one tower, to saue the whole world. 3. But one cause might be of the building of this tower, the ambitious desire of dominion, as Hugo saith, *factam esse cupiditate regnandi: Nimrod sett forward this worke, that it might be the beginning and cheife of his kingdome,* Genes. 10. 10. 4. An other reason is here expressed, lest they should be dispersed, not as the latine interpreter, before they should be dispersed: for they knew it not: they built them a citie and tower, to maintaine societie, that they might dwell together, and not be scattered here and there: and Iosephus thinketh that they did it of purpose to oppose themselues against the ordinance and commandement of God, who would haue them dispersed into diuerse parts, that the world might be replenished. 5. As also another end of this their purpose is here insinuated: *to gett them a name*: as the Psalme saith, *they thinke their houses shall continue for euer, and they call their lands by their names:* Psalm. 49. 11. as Absalon reared vp a pillar, to keepe his name in remembrance. 2. Sam. 18. 18, and Philo saith, that these Babylonians did write their names also in this tower, to reuiue their memories with posteritie.

Quest.5. What moued the Babylonians to build this tower

Quest.6. Whether they sinned in building this tower

Tostatus paradox confuted.

Hence appeareth Tostatus error, that thinketh, it was not a sinne in them to build this tower to preserue their memorie, because he thinketh that Noah was one of the cheife builders: and that God hindred this worke, not because it was euill, but for that it hindred a greater good, namely the peopling and replenishing of the world. But the contrarie is euident, that they greatly sinned, in this their proud enterprise. 1. Their impietie toward God appeareth: Augustine saith *erigebant turrim contra dominum,* they erected a tower in despite of God: as the prophet Isay according to this patterne bringeth in the King of Babell thus vaunting himselfe. *I will ascend aboue the height of the clouds, I will be like the most high* Isay 14.14. 2. Their vanitie appeareth: that seeke to be famous in earth, not by good workes to be glorious in heauen: Caluin: *Vide radicem mali* saith Chrysostome *see the roote of euil,* they seeke to be famous, *edificiis, non eleemosynis,* by buildings, not by almes: 3. Iosephus noteth, their disobedience, that knowing, as it is most like from Noah, that it was Gods ordinance, that by them the earth should be replenished, yet wilfully oppose themselues to the counsel of God. 4. Philo obserueth their impudencie: *o insignem impudentiam,* that whereas, they should rather haue couered their sinnes, they proclame their pride, tyrannie, voluptuousnes to all posteritie.

August. lib. 4. de ciuit. dei. c.4.

Noah whether present.

It is vncertaine whether Noah were present: it is most like he was not, or that he consented not vnto them: And it appeareth by the punishment, that God misliked their verie acte: for he saith. v. 6. *neither can they now be stopped from whatsoeuer they haue imagined*: that is they proceeded with a violent rage, that nothing could stay them, neither the feare of God, nor the expectation of his iudgements: but whatsoeuer they had proudlie deuised, they will as wickedly prosequute.

v. 5.

Qu 7. How the Lord is said to descend.

v. 5. *But the Lord came downe to see the citie, &c.* God is not said to descend to see, 1. as though any thing hindred his sight in heauen: *for all things are naked and open to his eyes.* Hebr. 4. 13. 2. Neither as though God went from place to place, or were absent any where: for the Lord filleth heauen and earth: *heauen is my throne, earth is my footstoole, &c. what place is it that I should rest in?* Act. 7. 49.

But the Lord is said to *descend* to see, &c. 1. In respect of the new effect, in manifesting his iudgement; *reipsa patefecit:* he shewed indeed, that he was not ignorant what he did. *Augustine, Caluine.* 2. Or for that he caused his angels to descend, and so is said to descend in his ministers. *Augustin.* 3. Or as *Caietane, quia extendit se cura & prouidentia vsq; ad infima:* because God extendeth his care euen vnto the lowest things in the world: as it is in the Psalme, *Who is like vnto the Lord, &c. who abaseth himselfe to behold things in the heauen and earth.* Psal. 113. 5. 4. God hereby also sheweth his patience, *non ab initio illorum repressit insaniam, &c.* he did not at the first represse their madnes but vsed lenitie towards them. *Chrisost.* 5. *Vult not admoneri, ne fratres temere condemnemus, &c.* God would haue vs taught hereby, not rashly to condemne our brethren. *Chrysost.* God therefore giueth a rule to man, first to examine a cause before they iudge, as the Lord first seeth and knoweth before he punisheth. *Musc.* 6. And by descending here is vnderstood the punishment which followed: as if God should haue said, *Non amplius dissimulemus eorum scelera, sed quam primum ea puniamus:* Let vs no longer winke at their sinnes, but presently punish them, *Rabbi Moses Aegyptius. Basil* maketh this distinction, that God *de cælo aspicit,* is said from heaue to behold the righteous: but *descendendo dicitur inuisere deus, &c.* God is said to descend to visit the vngodly: but this distinction alwaies holdeth not; for both the Lord is said *to looke downe from heauen vpon the wicked.* Psal. 14. 2. and the Lord is said to descend for the deliuerance of his people. Exod. 3. 8.

Pecuit. del. lib. 16. c. 5.

Vatin in Psal. 32. descending take not alwaies in euill part.

Qu 8. to whome God spake, saying, come let vs goe downe, &c.

v. 7. *Come let vs goe downe, &c.* 1. The Lord speaketh not here to the angels, as *August. Gregorie, Philo, Caietane,* with others; or to the persons of the trinitie and angels together, *Mercer.* 2. But this is the consultation of the whole trinitie, as v. 8. it is said *Iehoua* scattered them. This speech is answerable to that, Gen. 1. in the creation of man: *Come let vs make man:* and those to whome God speaketh here, he maketh as equall in the same degree, *Come let vs goe downe: sic Raban. Rupert. Caluin.* 3. God indeed sometime vseth the ministerie of angels, not that he needeth their helpe: but as *Philo* saith, *videt quid se, quid creaturæ deceat,* God seeth what is meete for himselfe, what for the creatures: for God is more honoured in such ministers, and mens infirmitie thereby helped. But at this time, and in this case, God needed not the ministerie of angels; this confusion of tongues was his immediate worke, as was the gift of tongues. Act. 2. 4. Wherefore to dispute there, howe God speaketh to angels and invisible spirits is superfluous, which may notwithstanding be done two waies: either, as *Augustine* saith, *veritas incommutabilis per seipsam ineffabiliter loquitur:* the vnchangeable veritie speaketh by it selfe after an ineffable manner. *Gregorie* sheweth another way, *Quicquid agere debent in ipsa contemplatione veritatis legunt, &c.* They doe as it were read in the contemplation of the veritie, what they should doe. The angels either are inspired by God to know his will, or they behold in God, as the Schoolemen say, as in a glasse, what is to be done. But the first is the right way, whereby God speaketh to angels, the other is but a speculation of man.

R aban in gloss. interlinear. Rupert. l. 4. in Genes. c. 42. Lib. de confus. linguar.

How God speaketh to angels.

Aug. l. 16. de ciuit. dei c. 6. Lib. 2. moral. in 1 cap. Iob.

Qu 9. Whose language was confounded. Greg. hom. 30. in Euangel.

v. 7. *And confound their language, &c.* 1. Pride bringeth confusion of tongues, humilitie as in the Apostles obtained vniting of tongues, Act. 2. Greg. 2. It appeareth howe hurtfull the conspiracie of the wicked is, for if now in the beginning, they abused the vniting of their tongues to so great madnesse, how outragious is it like they would haue bin afterward, when their multitudes had bin more increased. *Chrysost.* 3. Not euery mans language was confounded, for then all societie would haue beene taken away euen in families, but the speech of certaine kindreds and companies was changed.

Hom. 30. in Gen.

Qu. 10 What caused them to leaue off building.

v. 8. *They left off building, &c.* 1. The confusion then of tongues made them leaue off building, not any great winde or tempest that tumbled downe their worke, as Sybilla and Abydenus in Eusebius, neither were the tongues confounded by little and little, as *Aben Ezra,* but all at once. *Mercer.* 2. The building of the citie was intermitted for an hundred yeares vntill Semiramis: but the towre of Babell was not heightened, but onely enclosed in the temple of Belus, which continued til Herodotus time, 1400. yeares. *Perer.*

Euseb. l. 9. de præp. Euang. cap. 8.

v. 9. *The*

v. 9. *The name was called Babel.* 1. It was not so called of Belus, as some haue imagined, but of confusion, for so *balal* signifieth. 2. Neither was it euer called συγχυσις, which betokeneth confusion in the greeke tongue, as the Septuagint, but after the Hebrew. 3. So God disappointed them of their purpose, that where they looked to gaine credit, they found shame and confusion *vide quot res fiunt, &c.* behold howe many things were done, saith *Chrysostome*, to keepe a memorie of this fact: for Phaleg had his name of this diuision: Babel of the confusion of tongues: and of Heber, in whome the holy tongue remained vnchanged, that language tooke the name. *sic Chrysost. Perer.*

Quest. 11. Of the name of Babel.

Hom. 30. in Gen.

From thence the Lord did scatter them, &c. 1. They were not then scattered before, as some thinke, but now vpon this occasion they began to be deuided into all quarters. 2. Though this diuision of tongues were imposed vpon them as a iudgement: yet God turneth it to the benefit of the world, in dispersing them, which was many wais profitable: both because if they had continued in one place, many goodly countries in the world should haue lien desert, waste, and vntilled. As also sufficient food could not haue beene prouided in one place, for such a multitude. And further, if they had continued together, they might haue beene in greater hazzard by warre or pestilence: as also wicked people inhabiting together, would haue beene more strong to doe mischeife.

Qu. 12. Why god saw it good to disperse the people.

Nowe if any be desirous to knowe what language this was, which before this confusion of tongues was vsed through the world: it is agreed by the most learned interpreters, that it was the hebrewe. 1. *Augustines* reason is, *Quoniam in familia Heber communis omnium lingua remansit*, because the hebrew tongue is so called of Heber, in whose familie that which was the common tongue before remained: that tongue which Heber vsed before the deuision of tongues, was the common speech, but that was the Hebrewe. 2. *Hieroms* reason to proue the hebrew, to be *matricem*, the mother of all other languages: because euery tongue hath borrowed some words of the hebrew, as the Greeke φορβεια, which is the same in hebrew *pherion*. Cantic. 3. 9. a bedde or beare: so the latine hath borrowed the word *nugas*, which is in hebrew *nuge*. Sophon. 3. 18. where *Hierome* in his translation keepeth the same word: so *saccus*, a sacke, as *Oleaster* noteth, commeth of the hebrew. *Hierome* likewise sheweth, that *gnalmah* signifieth a virgin both in the hebrew and Punick language, from whence the latine *almia* seemeth to be deriued. Many words also are vsed in our English tongue deriued from the hebrew, as *fag*, which is a figge. The Grecians further seeme to haue deriued the word ἡδονη, *hedone*, pleasure, from *Heden* the place where Paradise was: the Latines call whales, *thynnas*, of the hebrewe, *tanim*: the Italians call a thing that is light and vaine, *Bay*, of the hebrew *Bohu*: the French of Gallia Narbonensi call a species or kind *mene*, of the hebrew *min*. 3. *Tostatus* reason is, because these names, which were first giuen, as of Adam, Eua, Cain, Seth, are hebrewe words, as may appeare by their seuerall deriuations in that tongue: as the first so called of the redde earth, the second because shee was mother of all liuing, the third a possession, the fourth because he was put in Abels place. 4. *Caietanus* prooueth the same, by the word *Iehoua*, which is an hebrewe word, vsed before the flood, and the name *Babel* giuen vnto the tower in this place. 5. *Oleaster* bringeth these reasons: that it is most like, that the common language remained there, where the first deuision of tongues was made, namely in Babylon, the Chalde therefore and Hebrew, betweene the which there is great affinitie, are most like to be the most auntient: as also for that this was the language of the East: from whence they came which builded Babel.

Qu. 13. That the Hebrew tongue was the common language of all the world. Lib. 16. de ciu. dei c. 11. & 18. 39.

in 3 cap. Sophon.

in cap. 7. Isaiæ

Other tongues borrow of the Hebrew.

It appeareth then, that *Philo* is in an errour, that thinketh the Chalde tongue to be the most ancient: true it is, that Nahor, Thare, Abraham, dwelt in Chaldea, but yet they spake the hebrew tongue, and so in that respect it may be called the Chaldean tongue, because some Chaldeans vsed that language: like as the Syricke tongue, which the Iewes vsed in our Sauiour Christs time, might be called the hebrew language, because the Hebrewes vsed it. *Mercer.*

Hence also it is euident, that *Theodores* was much deceiued. 1. He thinketh that the *Syricke* tongue was the most auncient: because those names Adam, Cain, Abel, are Syriake names. *Ans.* The Syriake or Chaldaike, and Arabike language, were deriued as riuers out of the fountaine of the Hebrew: and therefore it is no strange thing, if some hebrew words are retained in those languages. 2. He thinketh that the hebrew speach was not so called

Quest. 14. whether the Hebrew or Syriake be most ancient. Theodores opinion examined.

of *Heber*, for then all the posteritie of *Heber*, as the Syrians, Idumeans, Ismaelites, Ammonites, should also speake that language. *Ans.* *Augustine* giueth the reason hereof: that they were called Hebrewes onely among whome *& lingua prior, & pietas conseruaretur*, where both the auncient tongue, and religion were preserued: although *Heber* was the father of many nations beside, yet they beare his name, that did heire his faith. 3. *Theodoret* thinketh, that the hebrew tongue was brought in by Moses, and was not the naturall speach of the Israelites, but such as they learned: for the Iewes at this day naturally speake the language of the countrey, where they are borne: they doe learne the hebrew by teaching. *Ans.* 1. It is euident by those auncient hebrew names of Adam, Cain, Abel, that the hebrew tongue was vsed before Moses time. 2. while the Hebrewes liued in their owne nation and commonwealth, they naturally from their mothers breasts spake that language, but now beeing dispersed into diuers nations, not conuersing together, they are forced to vse that countrey speach, where they dwell. 3. *Augustine* thinketh, that not onely the hebrew tongue, but the hebrew letters were vsed and well knowne before Moses: and he doth gather it from that place, Deut. 31. 28. where the Septuagint translate the word *shoterim*, γραμματεῖς ἐπιστήμονες, the teachers, instructers, or beginners in letters. But it is very like, howsoeuer this place giueth no strength to it, in that the people were commaunded to write the law vpon the posts of their gates, that the hebrew letters, were then very well knowne, not as newly taken vp, but vsed of long time.

Whether Moses brought in the Hebrew tongue and letters. August. lib. 18. de ci. in. de. c. 39.

Concerning the number of the tongues and languages, which were deuided at the building of the tower of Babel: the common and receiued opinion is, of *Epiphanius*, *Hierome*, *Augustine*, that they were 72. according to the number of the families rehearsed, chap. 10. *Arnobius* goeth further, and distinctly sheweth, how many nations and languages came of Sem, Cham, and Iapheth: vpon these words, Psal. 105. 8. *he hath remembred his promise, that he made to a thousand generations*: he sheweth, that there are in the world a thousand generations, and 72 languages: from Persia to the Indians and Bactrians of Sem, he maketh 27 languages, and 406 nations: from Euphrates and Nilus, to the Gades, of Cham 394 nations, 22 languages: from Tygris westward of Iapheth, were multiplied 200 nations, and 23. tongues. *ex Peter.* But this is set downe onely by meere gesse and coniecture, that there should be deuided 72 languages: for there are but 70 fathers named: 14 of Iapheth, 31 of Cham: 25 of Sem, for Heber and Peleg must be counted for one familie: and whereas tenne of the sonnes of Noahs sonnes, are set forth with their issue and posteritie, two of Iapheth, fower of Cham, fower of Sem: they make not seuerall nations, without their sonnes, no more then Noahs three sonnes: and therefore tenne more must be detracted from the number of 70. and so there will remaine but 60. As Canaan must be reckoned for a seuerall nation, beside those that came of him, and so of the rest. And if those, whose generations are not expressed, whereof there are 11. fiue of Iapheth, two of Cham, fower of Sem, did not make seuerall nations, as *Augustine* thinketh, but were incorporate to the rest, then so many more are wanting of this number, and there will remaine but 50. But admit that this last coniecture of *Augustine* be vncertaine, yet it is most probable that all the Cananites of Canaan, of whome came an eleuen seuerall nations, as they are rehearsed Gen. 10. 15. spake but one language: Isa. 19. 18. *they shall speake the language of Canaan*: which if it be so, then could there not be 72 languages deuided, in the confusion of Babel.

Quæst. 15. Of the number of languages. Epiph. in Panar. Hier. in 26. Mat. August. lib. 16. de civit. dei. c. 3.

Whether 72. languages then tooke a beginning.

Wherefore, concerning this matter, there are some things certen, some things vncerten: first it is certen, that the tongues and languages were deuided; then, that euery particular person had not a seuerall language: for then there could haue beene no societie: but that the principall and chiefe families onely had their proper speech. Secondly as vncertaine it is, 1. whether 72 languages, or more or lesse, tooke then beginning. 2. whether some of those nations are not now vtterly perished: as *Plinie* out of Eratosthenes alleadgeth, that diuers people in Asia, as of the Solymans, Lelegians, Bebrycians, Calycantians, are extinguished. 3. Neither is it certen whether euery particular language now vsed, was then founded: or onely the mother and originall tongues, out of the which other since haue beene deriued, which is most like. *Mercer.*

Plin. lib. 5. c. 10.

v. 12. The Septuagint betweene Arphacsad and Sale, place Cainan, and so doth S. Luke, in his gospell, c. 3. according to most coppies, but Cainan is not found in the Hebrew:

rew: to reconcile this doubt: 1. We neither allowe Caietanes solution, that the septuagint haue set downe the true genoalogie, and that the Hebrew copies are imperfect, and haue beene corrupted by the Iewes: for the Iewes had no reason to corrupt the genealogie, which giueth the Christians no aduantage, neither maketh against them; and beside the Chalde paraphrast, which is most aunciene, leaueth out Cainan. 2. Neither is it like, as Eugubinus saith, that the Septuagint erred herein, and that S. Luke followeth their error: for although an error may be admitted in the septuagint, in this place, as in many other: yet the holy Euangelist was farre form approouing their error, beeing directed by the spirite of God 3. Neither doth the answer of of Ioannes Lucidus, and before him, Nauclerus satisfie; that Cainan and Sale were one and the same; and that the place in Luke; should be thus read; *which was of Sala, which was Cainan* Luk. 3. 36. But this cannot be; for beside, that there was no cause why Luke should set downe two names onely of *Sala*, and of none of the rest beside; in the Septuagint, *Cainan* is made the father and begetter of *Sala* Genes. 11. 4. *Lapponianus*, and *Canus* answere, that as *Mathew* omitteth three of the kings in his genealogie, betweene *Ioram* and *Ozias*, to make the iust of 14. generations equall, from *Abraham* to *David*, from *David* to the captiuitie, and from thence to Christ; so *Moses* to make tenne generations from *Sem* to *Abraham*, correspondent, to the tenn partiarkes before the flood, might omitt *Cainan*.

Quest. 16. The place Luk. 3. 36. where Cainan is added to the genealogie Reconciled.

Canus in 11. Gen. Can. lib. 2. de loc. Theolog. c. 18.

But the reason is not alike. 1. For those three Kings, Ahaziah, Ioas, Amaziah, are thought by some to be omitted for an other cause, because they were killed for euill gouernment. *Concent.* 2. And againe Moses summeth the yeares of these fathers, which Matthew doth not, and therefore if Moses should of purpose leaue out Cainan, a great errour would fall out in the Chronologie and computation of yeares. 3. If Moses had left out Cainan to make the genealogie equall: yet if there had beene any such, he should not haue beene omitted in that catalogue of their names, 1. Chr. 1. 18. where was no such cause of omissió.

5. Some thinke that the Septuagint erred in adding of Cainan, and that Luke followed that text, not approouing their error, but giuing way to the time, because the Septuagint was then well knowne among the Gentiles: least if he had departed from that translation, it might haue hindred the credit of his Gospel. Thus *Iansenius* and *Genebrard* among the pontificall writers: and learned *Iunius*, among the Protestants, who saith, that it was not μοιχόπονηρον ἁμάρτημα, but συγχώρησιν ἀνάμαρτητον, a slippe or fault of memorie, but a faultesse concession in respect of the time: so also *Mercerus*, who thinketh that this being but a matter of genealogie, is not much to be stood vpon, which Paul calleth ἀπερατους, endlesse, 1. Tim. 1. 4.

Iansen in c. 1. Concor Euang. Genebrard in Chrono.

6 But I approoue rather in Beza his answer, that Cainan was put into the text in Luke, by the ignorance of some that tooke vpon them to correct it according to the Septuagint: for in that ancient manuscript which he followed, Cainan was not to be found: and therefore Beza in his translation vpon good ground left it out, and so doth the great English Bible.

Others thinke further, that the translation of the septuagint was also herein corrupted by some: that at the first these Greeke interpreters put not in Cainan; for neither *Iosephus*, nor *Epiphanius* which followe the septuagint, rehearsing the fathers before *Abraham*, make mention of this *Cainan*: and in the best Greeke copies, it is left out. Chronic. 1.

Beroaldus. Ioseph. lib. 1. antiquit. Epiphan. 55. hæres.

v. 10. *Begatt Arphachsad two yeare after the flood*: the question is, whereas *Elam* and *Assur*, the sonnes of *Sem* are named before *Arphacsad* the third sonne, how *Sem* could haue these three in two yeares; I answer 1. Neither with *Aben Ezra*, that Sems wife might be with child in the arke, when the waters beganne to decrease; for I thinke rather, that was a time of abstinencie, 2. Neither, as some, that for the more speedie encrease of the world, children were borne in a shorter time, as at 7. monethes 3. nor yet, that *Elam* and *Assur* might be twins both borne at a birth. 4. But I rather thinke that Arphacsad might be either the eldest of all, or the second of *Sems* sonnes; for the Scripture obserueth not the order of time in setting downe names, as we sawe before in rehearsing of *Sem*, *Ham*, and *Iapheth*.

Quest. 17. Whether Arphaclad was borne.

Further whereas, in the patriarkes liues before the flood, it is added, and he *died*, which is omitted here; 1. Some thinke it is, to shew that *Henoch* died not a common death as the rest did. 2. Some to signifie, that none of them perished in the flood. 3. Some yet are

Quest. 18. Why it is here omitted in the genealogie of thate fashion, and he died.

The Rabbins conceit of the lastlyuth.

more curious, as *Bahai*, who thinketh, this clause, *and he died*, to be here omitted, because *Messia* was to come of this line; whome they hold to be immortall; and further he prescribeth *Messiah* his age, that he should liue 837. yeares before the end of the sixt *milenarie* or thousand yeare; which he would gather by the letters of the word *lemarbeh* vsed by the Prophet Isay. 9,7. which is, *of the increase* of his gouernement, their shal be no end; where the first letter, *lamed* signifieth 30. *mem*, 600. *resh*, 200. *beth* 2. *he*, 5. which maketh together 837 But it is euident to al the world how they are deceiued; for the sixt thousand yeare is expired within lesse then 400. yeares, & yet their supposed *Messiah* cōmeth not; & againe *Messiah* came as well of the line of the fathers before the flood, as of them after the flood. 4. Wherefore this is more like to be the reason; because then after *Adames* transgression, *Moses* would shew how the curse tooke place; *thou shalt die the death*, in those long liued patriarkes; that alhough they liued diuerse hundred yeares, yet in the end they died. *Mercerus.*

Quest. 19. At what age of Terah Abraham was borne.

v. 26. *Terah liued 70. yeares and begat Abraham, &c. Terah* liued 205. yeares and died in Chairan, at what time *Abraham* was 75. yeares old Genes. 12. 5. *Abraham* then was borne when his father was an 130. yeare old, and in his 70. yeare: for the reconciliation then of these places: 1. We need not with *Hierome*, that followeth therein the Hebrues, to say, that *Abrahams* age of 75. yeares is not counted from his birth but from his departure from Vr. of the Chaldes, and his miraculous deliuerance out of the fire wherein they cast him because he would not worship their Idoles: for beside that this tradition of *Abrahams* deliuerance hath no sufficient ground to warrant it; a great inconuenience will followe it, if it be admitted that *Abraham* was an 130. yeare old at this time, when he is said to be but 75. which must of necessitie followe, if *Abraham* were borne in the 70. yeare of *Therah*: then it would followe that Isaach borne when *Abrahams* was an 100. yeare old, was borne 30. yeare before he came into the land of *Canaan*: which is contrarie to the scripture, or if they will count those hundred yeares also from *Abrahams* departure out of Chaldea; and that he was indeed an 160. yeare old, when *Isaacke* was borne, and *Isaacke* was 40. yeare old, his father yet liuing, when he tooke Rebeccah to wife, Genes. 25. 20. *Abraham* should haue liued aboue 200. yeares, whereas the scripture saith he liued but an 175. Genes. 25. 7.

Mier. tradit in Genes.

2. Neither is it a sufficient answer that *Abraham* went out of Chairan at 75. yeares of his age long before his fathers death, and that *Moses*, doth recapitulate the storie afterward as *Aben Ezra*, for Steuen saith, that God brought him out after his father was dead. Act. 7. 4. And to say that his father was spiritually dead, not naturally, because he staid still, and refused to goe into *Canaan*, liuing in idolatrie (which is the deuise of one *Andreas Masius*, cited by *Pererius*) is a forcing of Stephens words, which in an historicall narration must be taken properly.

Quest. 15 in Gen. lib. 16. & de Ciuit. dei cap. 15.

3. And with Augustine to make two departurs of *Abraham* into the land of *Canaan*: the one when *Terah* was yet liuing, beeing an 105. yeare old, and *Abraham* 75 soiurning there 60. yeares, while his father liued in *Chairan* and another after *Therahs* death, whome *Abraham* might visite before, going and comming into *Canaan*: but now he came from thence, his father beeing dead, and returned no more; that in the first departure, his boied remooued, but his affection was toward that place where his father was, but now his affection and all was remooued; This imagination of two departures into *Canaan* dissenteth from Stephens narration; Act. 7. where indeed speaketh of two countries of *Abraham*, one out of Mesopotamia, the other out of Charan; But into *Canaan* the Lord brought him after his father was dead. v. 4. and not before.

4. That also is a meare fansie, that the rest of *Abrahams* age is concealed, who should be an 130. when he is said to be but 75. to this intent, because God would keepe secret the end of the world *Calvin*. for this would nothing haue helped to the knowledge of that secret; the account of yeares past will not tell vs, what yeares are to come, and our Sauiour saith, the Angels knowe not of that day, and yet they knew very well the age of *Abrahā*.

Abraham was borne when Terah was an 130. yeare old.

5. Wherefore the best solution is, that *Abraham* though he be named first, because of the priuiledge and preeminencie of his faith, yet was not the first borne; *Terah* at 70. yeares began to haue sonnes, but *Abraham* was not borne till the 130. yeare of his fathers age: for he was but 75 at his fathers death, who was then 205. So Noah is said to be 500

yeare

yeare old, when he begat Sem, Cham, and Iapheth: yet was not Sem borne till two yeare after, Gen. 11.10. beside, Sarah is held to haue beene Abrahams brothers daughter: Abraham then could not be the eldest brother, for Sara was but 10 yeares yonger then Abraham. Gen. 17.17. *Mercer. Iun.*

v.29. *The father of Milcah, and of Iscah, &c.* 1. Some thinke that this Iscah was not Sarai Abrahams wife, but that shee was rather the daughter of Thare and Abrahams owne sister by the fathers side, then the daughter of his brother Aran: and that it was lawfull then for the halfe brother by the fathers side to marrie his sister. *sic Clemens Alexand. Lippom. Caietan. Scotus.* 2. Others thinke that Sarai was not the naturall, but the adopted daughter of Thare. 3. But the truer opinion is, that Sarai was the daughter of Haran sister to Lot and Milcah, and the same that is called Iscah: as may appeare by these reasons: thus thinke *Iosephus* and *Augustine. Iunius.* 1. It is like, that as Nachor married the one sister, so Abraham married the other: because it was their great care, not to take them wiues abroad from among the Idolaters. 2. v. 31. Sarai is said to be Thare his daughter in law, but if shee had bin his naturall daughter, shee should haue beene so called. 3. It was alwaies vnlawfull, sauing in the beginning of the world vpon necessitie, for brethren or sisters of halfe or whole blood to marrie together: as *Augustine* saith, Abraham liued in those times, when it was vnlawfull for brethren, *ex vtroq; vel altero parente natos necti coniugio: of one or both parents to be coupled in marriage:* as it may appeare also by this, because Abraham to perswade Abimelech, shee was not his wife, said shee was his sister: shee could not then be both his sister and his wife. In deede, among some barbarous Gentiles, as the Egyptians, it was permitted to marrie their sisters, as *Ptolomeus Philadelphus* did take to wife *Arsinoe* his sister: which is condemned by *Pausanius in Attic.* an heathen of Athens: but among the faithfull it was neuer suffered, nor practised. Thamar saying to incestuous Ammon, *speake to the King, for he will not denie thee*, 2. Sam. 13.13. sought but a delay, to put off his wicked act: not as though shee thought the King might or would graunt any such thing. 4. Abraham calleth Sarai his sister, as he did call Lot her brothers sonne his brother, chap. 13. 8. for so the Hebrewes vse to call their neare kinsmen by the name of brethren: and he saith shee was the daughter of his father, not of his mother: because her father Haran, who might be 50 yeare elder then Abraham, was the sonne of Thare by an other woman, and not by Abrahams mother. 5. So then this Iscah, Is also Sarai: for to what ende els should Iscah here be mentioned as a stranger, and not pertinent to the storie. 6. It is most likely then that Sarai was the daughter of Haran elder brother to Abraham: who and not Abraham, was borne in the seauentie yeare of Thare, not as *Pererius* supposeth, that Abraham was borne in the seauentie yeare, and Aran many yeares before: for it is euident by the text, that Thare had no children before he was 70 yeare old. Gen. 11. 26. *R. Sel.* affirmeth also that this *Iscah*, was *Sarai*, and he noteth that they are both of one signification: for *Iscah* or *Iacah*, is a name of principalitie, as *Sarai* is: yet *Aben Ezra* thinketh otherwise, that if Sarai had beene Harans daughter, Moses would haue called her the daughter of Haran, as Lot is said to be the sonne of Haran, v. 31. but that is no reason, for in stead thereof shee is called the wife of Abraham, of whome shee now was rather to take denomination, then of her father. *Mercerus* also thinketh that this Iscah was not Sarai, because in the same verse there would not be so sudden a change and mutation of the name: but I thinke the first opinion more probable, that *Iscah* is *Sarai*, for the reasons before alleadged. 1. because it had not beene pertinent to make mention of *Iscah*, if shee had not belonged to this storie. 2. it is like that as Nahor married the one sister, so Abraham did the other. 3. that they might take them wiues out of their owne kinred, and not marrie into the idolatrous stocks of the Chaldeans.

Quest. 10. Sarai not sister but neece to Abrahā.

lib. 2. Stroma. in fine. Lip. Caten. in Gen. Caietan. in Gen.

lib. 22. cont. Faust. c. 35. The marriage of brethren and sisters not practised among the faithfull.

Sarai and Iscah the same.

v. 30. *But Sarai was barren, &c.* Sarai her barrennes is noted, 1. not as some Hebrewes imagine, that shee should be reserued for the birth of Isaak, and not be polluted with other births: for the birth is no pollution of the wombe: and if this were the reason, Isaak might haue beene the first borne. 2. neither was Sarai barren, that by this meanes Ismael should be borne of Agar, to be a plague afterward to the Israelites, as some Hebrewes thinke. 3. but this was the cause, that Gods power might afterward appeare, in giuing her a sonne in her old age.

Quest. 11. why mention is made of Sarai her barrennes.

v. 31. *They departed together from Vr of the Chaldeans.* It seemeth to be an old tradition among

Abraham whether cast into the fire, and then deliuered by his faith.

among the Hebrewes, that Abraham was complained of by Thare his father in the daies of Nimrod, for refusing to worship the fire, which the Chaldeans adored as God, and therefore he was cast into the fire, but was deliuered by his faith: and that this was the Vr, that is, the fire of the Chaldees, out of the which Abraham was brought: and they adde further, that Aran seeing his brother deliuered, refused likewise to worship that idol, and was cast into the fire, wherein because he had but a weake faith, he perished: and therefore it is said he died before his father, that is, in his presence. This tradition *Hierome* seemeth in part to allow of, & *Eyremus* also, & *Paulus Burg.* But it is a meere fable, as may thus appeare: 1. because Abraham, as most Chronographers agree, was not as yet borne in Nimrods time, but in the 43 of Ninus, that succeeded Nimrod or Belus. 2. If Abraham had beene so miraculously deliuered, it is like that either Moses would haue remembred it in this storie, or the Apostle, Heb. 11. where he commendeth the faith of Abraham: or Ecclesiasticus c. 44. would not haue omitted, where of purpose he setteth forth the praise of Abraham. *Iosephus* also *lib. 1 antiquit.* and *Philo* that wrote two bookes of Abraham, remember no such thing. 3. This Vr was the name of a citie in Chaldea: which *Eupolimus* in *Eusebius*, calleth *Camerinis*: *Ammianus* Vr, *lib.* 25. *Plinie* Orchoen, the Septuagint, translate it the region of the Chaldeans. And here not onely Abraham, but Thare, Lot, and Sarai, all depart from Vr: then it should seeme they were all cast into the fire. *Iosephus* saith, that in his time the sepulchre of Haran was to be seene in Vr of the Chaldeans: Haran then was not burned, but buried. *Aben Ezra* taketh Vr for the name of a place and Abrahams countrey, though *Rambam* would haue Cuthena in Mesopotamia rather his countrey.

Euseb l. 9. de prepar Euang c. 4. Plin. lib. 6. c. 26.

lib. 1 antiquit.

v. 31. *And Terah tooke Abraham.* 1. It is certaine, that God was the author of this iourney, who spake to Abraham, before he dwelt in Chanaan. Act. 7. 2. and that Terah was made acquainted with Gods oracle by his sonne, and obeied the same. *Calvin.* 2. Terah is said *to take Abraham &c.* because he was the chiefe instrument and master of the familie. *Musc.* 3. No mention is made of Nachor, who chose rather to remaine in his countrey, and obeied not Gods calling: who afterward notwithstanding followed and left his countrey, but went no further then Mesopotamia, Gen. 24. 10. and dwelt also in Charan. Gen. 28. 10. *Mercer.*

Quest. 23. whether Nachor went out with Terah from Chaldea.

Quest. 24. whether Terah Abrahams father were an Idolater. Suidas in vocal. Saruch.

Concerning Terah, whether he were giuen to the idolatrie of the Chaldeans, because he departed from Vr, is a great question, which may thus be decided. 1. It is neither probable, that (as *Suidas* saith) Sarug the grandfather of Terah brought in idolatrie, commanding holy men departed to be worshipped: both Noah and Sem being yet liuing to direct the righteous seede. 2. Neither is it to be thought, that Terah was so grosse an idolater, that he made images of clay to be worshipped, as *Epiphanius.* 3. Neither is it probable, that Terah was altogether free from the idolatrie of the Chaldeans, and that he was cast out thence and constrained to flee into Mesopotamia, as it is in the storie of Iudith, c. 5. v. 7. 8. for the contrarie is affirmed, Iosu. 24. 2. that Terah serued other Gods. 4. Neither is it to be supposed, that Terah and his familie, as *Augustine* thinketh, were persecuted of the Chaldeans for the true worship of God: for herein Abrahams faith had not beene so commendable in obeying the calling of God, as the Apostle noteth, Hebr. 11. 8. if he were driuen out before, and forced to flee his countrey. 5. And to thinke that Terah was first a worshipper of God, and afterward fell to idolatrie in Charran, it is not like, seeing Abraham left not his father, till he died, as *Tostatus* and *Pererius* imagine. 6. But it is more like, that Terah was at the first an idolater, when he dwelt beyond the riuer in Chaldea, as is expressed by Iosua, 24. 2. who afterward obeying Gods calling, left his countrey with the idolatrie and superstition thereof, and came out with his sonne to Haran, thinking to goe to Canaan, but beeing stricken in yeares, he there staied, and after some fewe yeares died. *Mercer.*

Epiph. adverss. haeres. sub init.

Qu. 25. Whether Abraham at any time is clined to superstition.

As touching Abraham also, whether he were at any time infected with the superstition of the Chaldees, there are diuers opinions, as they are cited by *Pererius.* 1. *Suidas* thinketh that Abraham at 14. yeares reproued his father for his idolatrie. But it is not like, that Abraham beeing brought vp vnder superstitious parents, not yet acquainted with Gods voice, and wanting other meanes, was so soone called. 2. Neither doe I thinke with *Philo*, that Abraham knew not God: but *postquam solum vertit*, after he had changed his countrey, when he was welnie 70. yeare olde: that Abraham was so long nusled vp in superstition.

Philo in lib. qui inscribitur Abraham.

on.

on. 3. Neither doe I consent to *Iosephus*, that Abraham, *ex syderum observatione, &c.* that Abraham by the observation of the starres, the earth, and sea, began first to acknowledge the true God. But Abrahams first calling was from God, the Lord saith, *I tooke your father Abraham from beyond the flood* Iosua. 24. 2. God called him both from that countrie, and the idolatrie thereof. 4. The opinion of some Hebrewes is more probable, that Abraham at 48. yeares beganne to acknowledge the true God. *ex Perer.* But at what time of his life Abraham was called, it is vncertaine: yet as certaine it is, that he at the first, before God called him, was tainted with superstition. 1. That place in Iosua seemeth directly to proue it: *your fathers dwelt beyond the flood in olde time, Terah the father of Abraham, and father of Nachor, and serued strange Gods*: Iosua, 24. 2. All those that dwelt beyond the riuer, were at the first Idolaters, euen the whole familie of Terah. *sic Lutherus.* 2. Gods mercie more notably appeareth, in that he called Abraham first before he knewe God: that not Abrahams sinceritie, but Gods loue was the beginning of his calling: as Moses saith, *because God loued your fathers, he chose their seede*, Deut. 4. 37. 3. It is not like, but that Abraham beeing brought vp in a superstitious familie, did also at the first sauour of their superstition, and therefore is bidde to come out of his fathers house. Gen. 12. 1. And seeing Terah Abrahams father, as is shewed before, and as *Chrysostome* thinketh, *hom.* 31. *in Genes.* was addicted to idolatrie, till he obeyed the calling of God, to goe out of that countrie, it is more like, that Abraham also, did sleepe in the same sinne, till God rouzed him, and called him away, then that he was neuer inclined to idolatrie, as *Pererius* thinketh.

in lib. antiquit.

Perer. lib. 6. in Gen. disput. 27.

4. Places of doctrine.

v. 5. *But the Lord came downe, &c.* Here we learne, that God sitting in heauen, beholdeth all things, that are done in the earth: not as the wicked say in their heart, *God hath forgotten and hideth away his face, and will neuer see*, Psal. 10. 11. But as the Psalmist saith in another place, *He that dwelleth in the heauens shall laugh, the Lord shall haue them in derision*, Psal. 2. 4.

1. Doct. of Gods prouidence.

v. 7. *Let vs goe downe and confound, &c.* This is the speech of the whole Trinitie, whereby may be prooued the distinction of persons: and whereas v. 9. it is said in the singular nũber, the *Lord confounded, &c.* thence is gathered the vnitie of substance: *sic Calvin. Rupert. lib. 4. comment. in Gen. c.* 42.

2. Doct. of the Trinitie.

v. 6. *They cannot now be stopped, from whatsoeuer they haue imagined, &c.* God did foresee, that they would by no meanes giue ouer their enterprise, if they were not letted of their purpose: so that by this it is euident, that God foreseeth not onely what shall be certainely done in the world, but what might be *conditionally* done, if there were no let: as the Lord telleth Dauid, that the men of Keilah would deliuer him, if he staied there, 1. Sam. 23. 12. So our Sauiour saith, that if the great workes, which were done in Corazin and Bethsaida, had beene done in Tyrus and Sydon, they had repented, Math. 11. 21. foretelling what was likely to haue beene done, that condition presupposed. Where we see a manifest difference betweene Gods power, his prescience, and decree or predestination: God in respect of his omnipotent power can absolutely doe more, then he doth or will doe: in respect of his all-seeing prescience, he doth foresee not onely simply what shall be done, but conditionally what is likely to be done, if other conditions and circumstances concurred. But God decreeth no more, but what shall come to passe, his counsell must stand, his decree is alwaies absolute, not conditionall: as the Lord saith by his prophet: *As I haue purposed it shall come to passe, as I haue consulted, it shall stand*, Isay, 14. 24.

3. Doct. Conditionall prescience in God.

5. Places of confutation.

v. 7. *Come let vs goe downe.* Wicked Iulian vrged this place to proue his impious *polytheian*, i. a multiplicitie of Gods: for here not one saith he, but many of like authoritie come downe to confound their language, *ex Muscul.* But if this wicked Apostata had looked a little further into the ninth verse; there he might haue found, that the Lord, Iehoua (not many, but one) did confound their languages: they were then diuers, not Gods, but persons, yet

1. Conf. against Iulian, that there is but one God.

yet one Godhead and diuine power.

1. Confut. against Origen, that the Lord, not the angels confounded tongues.

Secondly *Origen* thonght that the angels cõfounded thoſe languages. And according to the number of thoſe nations, ſo were there ſeuerall angels preſidents ouer them, that gaue them their ſeuerall tongues: *hom. 11. in Numb.* But the text it ſelfe ouerthroweth this opinion, v. 9. The Lord Iehouah did confound their langnages.

2. Against Celſus, that ſaith Moſes borrowed of other writers.

Thirdly, *Celſus* obiected, that Moſes borrowed this ſtorie, of the towre of Babel, of thoſe that writ of the Gyants, called Aloides, howe they caſt downe a great towre. But *Origen* anſwereth, that the writers of that hiſtorie were after *Homer*, who was after Moſes, ſo that he could not take any thing from them, *lib. 4. cont. Celſ.* It is more like, that they corrupted the true ſtorie of Moſes, with the Poeticall fictions.

4. Against the pagans that fable of the beaſts, that they had ſometime one language.

4 Certaine Pagans, not beleeuing, that the world was at any time of one language: cõpare this narration of Moſes, to that fable of the beaſts: that ſometime they had all one language, and one vnderſtood another, till ſuch time as they ſent an embaſſage to the Gods, that they might be alwaies in their flouriſhing youth, and neuer be old; and for this their proud requeſt, their ſpeech was confounded, that now one vnderſtandeth not another. The like truth (ſay they) is in this narration of Moſes. For how is it like, that they could in that inſtant, euery man forget his former ſpeech: *ex Philone.* But this is a doltiſh compariſon, betweene reaſonable men, and vnreaſonable beaſts: thoſe beeing no more capable of ſpeech, then they are of reaſon. And ſeeing all the world tooke beginning from one man, before the flood from Adam, after the flood from Noah, why ſhould it ſeeme incredible, that the world vſed one language. And why ſhould it ſeeme vnpoſſible, that God, to whom all things are poſſible, in that inſtant could make them forget their language; ſeeing that ſome diſeaſes, as the Lethargie, doe bring ſuch forgetfulneſſe, as that the patient knoweth not howe to call things by their names: and *Plinie* writeth of *Corvinus Meſſala*, that he forgot his own name.

3. Againſt Philaſtrius, that all the world was of one language, not diuers, before: Philaſtrius. contra haeret. c. 106.

5 *Philaſtrius* counteth it an hereticall opinion, that all the world was of one language before the tower of Babel: they are ſaid ſo to be (ſaith he) that although they ſpake diuers languages, yet they one vnderſtood another, and ſo in effect it was but as one. But the text is contrarie, that the whole earth was of one language and one ſpeech, not of one vnderſtanding, but of one lippe, as it is in the hebrewe, that is, they framed their words and language after the ſame manner. And how could euery man vnderſtand ſo many languages, (which are held of moſt to haue beene not ſo fewe as ſeauentie) without a miraculous gift, ſuch as the Apoſtles had: and whereas Moſes maketh mention of diuerſe languages in the 10. chap. v. 5. 20. 31. there that is ſpoken by way of anticipation. And here Moſes ſetteth forth the beginning and occaſion of the diuerſitie of languages, by a certaine figure called, *hyſteroſis*, which declareth that laſt, that was done firſt, ſetting the effect before the cauſe.

6. Againſt Philo, that this diuiſion of tongues is to be vnderſtood hiſtorically, not in allegorie.

6 Further: *Philo* draweth this ſtorie of the confuſion of tongues to an allegorie, to ſignifie the confuſion of vices, *Hoc eſt nunc propoſitum ſub figura confuſionis linguarum dijcere conſtipatum vitiorum cumeum*: This is Moſes purpoſe vnder this figure of confuſion of tongues to caſt downe the conioyned muſter of vices: for to ſpeake properly, this parting of one language into many, is a ſeperation, rather then a confuſion. Contra. 1. After this manner, the whole ſtorie of Geneſis, may be allegorized, ſo that we ſhould haue neither creation of the world, nor inundation of the ſame in true hiſtorie, but in deuiſed allegorie. 2. This diuiſion of tongues is called a confuſion, not in reſpect of the diuers ſpeech, which was indeed diuided, not vnited, or confounded, but of the ſpeakers, who were confounded, in their affection, in beeing aſtoniſhed at ſo ſuddaine an alteration: in their memorie, in forgetting their accuſtomed ſpeech: in their vnderſtanding, becauſe they one vnderſtood not another: in their worke, which was confuſed, the ſeruer bringing one thing, when the builder called for another.

In Cratyl. 7. Againſt Plato and Ariſtotle God the author of languages.

7. *Plato* his opinion is, that words haue their force and meaning from nature, *Ariſtotle*, that they were firſt framed, as it pleaſed man: But here we learne, that God gaue vnto man ſpeach: and he infuſed into men at once diuerſitie of languages.

8. Againſt the Lutherans that make an omnipreſence of Chriſts bodie.

8. v. 5. *The Lord came downe*: the *Lutheranes Vbiquitaries*, that maintaine an omnipreſence and vbiquitie, that is an *euery-where* preſence of Chriſt fleſh: beeing preſſed by this argument, that Chriſtes bodie doth mooue from place to place, therefore it is not euery

where

where: doe answer out of this place, that God is said to mooue and descend, and yet he is euery where; But the reason is not alike, for to ascend, and descend is spoken of Christs bodie truely and properly, but of the Godhead onely metaphorecally, and figuratiue-lie.

v. 9. *Therefore the name was called Babel*: because there their language was so confounded, that they one vnderstood not another: so what is the Church of Rome to be counted, but an other Babel, and sinagoge of confusion, where the people, vnderstand not the preist, nor one another in their latine seruice and prayers: *Musculus.* 9. Against the latine seruice in poperie.

v. 29. *The name of Abrahams wife was Sarai*: who is held to be the daughter of *Aran Abrahams* brother: which mariages were not then forbidden by any lawe, but afterward they were. Where the error of the papists, and namelie of *Bellarmine* and *Pererius* may be noted: who affirme, that it was not forbidden by *Moses* lawe, for the vncle to marrie his neice; for *Othoniel* the younger brother of *Caleb* maried *Achsa Calebs* daughter. Iud. 1. 13. Contri. 1. To marrie in this degree is forbidden in Leuiticus, by necessarie collection. Leuit. 18. 12. *Thou shalt not vncouer the shame of thy fathers sister, for she is thy fathers kinswoman*: doth not the same reason hould for the other sex; thou shalt not vncouer the shame of thy fathers brother, for he is thy fathers kinsman. Where the degree is prohibited in the male, it houldeth also in the female sex vnlesse they will say; because the lawe saith *thou shalt not couet thy neighbours wife*, and expresseth not thy neighbours husband, that therefore the one should be laweful and not the other. 2. *Othoniel* was not the brother of *Caleb*, but either his nephew, as the septuagint read; *Othoniel* the sone of *Kenez* ἀδελφὸν, the brother of *Cabel*, namely *Kenez*, for so is the construction in the Greeke; or els, as *Iunius* collecteth; *Othoniel* and *Caleb* were brothers children, *Caleb* of *Iephũne*, *Othoniel* of *Seruiah*, which *Iephunne* & *Seruiah* were the sonnes of *Kenaz*, for *Caleb* was not the sonne of *Kenah*, but of *Iephunneh* 1. Chron. 4. 15. yet it seemeth that he was of the stocke of *Kenaz*, as grandechild vnto him; because he is called a kenazite: Num. 32. 12. and yet the sonne of *Iephũneh*. *Othaniel* then is called the brother of *Caleb*, not properly, but in a large sense, as *Lot* is called *Abrahams* brother, beeing indeed his brothers sonne. Wherefore *Pererius* in following the blind latine text, was much deceaued. 10. Against Pererius the marying of the vncle and neice vnlawfull Perer. disput. 14. in 11 Gen. s. artic. 108. Othoniel proued not to be the brother of Caleb. Iun. 21. Chron. 4. 4. lab. 3.

6. Morall obseruation.

v. 2. *As they went from the East, &c.* *Chrysostome* hereupon noteth, that as these men not contented with their state sought out a new countrie: so *mankind*, saith he, *non potest intra suos limites consistere, can neuer kepe it selfe within the boundes, but alwaies coueteth more.* 1. Obser. Against discontentment Chrisost hom. 30. in Genes.

And there they abode. *Philo* noteth here, that as these men hauing found a pleasant feild, did not passe thorough, but continued there: so sinners doe delight to continue and dwell in sinne: *leuius malum fuisset, si post quam in peccata insiderant, pro alienis vti pro domesticis habuissent &c. it had beene a lesse euill, after they had fallen into sinne, if they had vsed it not as a domestical, but as a stranger.* 2. Obser. Against continuing in sinne.

v. 3. *Come let vs make bricke*: Like as these, that dwelt in *Shinar* build of bricke: *sic qui voluptatib. carnis inseruiunt, de fragili materia &c. so they that are the seruants of pleasure, doe build with brittle matter, that cannot continue*, but they which followe vertue; *lateres in lapides mutant de turpe bricke into hewed stone*: *Gregor.* This appeareth in the parable of the rich man Luke 16. whose pleasure was soone ouer; but *Lazarus* ioy was euerlasting. 3. Obser. Against fraile and moment arie pleasure. Grig. in 4. pſal. punitential.

So they had bricke for stone, &c. Many times one difficultie that occurreth doth cause men to cease off from their enterprise. But nothing could hinder these men: though they had neither stone, nor morter, yet they will build a tower, such as was neuer seene in the world before, or after. *Calvin.* We learne hereby, that nothing should discourage vs, or make vs giue ouer in a good worke, seeing these were so laborious in compassing this their proud and vngodly enterprise. 4. Obser. Difficultie should not hinder vertuous works.

v. 4. *That we may get vs a name, &c.* Chrysostome here well noteth the vanitie of worldlie men, that build houses, and make great wroks, *vt immortalem nominis memoriam relinquant*: to leaue an immortall memorie of their name; whereas both they faile of their purpose: *hodie domus dicitur huius, cras alterius*: to day it is called one mans house, to morrow another: 5. Obser. Against building for ostentation. Chrysost. 30. in Genes.

and

and ſo their name is extinguiſhed: and they might take a more ſure way to preſerue their name, by dooing of good, while they liue, as it is in the Pſalme. 112. 9. *he hath deſtributed & giuen to the poore, his righteouſnes remaineth for euer.* But worldly men doe as *Abſolon* did, becauſe he had no children left to keepe his name, he built him a piller: 2. Sam. 18. 18. So they wanting good works, which are the true fruits of the ſpirituall men, ſeeke to make themſelues famous by ſumptuous buildings.

6. Obſer. wicked men proud before their fall.

v. 4. *Leaſt we be ſcattered*: Philo readeth *before wee be ſcattered:* and thereupon obſerueth, that ſuch is the obſtinacie of the wicked, that though they ſee that great iudgements are hanging ouer their heades, yet they will goe on in their wickednes: as the conſcience of theſe proud men gaue them, that they ſhould not goe vnpuniſhed, yet for all that they proceed in their purpoſe. Thus we ſee verified that ſaying of the wiſe man. Prou. 16. 18. *pride goeth before deſtruction*: as theſe men when they were in the height of their pride, were diſperſed and ſcattered: like as *Saul* made a goodly place for himſelfe, as triumphing for the late victorie obtained againſt *Amelech*, euen then, when he was caſt of from beeing king: 1, Sam. 15. 13. *Oecolampad; in hunc locum.*

7. Obſer. Not to condemne any raſhly.

v. 5. *The Lord came downe to ſee, &c.* *Chriſoſtome* noteth: *vult erudiri nos, ne vnquam fratres temere condemnemus: In that God commeth downe to ſee and examine, he would haue vs learne neuer without due examination to condemne our brethren raſhlie:* And it is eſpecially a rule for magiſtrates, not to condemne any their cauſe vnheard, as *Potiphar* did *Ioſeph.* Gen. 39. 20. *Muſcul.*

8. Obſer. The diuiſion of the wicked profitable. Lib. 34 Moral.

v. 8. *So the Lord ſcattered them, &c.* Hence Gregorie well obſerueth that the vnitie of the wicked is pernicious, their diuiſion profitable: So *Paul* eſcaped, while his enemies were deuided. Act. 23. *eripiuntur iuſti, dum diuiduntur iniuſti, the righteous are deliuered, while the vnrighteous are deuided:* like as the Iſraelites by the deuiding of the waters, had a readie paſſage through the redd ſea: ſo here this proud and vaineglorious enterpriſe, by the diuiſion of tongues was diſappointed.

CHAP. XII.

1. *The argument and parts.*

THis chapter hath two parts: the Firſt ſheweth the occaſion of *Abrahams* comming into the land of Canaan v. 1. to 6. the ſecond contayneth ſuch things, as happened to him there: from v. 6. to the end.

In the firſt part. 1. Gods calling is ſett forth. v. 1. with his large and ample promiſes, both temporall to *Abraham* himſelfe, that his name ſhould be great: to his poſteritie, that a great nation ſhould riſe of him v. 2. and ſpirituall: to *Abraham, I will bleſſe the*, to his poſteritie *all the families of the earth ſhould be bleſſed in him* v. 3. namely in Chriſt. 2. *Abrahams* obedience is ſet forth, with the circumſtances, of his age v. 4. of his companie that came with him into the land of Canan v. 5.

In the ſecond part is deſcribed. 1. *Abrahams* trauaile and iourneying in Canaan: toward Shechem, where *Abraham* built an altar and the Lord appeared to him v. 6, 7. toward Bethel v. 8. the South v. 9. 2. his going downe into Egypt: 1. The *occaſion* by reaſon of the famine v. 10. 2. His *conſultation* with *Sara* to ſay ſhe was his ſiſter to ſaue his life v. 11, 12 13, 3. *Pharaohs* preſumption in taking *Abrahams* wife to v. 17. 4. Gods reuenge or puniſhment, v. 17. which brought forth theſe three effects. 1. Abrahams admonition by Pharo, v. 18. 2. the reſtitution of his wife, v. 19. 3. his ſafe deliuerance and dimiſſion. v. 20.

2. *The Grammaticall conſtruction or ſenſe.*

diſſen. vgr.
T. Gr. v. 1. *And the Lord had ſaid. S. Ch. A. B. but the Lord. H. for the Lord. T. G.*
S. Heb. *Goe into the land. S. H. into the Lord. cetera.*

v. 5.

v.5. *The soules, which they possessed. S. which he had subiected to the law. C. which he had made.* C.cet.
H. gotten. T.B.G. gnasah, made.

Into Canaan they came. the Sept. haue not these words, the rest haue. S.de.

v.6. *vnto an high oake. S. famous vallie. H. vnto the plaine of Moreh. cet. eelon,* signifieth both an oake and a vallie or plaine. S.H. ap.f.pr. T.B.G.r.

v.8. *Bethel toward the west. cater toward the sea S. heb.* because the Mediterranean sea, was in the west side of Canaan.

v.9. *in the desert. S. toward the south. cater. negebh,* signifieth both. diff.sig. S.c.

v.11. *tooke his iourney toward the East. T. tooke his iourney first. C. from the East. cet. heb. micchedem, toward the east.* Gen. 2.8. T.r.

v.13. *Say, I am his sister. S. thou art my sister. cet.* S.mut.per.
I shall liue for thy sake. H. T. by thy occasion. B. shall be preserued by thee. G. for thy wordes. C. bilxa ev, because of thee. S.P. heb. big lal, propter, because.

v.16. *mules and camels, ἡμίονοι. S. shee asses and camels. cet. athon. a shee asse. chamer, an hee asse: the mule is the shee.* S.ver.diff. diff.tempor. T.B.G.r.

v.19. *I haue taken her to my wife. S.C.P. I might haue taken her. cet.*

3. The Exegesis or Theologicall explication.

v.1. *For the Lord had said, &c.* 1. God thus spake to Abraham, not after his fathers death, but while he was yet in Mesopotamia. Act. 7. 2. for to what ende should the Lord haue thus said, *Get thee out of the countrey, &c.* if he had beene come out thence alreadie? *Calvin.* 2. We read that God spake vnto Abraham eight times, Gen. 12. 1. againe v. 7. and c. 13. 14. and c. 15. 4. and 17. 1. also c. 18. 9. and c. 21. 9. and 22. 1. It is like that diuers other times, the Lord spake vnto him: but these are expressed. 3. And how God spake vnto Abraham, *Basile* thinketh it was *citra vllam corporis vocem,* without any corporall or outward voice, but by the illumination of his minde: *Rambam* thinketh it was by dreame: some, that God spake to him by Sem, or some other Prophet: but in this place it is like that God spake to Abraham either by himselfe, or his Angels; whē he speaketh by dreame in sleepe, or by vision, when he was waking: it is so expressed in the text, as c. 15. 1. Quest.1. Where, how often, and how the Lord spake to Abraham. in c.7.16.

To the land, that I will shew thee, &c. 1. When the Lord thus called to Abraham, he named no certen countrey, whether he should goe, for the better triall of his faith: for the Apostle saith, *he knew not whether he went.* Hebr. 11. 8. and Steuen, Act. 7. 3. nameth no countrey whither he was called. 2. Whereas Canaan is named in the former chapter, v. 31. either Moses setteth downe the name of the countrey, by way of anticipation, or God might afterward, shew vnto Abraham, as he went, whither he would haue him to goe. *Calvin. R. Isaach Carus* thinketh that at the first Abraham vnderstood that countrey to the which he was called, to be Canaan, because of the curse, that he should be a seruant, &c. but that is not like. Quest.2. whether God named the countrey to Abraham, whither he called him.

And the Lord called Abraham out of Chaldea into Canaan. 1. Because Chaldea was giuen to abominable idolatrie, and other great corruptions of life, where Abraham could not remaine without great daunger. 2. That Gods blessing in the multiplying of Abrahams seede might better appeare abroad in a strange countrey. *Perer.* 3. But the greatest cause was, not as some thinke, to conuerse with Sem, who is held to be Melchizedek; but that Abraham might take possession of that countrey, and by faith and hope enioy that, which was promised to be giuen to his seede. *Calvin.* Quest.3. wherefore Abraham was called out of Chaldea into Canaan.

Where Abraham should be, when as God first called him, there are diuers opinions. 1. It can neither be, as *Augustine* thinketh, that Abraham was called, after he was departed out of Chaldea, before he came to Charran, beeing yet in Mesopotamia: for to what end should the Lord haue bidden Abraham to goe out of his countrey, if he had beene remooued alreadie? To say with *Augustine* and *Eucherius*, that now he is commanded to leaue his countrey in affection, as he had alreadie done in bodie, hath no probabilitie: for both Abra- Quest. 4. Where Abraham was, when the Lord first called him. August. lib. 16. de ciu. Dei. c. 15.

Abraham should haue beene disobedient to Gods vocation, beeing wedded still in desire to his countrey, and it is not like that he had a minde to returne to an idolatrous countrey, where he was to expect nothing but persecution. Steuen in deede saith, he was in Mesopotamia, when God called him: but Mesopotamia is there taken largely as it comprehendeth Syria and Chaldea: for in the same place Steuen saith, that he came out of the land of the Caldeans. Act.7.4. *Mercer.*

2. Neither was Abraham twice called, once in Chaldea, and againe in Charran, as *Rupertus* and *Tostatus* thinke vpon this place: for this had argued Abrahams sloth and negligence, if he had made no more hast to obey the calling of God. Steuen also Act.7. maketh mention but of one calling.

3. To say further, that Steuen beeing occupied with other matters might forget himselfe, and not well remember the circumstance of time: or that he was contented to followe the vulgare account, is to doe wrong to so holie man, beeing directed by the spirit of God to speake: neither doth *Eucherius* answere satisfie, that expoundeth Stephen thus *that Abraham was placed in the land of Canaan after the death of Terah*: he might depart from Charran his father yet liuing, but all that while he was a sojurner in Canaan, and had no certaine place till after his fathers death: *Contra.* But this sense is contrarie to the text, that God after his fathers death, μετώκισεν, translated or brought *Abraham* into Canaan: this must be vnderstood not of Abrahams seeling in Canaan, but his first remooue thither.

4. Neither is *Lyranus* opinion sound, who therein followeth *Rasi* and *Mizrahi*, that the calling, which Moses here speaketh of, was that in Charran: for Abraham is bidden to come out of his country: but Charran was not his countrey: and the Lord saith, he brought him out of Vr of the Chaldeans, chap.15.7. not out of Charran. But *Paulus Burgensis* opinion is farre wide, that Charran was Abrahams countrey, not Chaldea: for Vr of the Chaldees is called the land of his brother Arans natiuitie: now whereas Abraham calleth it his countrey, where Nahor dwelt in Charran in Aram Naharaim, or Mesopotamia, Gen. 24.8.4.10. there Mesopotamia or Naharaim, the countrey betweene the riuers, is taken in a large sense, as it containeth both Syria and Chaldea, as is before shewed: or for that all his kinred were now remooued thither. *Mercer.*

Reconciliation of places.

5. Wherefore the truth is, that Abraham was in Chaldea, when the Lord called him: so *Aben Ezra, Mercer.* for so the Lord saith, cap.15.7. and although he is bid to leaue his kinred, who came with him, as Terah, and Lot, yet for all this his calling was in Chaldea: for Abraham was readie to haue left his kinred, if they had refused to goe with him. And Terah is made the author of this iourney, not as though they went forth without Gods calling, but for that he was willing to goe with Abraham, whether for griefe of his sonnes death, as *Iosephus*, or for that though he was somewhat superstitiously bent, he was desirous to goe out of that idolatrous countrey: therefore Terah Abrahams father beeing the head of the familie, is named as the chiefe.

why Terah his name is set as the chief in the iourney.

There are diuers kinds of callings: some are called immediatly of God, either by manifest reuelation, as Abraham, or secret inspiration: some are called by men, as the Israelites by the Prophets: some are called by affliction, as Psal. 88.34. *When he slue them, they sought and returned.* And three waies doe men forsake the world; 1. by actuall leauing and forsaking all they had, as Abraham here, and the Apostles vnder Christ. 2. by mortifying their affections, as Dauid was like a weaned child, Psal.131. 2. 3. by sequestring their thoughts to the contemplation of heauenly things: which S. Paul calleth *the hauing of our conuersation in heauen.* Phil.3.20.

Quest.5. Of diuers kinds of calling and renouncing the world.

v. 2. *I will make of thee a great nation, &c.* 1. God calling Abraham from his countrey, leaueth him not destitute, but promiseth a great recompence: for his countrey, he is brought into a better land: for a small kinred, a great nation shall come out of him: he is called from his fathers house, but God will make him a father of many nations. 2. The Lord bestoweth vpon Abraham seauen great blessings. *Perer. ex Caietan.* 1. *I will make thee a great nation:* either because many and populous nations came of Abraham, by Hagar, and Ketura, Gen.25. or in respect of the people of Israel, which was great, not so much in number, as renowne, because of the Kings, Prophets, wise and vertuous men, that came of them.

Quest.6. Seuen great blessings vpon Abraham.

2 *I will blesse thee.* This blessing was able to make his barren wife Sara fruitfull, *Vatablus.* I will make thee rich, prosperous, *Musculus.* Or I will blesse thee spiritually, *Rupertus.*

3 *I will make thy name great.* 1. Abrahams name was reuerenced euen among the heathen, as *Iosephus* sheweth, *lib. 1. antiquit.* 2. It was great, in respect of the faithfull, that are called the children of Abraham. 3. Great, because the Lord vouchsafeth to call himselfe, the God of Abraham, Isaack, and Iacob. 4. Great in respect of Christ, that came of Abraham, Math. 1. 1. *Perer.* How Abrahams name was great.

4 *Thou shalt be a blessing.* 1. It signifieth the certaintie of this blessing: whome man blesseth, they are not alway blessed: but he that God blesseth, shall surely be blessed. 2. The excellencie of this blessing: he shall not onely be blessed, but a blessing it selfe. 3. And he should be a forme of blessing: as they should say, the God of Abraham, Isaack, &c. blesse thee. *Calvin.*

5 *I will blesse them that blesse thee, &c.* Abrahams friends should be blessed for his sake: as Lot, Gen. 14. Ismael, 25. therefore Abimelech beeing a king, did desire to make a league with Abraham, because he saw God was with him.

I will curse them, &c. So perished Pharao, Og, Sehon, the Assyrians, Chaldeans, were punished for their ennitie against the people of God: *Luther.* Therefore Balaam durst not curse the people of God, because the Lord had not cursed them, Numb. 23.

7 *All the families of the earth shall be blessed in thee.* 1. Not onely because they shall take vp a forme of blessing, as the Hebrews interpret, *the Lord blesse thee like Abraham*, for this forme among all the families of the earth, was not vsed: the Romaines in the coronation of their Emperours were wont to say, *sis felicior Augusto, melior Traiano*, be more happie then Augustus, better then Traiane. 2. Neither so onely, because all Gentiles should be blessed for imitating the example of faithfull Abraham. 3. *Non tantum significat ipsum fore exemplar, sed causam benedictionis:* it signifieth he should not onely be an example or patterne, but a cause of blessing: because in Christ the seede of Abraham, as the Apostle expoundeth, Galath. 3. 16. all the nations in the world were blessed. *Calvin.* How all nations are blessed 1. Abraham.

From this promise made to Abraham, are we to account the 430. yeares which S. Paul saith were betweene the promise and the lawe, Galath. 3. 17. 1. Hereunto agreeth the computation of Moses, that the Israelites dwelt in Egypt foure hundred and thirtie yeres, Exod. 12. 40. not in Egypt onely, but in Egypt and Canaan, as the Septuagint doe interpret that place; for so long it was since Abraham first began to soiourne in Canaan, at whar time also by reason of the famine he went into Egypt: so *Iosephus* maketh his computation; to the building of Salomons temple, from the departure of the Israelites out of Egypt, 592. yeares, and from Abrahams comming into Canaan, a thousand and twentie: so that there shall be betweene Abrahams arriuall in Canaan, and the deliuerance of the Israelites out of Egypt by this account foure hundred twentie eight. 2. *Genebrard* then is greatly deceiued, that counteth fiue hundred yeres from Abrahams comming into Canaan to the Israelites going out of Egypt: for both Saint Paul is directly against him, who (as *Genebrard* would enforce) hath no relation in that number to the time of the Israelites dwelling in Egypt: neither doth the computation of the yeares agree: for from Abrahãs comming to Canaan till Iacobs going into Egypt, are but yeares, 215. which are gathered thus: from the promise to the birth of Isaack, 25. from thence to the birth of Iacob, 60. frõ thence till he went into Egypt, 130. and the time from thence till the Israelites going out, though it cannot be so certainely gathered, is thought not to exceede two hundred and fifteene yeare more: as shall be shewed, when we come to that place of the fifteenth chapter. 3. Though Saint Paul make mention of that promise, which was made to Abraham and his seed, which seemeth to be that, Gen. 22. 18. yet by the account of the yeares, it must be referred to this promise: for the other renewed, when Isaack should haue beene offered vp, was fiftie yeares, if Isaack were then 25. as *Iosephus*, or if he were 37. as some other Hebrewes thinke, it was 62. yeares after: and so many yeares should we want of foure hundred and thirtie. And though the same word, *seede*, is not here vsed; yet there is the same sense: for the Lord in saying, *in thee shal al the families of the earth be blessed*, meaneth his seed. 4. Further whereas Abraham is said to be seauentie fiue yeare olde at his departure out of Charran, and the promise was made before he came out of Chaldæa: his time of abode Qu. 7. Of the computation of the 430. yeares mentioned by S. Paul Gal. 3. 17. Lib. 8. antiq. Genebrards error. The true computation of the years from Abrahams comming into Canaan to the going of the Israelites out of Egypt.

lib.16.de ciuit. dei c.p.16.& 24.

could not be long there,not fiue yeares,as *Iunius* suppoſeth,but I rather thinke with *Auguſtine* and *Encherius*,that all was done in a yeare or two at the moſt,*Mercer.* his going out of Chaldea,ſtaying at Charran,and departure from thence:for it is not like but that Abraham made all haſt to obey Gods call.

v.5. *Abraham tooke Sarai,&c.and Lot.* 1. Lot followed not Abraham, becauſe he was his adopted ſonne,as *Ioſephus* thinketh,for then he would not haue ſuffered him to goe apart from him,Gen.13.and he calleth him his brother,not his ſonne. *ibid.* But Lot,as one ſet apart alſo to be a worſhipper of God,is content to leaue his other kindred,and accompanie righteous Abraham. 2. Where mention is made of the ſoules, which they had gotten in Charran,it is neither like that Lots two daughters were there borne, but rather at Sodom:neither by ſoules (with ſome) doe we vnderſtand cattell, for that were improper: neither neede we referre it to the winning and conuerting of ſoules , as the Chalde text ſeemeth to interpret,alleadged before:but it is taken for the ſeruants, which Abraham had purchaſed there.*Muſcul.* And ſuch as were borne of thoſe ſeruants. 3. But as for that opinion of *Nicolaus Damaſcenus*,and *Iuſtinus*,that Abraham before he came into Canaan was king of Damaſcus:I leaue it a as fanſie;for the text ſheweth that Abraham came forthwith from Charran to Canaan:and it had ſhewed ſome diſobedience in Abraham in forſlaking the time to followe the calling of God:yea we finde not that Abraham had any certaine dwelling place,but remooued from place to place, and was as a pilgrime and ſtranger,therefore not like to haue beene a king.

Ioſeph lib.1.antiquit.

Qu.8. Why Lot accompanied Abraham.

What ſoules Abraham got in Charran.

Euſeb lib.9.de prep.Euang.c. vltim.

Iuſtin.lib.36.

Abraham not king of Damaſcus.

v.6. *Abraham paſſed through the land to the place of Sechem, and to the plaine of Moreh.* 1. This Sechem was not on the Eaſt ſide of Canaan, as *Perer.* but rather toward the weſt, where the ſunne goeth downe,Deut.11.30. 2. It is called the place, rather then citie of Sechem,becauſe afterward there was built the citie Sechem,Gen.33.18. ſo called of Sechem the ſonne of Hemor. 3. *Euſebius* maketh two Sechems,this,which in his time was called Neapolis,deſtroyed by Abimelech,Iud.9.reedified by Ieroboam,1.King.12.25.and another in Mount Ephraim,which pertained to the lotte of the prieſts,Ioſu.21.21.but it is euident,that theſe were all one:for Ieroboams Sechem was alſo in Mount Ephraim,1.King. 12.25.Neither doe we finde mention made of two Sechems in the ſcripture:not farre from this citie was the mountaine,that had two toppes,Hebal,and Garrizim. Deut.11.30.from whence the bleſſings and curſes were deliuered:this is the ſame citie which is called Sychar,Iohn,4.neere vnto which was Iacobs well,*Mercer.* 4. Not farre from Sechem,was the plaine of Moreh(ſo called of Moreh the poſſeſſor thereof, as the plaine of Mamre was named of the owner,*Mercer.*)which the Septuag.tranſlate the high oke: the trueth is,that it was both a plaine and ſet with oakes,Deut.11.30.another word is vſed,*Guerabah*:which ſignifieth a plaine:there Iacob vnder an oake buried the images,which were in his houſe, Gen.35.4.*He hidde them vnder an oake that was by Sechem*: Ioſua made a couenant with the people in this Sechem,and pitched a ſtone vnder an oake,in witneſſe thereof.Ioſua,24.26. In this plaine was Abimelech made king by the men of Sechem,Iud.9.6.Some thinke that in this plaine were ſituated,the fiue cities,Sodome,Gomorrha,Adama,Sebrim,Zoar,*Lyra*, *Toſtat.*

Quest.9. What place Sechem was,and the valley of Moreh.

The Cananite was in the land. 1. Theſe Cananites were not they,which gaue denomination to the whole countrie and land of Canaan:but theſe were ſome one people of Canaans poſteritie,which were eſpecially called by that name,who inhabited in the weſt part of Canaan,by the ſea and the coaſt of Iordan,Numb.13.30. 2. This is expreſſed,that the Canaanites dwelt in the land,not to ſhewe Abrahams right, becauſe he came of Sem,to whoſe ſeed this countrie appertained,which was vſurped by the Canaanites; for it appeareth not,that Sems poſteritie euer inhabited this countrie:and if it had beene Abrahams right,God ſhould haue giuen him but his owne:whereas it was Gods loue toward Abraham,that brought him to this countrie,Deut.4.37,and this people were caſt out for their wickedneſſe, Abrahams ſeede did not poſſeſſe it for their righteouſneſſe,Deut.9.6.Neither had they any right vnto it , but of Gods fauour. 3. But this is added, to ſhewe that Abraham was a ſtranger in Canaan,to whome God gaue not ſo much as the breadth of a foote,as Saint Stephen ſaith, Act.7.5. that his faith hereby might be exerciſed , in beleeuing God,who promiſed it to his ſeede.*Iun.* as alſo, ſeeing Abraham was called to a land, where the wicked dwelt,wherein he had no certaine poſſeſſion giuen him,the Lord would

Qu.10. Why it is added the Canaanites were in the land.

haue

haue him thereby to be put in mind of his celestial countrie, as the Apostle sheweth Hebr. 11. 16. *Caluin.*

v. 7. *The Lord appeared to Abraham.* 1. God is not said before to haue appeared to *Abraham*: and how he appeared, it is not expressed, whether in dreame, in vision, or face to face, that is manifestly, not darkely, for these are the three waies, whereby God appeareth, Num. 12. 6. 8. it is not like, that God shewed himselfe by dreame, as *Caietane* thinketh, for the scripture vseth to expresse, that kind of apparition by name: as Math. 1. the Angel of the Lord appeard to *Iacob* by dreame: but after some other manner. 2. God promiseth to *Abraham* two vnlikely thinges: that he should haue seed, whereas his wife was barren, that his seed should haue that land, wherein the Cananites yet dwelt, that was a mightie nation: that *Abraham* should wholly depend vpon God. 3. And the Lord differreth this promise, both that *Abraham* and his seed, should be tried by affliction in Canaan and Egypt, that they might acknowledge Gods free gift, and he stayeth till the wickednes of the Cananites was come to the full. Genes. 15. 16. 3. He buildeth an altar to testifie his thankfulnes. *Perer.* not without Gods warrant, for the Lord in that place appeared. *Mustul.* and *Abraham* doth testifie his inward faith by his outward profession: *Caluin.*

Quest. 12. How God appeared to Abraham.

Wherefore God deferred his promise.

Whie he built an altar.

v. 8. *He remooued thence to a mountaine, &c.* 1. He remooued, because his building of altars was offensiue to the inhabitants, and it was a wonder, that he was not stoned of them for the same. *Caluin.* as also it pleased God hereby to trie *Abrahams* faith, beeing tossed thus from post to pillar: and that thereby he might be a meane by his godly life and religion to call that people to repentance. *Perer.* 2. he is said to pitch his tentes, beeing readie as souldiers are to remooue their campe. *Chrysost.* 3. This Bethel was at this time called Luz. Genes. 28. 19. it is called Bethel by way of anticipation, by that name, which it had afterward: and it was remooued from Hai here named by the space of a mile. This Hai was that citie, which *Iosuah* destroyed cap. 8. there was an other citie of the same name amonge the Ammonites. Ierem. 49. 5. this Hai was 3. miles situate from Ierico, and as farr from Elizeus fountaine neare to Ierico. 2. King. 2. *Perer ex Andr. Mus. & Borchard.* 4. This hill, wherein *Abraham* built an altar was the same, wherein Iosuah also reared an altar, in mount Ebal neare to Hai Ios. 8. 30. this hill had two toppes or heades, Hebal and Garizim, whereon was built a temple in disgrace of that at Ierusalem: and this is the hill which the Samaritane woman meaneth Iohn 4. which hill is not neare to Ierico, and Gilgal, as Mercator collecteth out of Eusebius booke. *de loc.* Hebian. translated by Hierom, but neare to Sechem and not neare Gilgal, as the Septuag. read, which migh deceiue Euseb. but ouer against it. *Perer.*

Quest. 12. Why Abraham so oft remooued.

Of Bethel.

Hai.

The mountaine where Abraham built an altar.

v. 10. *Then there came a famine in the land, therefore Abraham went downe into Egypt &c.* 1. *Abraham* falleth into three great tentations at once. 1. He is pinched with famine. 2. in danger of his life among the Aegyptians. 3. And his wiues chastitie put in great hazard. 2. *Abraham* goeth downe into Egypt, constrayned thereto by the famine, beeing not able to releiue himselfe in Canaan, where he possessed not one foote: he would not tempt God, to refuse the meanes which was offered. 3. For God is tempted two waies, when men are either addicted altogether to the meanes, as Thomas would not beleue, vnlesse he sawe: others tempted God, when they immediately depended vpon his prouidence reiecting the meanes, as Ahaz refused to haue a signe giuen him. Isay 7. 4. God suffered *Abraham* to be thus tempted 1. For the trial of his faith. *Caluin.* 2. That Gods mercie might the better appeare in his deliuerance from so many daungers. 3. To be an example and comfort to posteritie how to behaue themselues in the like daungers. *Pererius.* 4. *vt lucem doctrinæ & virtutis suæ impertiret Aegyptys* to impart vnto the *Aegyptians the light* of his doctrine and vertue. *Chrys.* 5. *Abraham* sinned not in going downe to Egypt, as *Ramban. Moses Gerundens.* collecteth, because he forsooke the land of Canaan, as though he could not haue beene prouided for there: and therefore he thinketh, that *Abrahams* posteritie was afterward afflicted in Egypt: for 1. *Abraham* should rather haue offended, if he had refused the meanes offered for his releife. 2. He had no commandement not to goe into Egypt as afterward *Isaak* had. c. 26. 2; 3. he went but to soiourne there, as the text saith, in mind and in heart, his desire and affection was still to the promised Canaan *Musculus.*

Quest. 13. Of Abrahams going downe into Egypt.

God tempted 2. waies.

Hom. 30. in Gen. Abraham sinned not in going downe to Egipt.

v. 11, 12. *I know thou art a faire woman, &c. they will kill me, and saue thee aliue, &c.* 1. Sarai though stricken in yeares, retained her excellent fauour and beautie still, either becauſe in thoſe daies the vigour of the bodie ſo ſoone decaied not, or her not bearing of her children might be a meanes to preſerue her ſtrength and beautie, or God might giue her that ſpeciall gift, to exerciſe Abraham in that feare. *Calvin.* 2. And Abraham feareth what might happen to him in Egypt, rather then in Canaan, becauſe the Canaanites were generally better coloured and fairer then the Egyptians, among whome Sarai, though not regarded in Canaan, might be deſired in Egypt. *Iunius. Perer.* 3. The Hebrewes fondly imagine, that Abraham knew not his wife to be faire till now, hauing hitherto abſtained from her companie: but that is vntrue: for what reaſon had Abraham ſo long to refraine in lawfull marriage? neither if it were ſo, could it haue beene knowne, that Sarai was barren: therefore Abrahams words, *I know, &c.* muſt not be referred onely to the next clauſe, *that thou art faire*, but to the whole ſentence following, v. 12. *that the Egiptians, when they ſee thee, &c. will kill me.* 4. We may ſee what a dangerous thing beautie is in a woman not vertuouſly giuen, ſeeing euen in Sarai ſo godly a matrone, it put Abraham in ſuch feare. *Muſcul.* 5. Likewiſe in the Egyptians, is noted both their raging affection, that made no conſcience of murther to enioy their luſt, and their blindnes of iudgement, that made leſſe account of murther then adulterie: for they would kill Abraham firſt, before they violate his wife. *Perer.*

Queſt. 14. The feare of Abrahã concerning Sarai her beautie.

v. 13. *Say thou art my ſiſter, &c.* 1. Both their impudent mouth is to be ſtopped that altogether exclaime againſt this fact of Abraham, making him by this diſſimulation, as a baud of his owne wife. 2. Neither yet can this fact be altogether excuſed, as *Auguſtine* doth, *vxorem tacuit, non negauit, he denieth her not his wife, but concealeth her: nihil mentitus erat, quia propinqua erat ſanguine, he lied not at all, becauſe ſhee was his kinſwoman in bloud, and ſo his ſiſter, as Lot is called his brother:* for in affirming her to be his ſiſter, they inferred ſhee was not his wife, and ſo the truth was not onely concealed, but diſſembled. 3. Wherefore as *Calvin* ſaith, *videtur aliquid mendacij admixtum, it ſeemeth that ſome vntruth was ſprinkled or mixed herein:* for Sara is noted to haue beene for this her diſſimulation reproued. Gen. 20. 16.

Queſt. 15. whether Abraham and Sarai diſſembled in ſaying ſhe was his ſiſter.

That my life may be preſerued by thee. 1. Neither was this fact of Abraham ſo heinous, as *Origen* ſeemeth to thinke, that Sara was *expoſita contaminationibus per conniuentiam maritalem: was expoſed to pollution by the connivence or ſufferance of her husband*, and therfore he runneth here to allegories. *Hierome* alſo calleth it *fœdam neceſſitatem*, an vncleane neceſſitie.

Queſt. 16. whether Abraham did well in bringing Sarai into danger for her chaſtitie. Origen. hom. in Gen. Hier. ad in gen. com. Fauſt. l. 22. c. 26.

2. Neither can this fact be altogether excuſed, ſeeing his wiues chaſtitie was thereby brought into danger. 1. Neither can *Auguſtines* excuſe ſuffice, *vxorem deo credidit, ne polluereturr, he committed his wife to God, that he ſhould keepe her from beeing polluted:* for this had bin to preſume. 2. Nor *Rupertus* fully giueth ſatisfaction, *quam potuit periculi partem ſuſtulit, cætera deo commendauit: that he preuented part of the danger himſelfe, in prouiding for his life, the reſt he committed to God.* For no man muſt doe euill, that good may come thereof. Abraham to ſaue his life, ſhould not hazard her chaſtitie. 3. Neither yet doth *Caietane* ſufficiently anſwer the matter: *that without Sara her conſent he knew ſhee could not be coupled in marriage to any:* for violence might haue beene offered to her, though ſhee conſented not. 4. Neither is it like, that Abraham did thus by any inſtinct from God, as *Pererius* thinketh: no ſuch thing beeing expreſſed.

3. Wherefore this proceeded of Abrahams infirmitie rather, who ſhould haue committed the preſeruation of his life rather to the prouidence of God, then any ſuch deuice of his owne. *Vatablus.* and although Abrahams intent were good, to preſerue his life in regard of Gods promiſe made to his ſeede, yet he failed in the meanes: and though he had rather haue died, then hazard his wiues chaſtitie, yet beeing wholly intent how to prouide for his life, he forgetteth all other things, and caſteth what perill might come one way, and not an other. *Calvin.*

Queſt. 17. Of the taking of Sarai into Pharaos houſe. The violent taking of women vſed among the Gentiles.

v. 15. *The woman was taken into Pharaos houſe.* 17. *but the Lord plagued Pharao and his houſe.* 1. It was an vſuall thing among the heathen Princes, (whoſe will ſtood for a law) to take with violence at their pleaſure ſuch women as they liked: ſo the Egyptians did ſteale away *Iſis* the daughter of Inachus king of Argiues, and carried her into Egypt. The Grecians caried away Europa daughter of Agenor out of Phenicia into Creta. Iaſon brought Medea

Medea from Colchis into Grecia: *Paris* did the like to *Helena* Menelaus wife: so doth Pharao here to Sarai. 2. Pharao was plagued, some thinke with a fluxe of blood, some in that the wombes of their women were shut vp, as it is in the like storie, Gen. 20. *Iosephus* thinketh it was the plague: *Philo* a torment both of bodie and mind: it is most like it was such a plague, as Pharao felt in himselfe. 3. His house also was smitten with the same plague: not onely the Princes, that commended Sarai her beautie, and so were accessorie to this fact, as *Chrysostome* thinketh: but the whole house generally, who though they all were not agents in this matter, yet God, whose iudgements, though secret, yet are alwaies iust, was able to finde sufficient cause of punishment among them. *Calvin.*

How Pharao was plagued.

why his house was punished.

v. 18. *What is this thing, thou hast done vnto me? &c.* 1. By this we see, that euen among the heathen, adulterie was counted an heinous sinne, *& regi ipsi cauendum, and euen to be shunned of the King. Ambr. lib. de Abrah. c. 2.* 2. Pharao taketh it grieuously, that he was thus deceiued of a stranger, and if God had not protected Abraham, it might haue cost him his life. *Luther.* 3. This was knowne to Pharao, not by the Egyptian priests, whom Pharao should consult withall, as *Iosephus* thinketh, though sometime it may please God, that such may gesse at the truth, as *Balaam* did: but either it was made manifest by diuine reuelation, as the like was to Abimelech. Gen. 20. *Chrysostom.* or els by the confession of Sara, *Oecolampad.* after that Pharao beeing feared by these plagues beganne to examine, what might be the cause. 4. Pharao laieth all the fault vpon Abraham, not considering, that God saw his vnchast thoughts, and his inhumanitie toward strangers. *Iun.*

Quest. 18. How Pharao did know, that Sara was Abrahams wife.

v. 19. *Behold thy wife, take her, &c.* 1. Sarai was kept by Gods prouidence from the violent lust of Pharao: as shee was likewise preserued from Abimelech, Gen. 20. if God shewed that mercie to Abraham againe offending in the like, it can not be otherwise thought, but he found that mercie with God before: and the preseruation of Sarai the second time sheweth, that shee was not corrupted before. *Calvin.* 2. The cause hereof, was neither any moderate disposition in Pharao, nor yet because the vse was among those Easterne Princes (as we read of the kings of Persia, Esth. 2. 12. to prepare and purifie with sweet oyles and odours some while before such women as entred into the king. *Hieron.* but it is most like, that Pharao was hindred by this suddaine disease, that he could not accomplish his lust. *Iun.* and therein *Chrysostome* noteth the like miraculous deliuerance of Sara from Pharaos raging lust, as of Daniel frō the lyons. 3. The reason why here it is not expressed, in like manner, as Gen. 20. that Pharao came not neare Sarai, *Theodoret* maketh to be this: because, *per id temporis Sarai partura erat Isaach: about that time Sarai was to beare Isaach, and therefore it is expressed, ne suspectum illud semen esset: least he might be thought not of Abrahams seede.* 4. *Rupertus* well noteth in this storie of Abraham, a type and figure of those things that happened to his posteritie. 1. As a famine brought Abraham into Egypt, so did it Iacob and his familie. 2. as Abraham was afflicted, by the taking away of his wife, so was his seede oppressed. 3. as Pharao was plagued for Abraham and Sarai, so Pharao and Egypt were punished with tenne plagues because of the Israelites. 4. as Abraham was enriched by Pharao, so the Israelites receiued great gifts of the Egyptians, when they went out.

Quest. 19. How was preserued from Pharaos lust.

Abrahams being in Egypt a type of his poste. ritie.

Concerning the time of Abrahams beeing in Egypt. 1. neither is it true, as *Eusebius* citeth out of one *Atrapanus*, that he abode there twentie yeares: seeing Abraham had dwelt but ten yeares in Canaan, when Hagar was giuen him and Ismael borne. Gen. 16. 2. neither was Abraham so long conuersant in Egypt, and that by the leaue of Pharao, as that he did teach them the liberall sciences, as Astrologie, and such like, as *Iosephus* thinketh, *lib. 1. antiqu.* But it is most like, that they learned them afterward of Iacob, that liued there 17 yeares: or of Ioseph, that was their gouernour 80 yeares. 3. Wherefore at this time it is probable that Abraham staied not long in Egypt, no not a yeare: for presently after that Pharao was plagued of God, he deliuered Sarai, and sent away Abraham, giuing him guides to see him safely conueied.

Quest. 20. How long Abraham staied in Egypt. Euseb. lib. 9 de præpar. Euang. & alij.

v. 20. *Pharao gaue commandement, &c.* 1. It appeareth, that the name of Pharao was common to all the kings of Egypt, and no proper name: for the kings of Egypt were so called about a thousand yeares from Abraham till the destruction of the temple: and they had other proper names beside, as we read of Pharao Necho, 2. King. 23. of Pharao Ophra, Ierem. 44. 30. 2. It is not like they were so called, as *Vives* thinketh, of Pharus an obscure

Quest. 21. How the kings of Egypt came to be called Pharaos. Lodouic. Vives in August. de ciuit. Dei. lib. 10. c. 4.

Iland, of the which there was no reason to name their kings. 3. But rather as *Iosephus* coniecturth of one of their first kings, that was so called as the kings of Syria were called *Antiochi*, the kings of Egypt after Alexander, *Ptolomei*: the Emperours of Rome, *Cesars* and *Augusti*. 4. But whereas *Iosephus* thinketh, that after Pharao Salomons father in lawe, none of the kings of Egypt were named Pharaos, it is a manifest error, for 400. yeares after Salomon in Iosias time mention is made of Pharao Necho. 2. King. 23.

Iosephus erro.

4. Places of doctrine.

v.1 *The Lord had said, get thee out of thy countrie, &c.* This calling of Abraham from among the Chaldeans, without any merit or desert in Abraham, who lay drowned in the dregges of superstition, is an argument of our free and gratious election in Christ, without respect of any worthinesse in vs; as the Apostle saith, *we are saued by grace through faith*, Ephes. 2. 8. *Caluin. Perer.*

1. Doct. Of the free grace of election.

Cyril also well noteth, *ex vocatione Abrahæ præsignata est vocatio Iudæorum & Gentium, &c.* *By the vocation of Abraham is signified the calling of the Iewes and Gentiles, who was the father of the faithfull and beleeuers.*

2. Vocation of the Gentiles. lib. 3. contr. Iulian.

v.6. *The Canaanite was in the land, &c.* As there were Canaanites in the promised land; so there are Canaanites in the Church, such as challenge to themselues the name and profession of the Church, beeing but vsurpers and Canaanites, whome God shall one day cast out, as Iosua did the Canaanites, *Marlorat.*

3. Papists Canaanites in the Church.

v.8. *He built an altar to the Lord, &c.* Abraham knewe well inough, that God was not pleased with the blood of beasts: his faith therefore directeth him to the blood of Christ, whose day Abraham saw and reioyced. Iob. 8. 56. *Caluin.*

4. Abrahams faith in Christ.

5. Places of confutation.

v.3. *In thee shall all the families of the earth be blessed, &c.* The Messias then promised to Abraham, shall not come to conquer the nations by the sword, or to erect a temporall kingdome, as the Iewes imagine; but he shall be the cause of their spirituall blessing, to deliuer them from the wrath and curse of God. *Luther.*

2. Confut. against the Iewes, the Messiah shall not erect a temporall kingdome.

v.4. *So Abraham departed, &c.* The example of Abraham leauing his countrie, is vnfitly alleadged by the Papists, as a ground of Monasticall life. 1. Abraham had the expresse commandement of God so to doe, but they can shewe no warrant out of Gods word. 2. Abraham went from idolaters, but Monkes goe vnto idolaters, and the profession of Idolatrie. 3. Abraham went he knew not whether, but the Monks know very well, whither they goe, to ease, pleasure, riches. *Muscul.*

3. Confut. against Monkes, that pretend Abrahā's example.

v.8. *He built an altar and called vpon the name, &c.* This manner of inuocation vsed by the fathers of the old testament, should be a patterne vnto true worshippers of God vnder the newe. They onely inuocated and called vpon the name of God: we read not of any other of the holy men their predecessors, whome they made their aduocates. Wherefore it is a superstitious and new doctrine, to call vpon any in praier but the Lord.

3. Against the inuocation of Saints.

Further, the building of the altar was but the outward forme and ceremonie, the substance, was the inuocation of the name of God. We learne, that ceremonies are but vaine obseruations, if they be not referred to the spirituall worshippe. Wherefore hypocrites relying vpon outward rites, doe but worship God in vaine. *Caluin.*

4. Against naked ceremonies without the spirituall substance.

Abraham came into the land of Cannaan. 1. Neither of an vnstable mind, which seeketh many to change countries. 2. Nor of a thirsting desire to see strange fashions, and learne curious artes, as Pythagoras, Empedocles, Plato, among the heathen trauailed. 3. Nor yet of a couetous minde, to enrich himselfe, as Merchants vse. 4. Nor yet of a superstitious deuotion, to visit the sepulchres of holy men, and to goe in pilgrimage to holy places, (which cause *Peterius* alloweth) for he came from Mesopotamia, where Paradise was, and by likelihood Adam, Melchisedech and other holy Patriarks buried. 5. But he trauaileth both to be deliuered from the perilous societie of Idolaters, where he liued, as

5. Against pilgrimage.

Peterius vsus.

also

also with a purpose to drawe others to the knowledge of God.

6. Against them, that measure religion by plenty.

v.10. *Then there came a famine in the land.* Before Abraham came into Canaan, we read of no famine, as soone as he is entred a famine followed him. Wherefore it is a friuolous obiection against the Gospel, if where it is professed, famine sometime be sent, and scarsitie of things: for so in the time of Elias and Elizeus, there happened famines, and in Saint Pauls time vnder *Claudius: Luther.* This was the foolish argument of the idolatrous women, who to iustifie their superstition, thus alleadged: *When we burnt incense to the queene of heauen, we had all things plentie, &c.* Ierem. 44.17.

7. Hebrews come not of the Egyptians. Ioseph. aduers. Appion.

Abraham went downe to Egypt. 1. Hence appeareth the errour of *Possidonius, Appion,* with others, that thinke the Hebrewes tooke first their originall from the Egyptians. 2. They also are here confuted, who thinke that Egypt, before *Homers* time, was a nauigable sea, or fennie ground, not habitable, which in continuance of time, was gained from the water. *Herodotus* calleth it, *accessionem terræ, & fluminis donum,* an addition to the land, and a gift of the flood: so we see that Egypt was an habitable countrie in Abrahams time, nine hundred yeare before *Homer*: who liued (as most hold) an hundred yeare after the Troiane war, which fell out about the same time that Heli was iudge in Israel: So that *Homer* flourished vnder Salomon; nine hundred yeares and more from Abraham: from the 75. yeare of Abrahams age, to the going of the Israelites out of Egypt are foure hundred and thirtie: from thence to the building of the temple vnder Salomon foure hundred eightie. 3. As these doe make the land of Egypt too young, so *Iosephus* maketh it too auncient, that affirmeth, that there were kings in Egypt for the space of 1300. yeares and more, before Salomon, whereas from the flood intill Salomon, there are not accounted aboue 1335. yeares in all: and it is not like, that within 35. yeares after the flood, Egypt could be inhabited, much lesse haue a king.

Herod. l. 2. Plinius.

Lib. 2. contra Apion. Egypt not so ancient as Iosep. would make it.

6. Morall obseruations.

v.1. *Get thee out of thy countrie, &c.* By the example of Abraham, that left his countrie and kinred to obey the calling of God, to forsake father and mother, and whatsoeuer els we haue in the world to followe Christ: for our Sauiour saith, *He that loueth father or mother more then me, is not worthy of me.* Math. 10.37. *Marlor.*

8. Obser. to forsake all and follow Christ.

v.2. *I will make thy name great, &c.* As men ought not ambitiously to hunt after the praise of men, as the Pharisies did, Matth. 6. so we ought not to neglect a good name in the world: we see here it is the blessing of God, and promised to Abraham. *Peter.* The Apostle also saith, *Procure things honest in the sight of all men,* Rom. 12.17.

9. Obser. a good fame the gift of God.

v.3. *I will curse them that curse thee, &c.* Abraham though a iust and vpright man, yet he should finde euill willers in the world, such as would curse and not blesse him: so we learne, that good men, though they giue no iust occasion of offence, shall not want their enemies: *Vatabl.* As our Sauiour Christ full of all goodnesse, found many enemies in the world, and fewe friends.

1. Obs. good men haue their enemies.

I will blesse them that blesse thee, &c. We see that many are blessed for good mens sake, as Laban fared well for Iacob. Egypt blessed for Iosephs sake. *Philo* concludeth well, *Deus dat gratiam vt tanquam columna in domo, &c. Ita ipsius præsentia cæteris bonis* [illegible] let vs pray that as the pillar in the house, a good man may continue, to be a [illegible] against [illegible] mischiefe.

10. Obs. Many blessed for good mens sakes. Phil. Li. de migrat. Abraham.

v.5. *Abraham took Sarai his wife, &c.* Chrysostome weeth in Sarai her great obedience; *quæ nouæ fœcunditatis cunas vitæ peregrinatione,* which so readily examined & tooke paine to goe with her husband: [illegible] Genes. *Ambrose* setteth forth her loue, *quæ voluntaria peregrinatione, &c. potius quam virum fugere,* which did choose rather to hazard her chastitie, then her husband his life and safetie. And S. Peter setteth forth Sarai an example of louing obedience to all wiues. 1. Pet. 3.

11. Obs. The obedience and loue of wiues toward their husbands.

v. 7. *The Lord appeared to Abraham.* God leaueth not *Abraham* comfortlesse in the midst of his afflictions: but he doth refresh him, both by appearing to him, and renewing his promises concerning Canaan: so the Lord doth visite his children in mercie, both by the secret inspiration of his spirit, and by the inward reuelation of the ioyes to come: as Saint Paul

12. Obser. God comforteth his children in their afflictions.

Paul expresseth both. Rom. 8. the first v. 15. *we haue receiued the spirit of adoption, whereby we crie Abba father*: the second v. 18. *I account that the afflictions of this life are not worthie the ioye which shall be reuealed.*

Portion.

v. 12. *They will kill me, &c.* Such is the force of vnlawfull lust and desire, that they will not spare to kill, to fulfill their mind and pleasures: as *Dauid* did *Vriah* to enioy his wife, *Ahab, Naboth* for his vineyard. *Musculus.*

2. Obser. Murther followeth vnlawfull lust.

v. 15. *The princes of Pharao saw her and commended her:* We see the propertie of flattering courtiers that seeke to please the princes humor, and to feed his fansie, and deuise, how to serue his delight: *Caluin.* As the wise man saith *of a prince that harkeneth to lies all his seruants are wicked.* Prou. 29. 12. so here as *Pharao* gaue his mind to lust and concupiscence his seruants were likewise addicted.

3. Obser. Of flattering courtiers.

v. 17. *The Lord plagued Pharao*; We see what great care God hath of his children: he for *Abrahams* sake punisheth the king: as it is said *in the Psalmes, he rebuked kinges for their sakes*: so here we see verified that saying, Psal. 34. 30. *many are the tribulations of the righteous, but the Lord deliuereth them out of all*: Wherefore happie are they which trust in the Lord: he will neuer faile such.

9. Obser. The great care which the Lord hath ouer the righteous.

Because of Sarai Abrahams wife: Thus it is euident, that God is the reuenger of all wedlocke breakers: for he will maintaine his owne ordinance: *Ambrose* saith excellently: *nemo alienum affectet torum &c.* let no man affect an others bed, nor be enticed thereunto, *inscitia, vel stultitia mariti, vel longiore absentia, by the ignorance, simplicitie or absence of the husband: a lest pretul coniugij deus, vicem absentis mariti tuetur, obseruat excubias; God the patrone of mariage is present, he supplieth the roome of the husband being absent, he keepeth watch &c.* so the Apostle also saith: whoremongers and adulterers God will iudge, &c. Heb. 13. 4.

10. Obser. God the reuenger of wedlocke breaches.

Lib de Abrahamo cap.

CHAP. XIII.

1. The method and contents.



Here are three parts of this chapter. 1. The blessing of God vpon *Abraham* after his departure from Egypt. v. 1. to v. 7. 2. The departure of *Lot* from *Abraham* with the cause thereof. v. 7. to v. 12. 3. The renewing of Gods promise to *Abraham* after that *Lot* was departed. v. 14. to the end.

In the first part these things are more particularlie rehearsed. 1. *Abrahams* returne out of Egypt. v. 1. 2. His wealth v. 2. 3. His thankefulnes to God, v. 3. 4. 4. The reward of his thankefulnes, *Lot* is also made rich for *Abrahams* sake. v. 5. They both in wealth so encreased, that the land was not sufficient for them. 6.

In the second is sett forth 1. The dissention betweene *Abrahams* and *Lots* seruants v. 7. *Abrahams* reconciliation, in friendly *admonition* v. 8. and oblation of choice to *Lot* v. 9. *Lots* election of his place. v. 10. his discession or departure v. 11. a description of the countrie, where *Lot* dwelt, by the qualitie of the ground, pleasant and fruitfull. v. 10. of the people, they were wicked. v. 13.

In the third part these things are conteyned. 1. The place of *Abrahams* dwelling, when *Lot* was departed, v. 12. 2. The renewing of the promise, both for the possession of that countrie, with the ratifying thereof, *Abraham* is bid to lift vp his eies v. 14. walke through the countrie, and so as it were notifie seison thereof v. 17. as also concerning the multiplying of his seed v. 16. 3. *Abrahams* thankefulnes, in building an altar vnto God v. 18.

2. The diuerse readings or translations.

Sa. v. 1. *Thou and the deser. S. sam. cet.* so before 2. 12. v. 9.

v. 2. *ayp. ayro S. Hai cet. hagui. heb.*

v. 8.

v. 8. *Let there be no fight betwixt S. contention or strife. cet. Meribah.* strife. *f.S. &*
v. 9. *If thou wilt goe to the north, I unto the south. C. If thou wilt goe to the left hand, I to the right. cet.* *C.alt.*
v. 10. *As Gods paradise. S. H. as the garden of God. cet. gham.*
v. 10. *Seger. S. H. Seger. C. Soer. B. Zoar. G. Tzoar Tsoguar.* *differ.promis.*
v. 12. *In the land* of the borders. *S. in the townes about Iordane. H.* in the *cities of the plaine cet* cichor: a plaine. *H.add.*
v. 13. *The men of Sodome were wicked in their riches, and very lewd in their bodies. C. were euill and sinners against God. cet.* *C.add.*
v. 17. *Thy seed for euer. S. to thy seed cet.* *S.add.*
v. 18. *Oake of Mambre S. plaine of Mambre. cet.* se cap. 12. v. 6. and qu. 9.

3. The Theological explication of doubts.

v. 2. *Abraham was very rich, &c.* 1. *Abraham* became rich partly by the goods left him by his father, partly by the gift of *Pharao*, cap. 12. 16. 2. Thus Gods promise began to be performed cap. 12. 2. *I will blesse the*, yea *Lot* also is blessed with riches for *Abrahams* sake, as the Lord promised, *I will blesse them that blesse thee; Iunius*. 3. Thus temporall blessings more abounded vnder the lawe, when as yet the rich blessings of heauenly things in Christ, were not manifestly reuealed. 4. This returning of *Abraham* rich out of Egypt, was a type and figure of the rich estate of the Israelites at their returne out of Egypt: *Mercer.* Quest.1. How & wherefore Abraham was rich.

v. 7. *There was debate, &c.* 1. This debate falleth out, that it might be as a bridle to *Abraham*, not to set his mind so much vpon his wealth and prosperitie. *Calvin.* 2. The cause of their falling out. *Philo* thinketh to be the insolencie of *Lots* seruants, that were borne out by their master: the latine text readeth as though *Abraham* and *Lots* flockes were all one and kept together: betweene *the sheapard of the flockes of Abraham and Lot*, but in the hebrue, the word is repeated: betweene the *sheapards of Abraham and* the sheapard of *Lot*: Neither was the cause, as the Hebrues imagine, for that *Abrahams* seruants being more righteous, reproued *Lots* seruants for feeding the corne feildes and inuading other mens grounds. It is like therefore they contended for want of pasture, because the land was not sufficient for them both v. 6. *Oecolamp. Iunius*: as also for their watering places, which in that drie countrie, were very scant: so we read that *Isaacks* seruants and the philistims contended about the welles which they digged Genes. 26. *Perer.* 3. It is added, the Cananite was in the land, not for that *Abraham* feared, least if their flocks kept together, their wealth should appeare the more, or for that *Abraham* should be forced to make them vmpires and arbitrators of this contention: but to shew, that by reason, that the Cananites possessed the better grounds, *Abraham* and *Lot* were driuen to a strife for their cattaile: as also it is a reason, that mooued *Abraham* to breake of strife, least it might haue beene an offence to the heathen. Quest.2. The cause of contention betweene Abraham and Lots seruants.

v. 9. *If thou wilt take the left hand, &c.* 1. *Abraham* being the elder and more worthie parson departeth from his right for peace sake, and offereth the choice to *Lot Mussul.* from whence as Rupertus thinketh, this custome did growe, *vt* in parting of inheritance, *maior diuidat, minor eligat, the elder should diuide, the younger choose.* 2. For the left hand, the Chalde readeth the North: for it should seeme that *Abraham* hauing pitched his tents toward the east, had the North on his left hand, the south on the right. 3. And the meaning also may be this, that they would not goe farre a sunder, but be still helpefull one to another, as the right hand to the left. *Perer.* Quest.3. How Abraham giueth Lot his choice.

v. 10. *Lot lift vp his eyes and saw all the plaine, &c.* 1. He could not see all the plaine of Iordan at once, but that part of it, where the pentapolis 1. These fiue cities stood. 2. Sodome and Gomorrha are named as the principall, because they exceeded in all iniquitie: whereas there were fiue cities in all: their country was pleasant before they were destroied, by reason of the ouerflowing of the sweete waters of Iordan: at this time, when Moses did write, it was inhabitable by reason of the pestilent and stinking smell: but at Lots first comming thither, which was twentie yeares before the destruction, it was a fruitefull Quest.4. Of the situation of Sodome and Gomorra.

full countrey. 3. Like vnto the Paradiſe wherein Adam was created, which though neuer any mortall man ſaw, but Adam and Eue, yet it might appeare, what it was by Moſes deſcription. This pleaſant vallie then was watered with Iordan, as Paradiſe with Euphrates, and Egypt with Nilus: though Egypt were watered with much more labour. Deut. 11. 10. 4. The words are not ſo to be read, as though it were like that part of Egypt, as one goeth to Zoar: for there were many more townes and cities ſituate betweene Egypt and Zoar, at this time called Bela, Gen. 14. 2. which was one of the fiue cities, as *Vatablus* readeth, and *Lyranus*: but rather this is the right conſtruction: to ioyne the laſt clauſe, *as one goeth to Zoar*, to the firſt part of the ſentence, ſo that the ſenſe is this; that that part of the plaine, as one goeth to Zoar, as more fruitfull then the reſt, was like to Paradiſe and Egypt. *ſic Muſcul. Iun. Mercer. Per.*

Quæſt. 5. Of the riuer Iordan, the beginning and end thereof.

Iordan. 1. This flood taking beginning from the mountaine *Libanus*, ariſeth out of two fountaines, called *Dan* and *Ior*, which ioyned together make the name Iordan. 2. *Plinie* and *Solinus* deriue Iordan from the fountaine *Paneas*, but Ioſeph fetcheth it further off from a round fountaine or ſpring head called *Phiale*, from whence it runneth vnder the ground to the fountaine Paneas, and that Philip Tetrarch of Trachonitis found it by this experiment, by caſting into the ſpring *Phiale* certaine light ſtuffe, which came out againe in the other ſpring head *Paneas*. 3. This riuer Iordan after it hath runne ſome 15 miles, falleth into the lake or fenne *Samechonitis*, which is the ſame that is called the waters of Merom, where Ioſua encountred with king Iaban and his fellowes. Ioſu. 11. 7. then paſſing along by Corazin and Capernaum, it falleth into the lake Genezereth: and ſo hauing continued a current of an hundreth miles in length, it falleth into the dead or ſalt ſea. 4. After Iordan is entred into this lake, it looſeth the ſweetnes of the waters, beeing mixed with the ſalt ſea, and looſeth alſo the name Iordan: ſo that they ſeeme to be in a great errour, that affirme, Iordan to runne into the ground, before it come at this dead ſea, called the lake *Aſphaltes*, or of brimſtone: for the Scripture teſtifieth the contrarie, Ioſu. 3. 16. where the neather waters of Iordan are ſaid to runne into the ſalt ſea. 5. It may be that before Sodome and Gomorrhe were deſtroied, when there was no ſalt lake, but a plaine, Iordan had ſome other current: but now it is ſwallowed vp of that lake, and hath no iſſue forth againe, but paſſeth by a gulph into the earth. 6. This Iordan is the nobleſt of all riuers, becauſe of that miracle in the paſſing ouer of the Iſmaelites: the parting of the waters againe by the Prophets Elias, and Elizeus: the healing of Naamans leproſie: the baptiſme of our bleſſed Sauiour. *ex Perer.*

Ioſeph lib. 5. ad bell. Iudaic. Iordan famous for the miracles there wrought.

Queſt. 6. Of Lots departure from Abraham.

v. 11. *Then Lot choſe vnto him all the plaine, &c.* 1. As Abrahams humilitie appeareth, in offering Lot his choice; ſo in Lot appeareth ſome want of dutie, in that he would chooſe firſt. *Calvin.* 2. He maketh an inconſiderate choice, preferring the goodnes of the ground, before the badnes of the people: and afterward Lot did ſmart for this choice, beeing carried away captiue. 3. Thus God turneth this diuiſion and ſeperation of Abraham and Lot to good. 1. that hereby Lot by his good example and admonitions might preach to the Sodomites. 2. that Abraham might haue occaſion to ſhew his valure in redeeming Lot from his enemies. 3. that hereby might be ſignified, the ſeperation of Abrahams poſteritie in the Iſraelites, and of Lots in the Moabites and Ammonites. 4. that Lot might ſee by experience, what difference betweene dwelling with good men and euill. 5. But Lot though he liued among the euill, conſented not to their ſinnes, as ſome of the Hebrewes thinke, but was grieued with their vniuſt conuerſation, as Saint Peter ſaith, 2. epiſt. 2. 7. Therefore the Hebrewes are iniurious to Lot, to thinke that of purpoſe he choſe to dwell among the Sodomites, becauſe they were euill, and like to himſelfe: for Lot was ignorant of the manners of that place, as it ſeemeth Abraham alſo was, by his praier, which he made for Sodome, ſuppoſing that there were many righteous there: onely here was Lots ouerſight, that he made choice of the countrey by his eye, not inquiring after the inhabitants. *ex Mercer.*

Queſt. 7. whether Lot went from Abraham from the Eaſt, or toward the Eaſt.

v. 11. *He tooke his iourney from the Eaſt:* thus moſt tranſlators doe read, and hereof ariſeth a great queſtion, how Lot is ſaid to goe from the Eaſt, when in deede he went toward the Eaſt: for Bethel, where Abraham now was, from whome Lot departed, is weſtward in reſpect of Sodom, whether Lot went. 1. *R. Sel.* is deceiued, who thinketh that Lot in deede went toward the weſt, for Sodome is ſituated Eaſtward in reſpect of Bethel, as the

mappes

mappes doe shew. 2. neither did Lot depart from Abraham, before he went downe to Egypt, as some thinke, when Abraham pitched his tents in a mountaine Eastward from Bethel. Gen. 12.8. for Lot came vp with Abraham out of Egypt. Gen. 13.1. 3. neither yet with *Onkelos*, whome *Fagius* followeth, is it a proper reading, to say Lot departed from Abraham first: as the Chalde paraphrast interpreteth. 4. nor yet needs we with some Hebrewes to flie vnto allegories, that Lot departed from the East, that is, from the place of light, vnto a place of corruption and vnhappines, to his owne destruction. 5. Therefore the true reading is, that Abraham went not from the East, but toward the East: for so the word here vsed, *mikchedem*, is taken, Gen. 2.8. God planted a garden, *mikchedem*, toward the East, not from the East. *Iun. Mercer.*

v. 13. *The men of Sodome were exceeding wicked against the Lord.* 1. Some read, *before the Lord*, as the Sept. and Chalde paraphrast: whereby *Tostatus* thinketh, that their vnnaturall sinne (which still retaineth the name of Sodome, is signified) which is one of the three crying sinnes: murther is one, as the blood of Abel is said to crie out of the earth: oppression is an other, Exod. 2. the crie of the Israelites came vp before the Lord: and the vncleannes of Sodome is the third. Gen. 18. 21. Some thinke, that they sinned against their conscience, and so in the sight of God: *Pererius*, that the greatnes of their sinne is thereby expressed: as the Hebrewes vse to adde the name of God, as a note of excellencie, as they say the Cedars of God, or the mountaines of God, for great and high Cedars or mountaines: but by this phrase is expressed their impudencie and obstinacie, that sinned without any feare of God or man: as appeareth Gen. 19. when they furiously beset Lots house, to obtaine their filthie pleasure. so, ch. 6. 11. the earth was said to be corrupt before God. *Iun.* 2. *Iosephus* writing of the sinnes of Sodome saith, they were *in homines contumeliosi, erga deum impij, contumelious toward man, and impious toward God.* So the Prophet Ezekiel saith, *The sinnes of Sodome were pride, fulnes of bread, abundance of idlenes, they stretched not the hand to the poore*: and among other sinnes, that sinne against nature did raigne amongst thē: which S. Paul sheweth to haue beene familiar among the heathen, Rom. 1. 27. *The men burned in their lust one toward an other*: yea the Philosophers and wise men among the heathen were patrons of this sinne, as *Cicero* complaineth of *Plato*. Further, this pollution of their bodies, sheweth they were corrupt also in their religion, and giuen to idolatrie, as S. Paul sheweth one to be the consequent of the other. Rom. 1. 26.

Quest. 1. Of the sinne and wickednes of Sodō.

Ioseph. Li. antiq. Ezech. 16. 49.

v. 14. *Lift vp thine eyes, &c.* 1. Abraham neither could see the whole land of Canaan at once, that was promised him: 2. neither was it shewed vnto him in vision, as *Oecolampad.* 3. neither was an image or *idea* of the countrey represented vnto him: as *Pererius* thinketh, the like was exhibited to Moses, Deut. 34. and Matth. 4. to our Sauiour Christ, which were nothing els but to turne a true storie into an imagined phantasie: and to make this more probable, he brought in a forged tale out of a forged author, the Dialogues that goe vnder Gregorie his name, how *Benedict* sawe the soule of *Germanus* inclosed in a fierie sphere, which represented the world: it seemeth strange, that so learned and iudicious a man, would forge in such frierly tales, among other necessarie matter. 4. But *Augustines* solution is here sufficient: that God doth not onely promise Abraham so much, as he seeth, but that also, which he is bid to walke through, v. 17. so they must be put both together: Abraham might from some high place, as out of mount Ebal or Garizim, as *Tostatus* thinketh, see a great part of the countrey, *Muscul.* and the rest he walked thorough. *Iunius.*

Quest. 9. whether Abraham saw all the land of Canaan.

v. 15. *I will giue vnto thee:* yet Abraham had not so much as the breadth of a foote. *Chrysostome* sheweth well how this may be: *multa in aliis dicuntur, in aliis implentur: in the Scriptures many things are saide of some, and fulfilled in others*: as Noah saith of Canaan, that he should be a seruant to his brethren, which was not fulfilled in him, but in his posteritie, the Gibeonites: so Iacob saith concerning Levi, *I will deuide him in Iacob, &c.* which came to passe in the Leuites, which were of his seede: so that which is here promised to Abraham, was accomplished in his posteritie.

Quest 10. How the land of Canaan was giuen to Abraham. Hom. 3. in Math.

v. 16. *I will make thy seede as the dust, &c.* 1. Hereby is signified the great increase both of Abrahams carnall and spirituall kindred, that should be in number as the dust of the earth. 2. Some of the hebrewes, as *Rabbi Salomon*, taketh this to be spoken of the reprobate, which are compared to the dust, because they are not had in any remembrance or

Qu. 11. How the Israelites were said to be in number as the dust of the earth.

number before God: True it is, that the elect are numbred with God, and he knoweth also the numbers of the wicked, but regardeth them not. Like as he that buildeth an house, nũbreth not the stones, that goe to the building, yet the principall parts and diuisions in the house, he keepeth an account of: yet this is not the meaning here. 3. But it is an hyperbolicall speech, which is often vsed in scripture, whereby is signified, not indeede that they should be in number as the dust, for all the people in the earth put together, cannot compare with the dust in number: but they should be a very great people: not compared with others, for so many people were greater then they, Deut. 7. 1. but considered in themselues.

Qu. 12. Of the diuers readings of this word gnolã, euer, in scripture.

v. 15. *To thy seed for euer.* 1. This word in the hebrew, *gnolam*, which the Septuagint translateth by the word *ἀιὼν, euer:* doth not alwaies in scripture signifie an euerlasting time without ende: as Exod. 15. 18. *The Lord shall raigne for euer and euer.* The first word is *gnolam*, the other *gned*, this latter signifieth true eternitie, as the Lord is said to dwell in eternitie, Isay, 57. 15. the other seemeth to implie ths age of this world: the Lord shall raigne then for euer during this world and the next: thus the greeke *ἀιὼν* is taken by forraine writers. *Aristotle* defineth it to be, *periodus durationis cuiusq; rei*, The period or time of continuance of any thing, *lib. 1. de cœlo.* So *Horace* vseth the word *æternum, Seruiet æternum, qui paruo nescit uti*, He shall euer be a slaue or seruant, that cannot tell how to make much of a little, as he is alleadged by *Augustine.*

Qust. in Gen. 33.

Hier. in 1 c epist. ad Galat.

2 Yet *Hieroms* obseruations doe not alwaies hold, that *gnolam*, with *vau* signifieth eternitie, without *vau*, the yeare of the Iubile: for Deut. 15. 17. *gnolam* is with *vau* and yet it betokeneth the Iubile: *he shall* be thy seruant for euer.

3 Wherefore, this word is diuersly taken in scripture, beside that, it signifieth an euerlasting time without ende. 1. It is vsed for the duration, or continuance of the world, as the rainebowe was a signe of Gods euerlasting couenant, that is, so long as the world continueth. 2. It signifieth the whole time of a mans life, Psal. 89. 1. *I will sing the mercies of the Lord for euer*, that is, *as long as I liue.* So Anna promised that Samuel should abide before the Lord for euer, 1. Sam. 1. 22. 3. It signifieth a long indefinite time, though not infinite without ende, as Gen. 6. 4. *which of olde time were men of renowne.* 4. It was vsed to signifie the yeare of Iubile, which was the space of fiftie yeares. 5. That is called eternall, whose time is not prefixed with man, though it be with God: as circumcision is called an euerlasting couenant, because it was not to be altered by man. 6. Some thing is called eternall not in respect of it selfe, but that which it signifieth: as some thinke the land of Canaan is called an euerlasting possession, Gen. 17. 8. because it was a figure of the celestiall Canaan, *Perer.*

Qu. 13. How the land of Canaan was giuen for a-uer to Abraham and his seed. Lib. 16. de ciu. dei, c. 2.

Now in that the Lord saith, *The land which thou seest, I will giue to thee and thy seed for euer:* These words are taken by some litterally, by others spiritually, by others partly litterally, partly spiritually.

1 *Augustine* thinketh, that it may be vnderstood simply, because the Iewes dwelt in some cities of Canaan still, though they were expulsed Ierusalem: but though it were so, yet the Iewes were not Lords or possessors of all that land: and howsoeuer it was in Augustines time, that countrie is not possessed of them now: and indeed long before Augustines time, the Iewes were expelled by Adrian the Emperour.

2 Some doe take these words litterally; but with a condition, that the land of Canaan should be so long their possession, as they walked in obedience before God: as Deut. 4. 25. *If ye corrupt your selues, &c. ye shall perish from the land. Iun. Mere. Caietane* to this purpose hath a good conceit, as if the Lord should say, *quamdiu eris semen tuum, &c.* as long as they shall be thy seede, I will giue them this land: therefore when they began to degenerate from Abraham, and were not his right children, God was no longer tied to his promise.

3 Some further, that like best of the litterall sense, doe by *euer* vnderstand a long continuance of time: for so the Israelites the seed of Abraham possessed Canaan 1640. yeares. *Perer.* But this doth not fully satisfie: that the space of lesse then two thousand yeres should be counted an euerlasting time.

4 Others by *euer* doe take all the time of the lawe till the Messiah come, that should reaue the world by his comming: as Samuel saith, that God would *haue established Sauls kingdome for euer.* 1. Sam. 13. 13. *Musculus, Oecolampad.* This sense may very well stand concerning

ning the ceremonies, that were to giue place vnto Christs doctrine, but the possession of Canaan, if the Iewes had beleeued, should haue beene no impediment to Christs kingdome.

5 Some doe vnderstand here the spirituall seede of Abraham, and the spirituall or celestiall Canaan, which the faithfull shall possesse for euer: but this were to turne an historie into an allegorie.

6 They which interpret these wordes partly spiritually, partly literally, some take the land of Canaan for that countrey which was shewed Abrahã, but by the seed they would haue vnderstood the faithfull, the spirituall kindred of Abraham: and so *Augustine* saith, that the Christians inhabited that countrie after the Iewes; But the Christians inhabit it not now, for Saracens and Turkes haue subdued it, therefore it was not their possession for euer. Lib. 16. de ciuit. dei, c. 22.

7 Others vnderstand, the land promised spiritually, but the seede literally for Christ, who was truely descended of Abraham. Math. 1. 1. and so *S.* Paul by seede insinuateth Christ, Galat. 3. 16. so vnto Christ and his members the promise of the heauenly Canaan belongeth, *Iunius.* This sense is confirmed by the Prophet Ezechiel, 37. 24. *Dauid my seruant shall be king ouer them, &c. and they shall dwell in the land that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, they and their sonnes, and their sonnes sonnes for euer.* Saint Paul also by seed vnderstandeth Christ, Gal. 3. 16. Thus we see that not onely the land of Canaan, but the whole earth is inhabited by the Christians the spirituall seed of Christ their Dauid and king: and to them appertaine the promises of the celestiall Canaan, whereof the terrestriall was a type and figure. *Merc.* This sense together with the second before alleadged, of the *hypothetical*, that is, conditionall promises, seeme to be most fit and proper, and before the rest to be referred.

v. 18. *Then Abraham remoued his tent, and came and dwelt in the plaine of Mamre: Abraham* did not presently, as some Hebrewes thinke, goe ouer all the land of Canaan, neither is it like, as *Tostatus* collecteth, because *Abraham* dwelt in this plaine, that he did not walke through the land, as the Lord bid him v. 17. and therefore he saith it is not *imperium*, but *non tenuit ad gaudium, it was no commandement, but a motiue to Abraham to his farther ioye, &c.* for *Abraham* had walked thorough a good part alreadie, and no doubt did also take a vewe of the rest to his farther comfort, as time and opportunitie serued. *Caluin. Musculus. Mercer.* it is not like he would neglect any thing, that might either encrease his ioy, or confirme his faith. 2. This plaine of Mamre neare Hebron was not out of that countrie, called Canaan, as *Caietane* thinketh: for Hebron was in Canaan. Genes. 23. 2. and this abode of *Abraham* in Hebron, is that dwelling of *Abraham* in the land of Canaan mentioned v. 12. 3. This plaine or valley; in hebrue *eloe* which signifieth an oake as the Septuagint translate, was beset and planted with oakes and other trees, Genes. 18. 8. 4. It was called of Mamre the Amorite, either the planter of the trees, or possessor of the ground, who had two other brothers, *Eschol* and *Aner*, confederate with *Abraham*. Genes. 14. 13. 24. Quest. 14. Whether Abraham walked thorough the land, as the lord bid him.

Concerning Hebron, three things breifely shall be declared. 1. The description and situation of it. 2. The antiquitie. 3. Of the name. Quest. 15. Of the situation, antiquitie, and name of Hebron.

1. Hebron was situate in the land of Canaan: there was the habitation of *Abraham*, and there first raigned *Dauid*: two famous monuments this citie had, the tree, that *Abraham* entertayned the Angels vnder. Genes. 18. 8. for the tree, *Iosephus* saith it was a turpentine tree *Terebinthus* thought to haue continued from the beginning of the world till his time: *Hierome* saith it was an oake that lasted till *Constantines* raigne: *Borchardus*, saith it was *ilex* an holme tree, which was to be seene all his time who liued some 200. yeare since: yet not the same tree, but an other, which did spring out of the roote of the old, and that is most like: there also is the dubble caue, which *Abraham* bought for *buriall*: where *Iosephus* saith in his time were to be seene *Abraham* and the other patriarks monuments of marble: *Borchardus* saith in his time, there was built a Church. *Hieronie*, that *Abrahams Mansoleum* or *tombe* remained there till his time: *ex. Perer.* Lib. 5. de bell. Iudicie. c. 7. Liber. de locis Hebraicis. Borchard. Monuments of the Patriarkes in Hebron.

Borchard maketh mention of two other monuments in Hebron: of a certaine caue, not farr of in a rocke, where it is said, that *Adame* and *Eue* continued 100. yeares mourning for their sonne *Abell*: as also of a certaine feild, that hath sofered earth, pliable like waxe,

where olde they say *Adam* was made: but these are but coniectures of no certentie.

Adam whether buried in Hebron.

And so is also that of *Hierome*, that *Adam* was buried in Hebron; because the latine text readeth thus Iosu. 14. 15. *ibi Adam maximus inter Enacim situs est: there Adam the greatest of the Anakims is placed*, which words are otherwise in the Hebrue: he, *that is Arba*, was a great *man among the Anakims*: *Adam* is not here a name proper, but appellatiue: and *Adam* by the most of the auncient writers is held to haue beene buried, not in Hebron, but in mount Caluarie: as *Origen. Cyprian. Athanasius. Ambrose* with others,

Hebron how auncient.

2. For the antiquitie of Hebron. 1. It cannot be so old, as some thinke, that it was the first citie, which was built in world by *Adam*, and there *Noah* to haue beene borne: *Ioan. Annius*: for *Henoch* builded by *Cain*, is the first citie named in scripture. 2. Neither is it so auncient, as some Hebrues coniecture, to haue beene built by *Cham*, as *Rabbi Salomon*: or within 90. yeares after the flood: as *Iosephus*, who maketh it 2300. yeares elder then his time: for the tower and citie of Babel, which were built somewhat aboue an 100. yeare after the flood, are thought to be the first after the flood. 3. And whether Hebron be more auncient then Memphis is vncertaine, as *Iosephus* saith it was: but it is euident, that it was built 7. yeares before *Zoan* in Egypt. Num. 13. 23. which is not *Memphis*, but *Tanis* in Egypt, as both the Chald. and Greeke interpreters read in that place.

3. This Hebron was first called the citie of *Arba*: Genes. 23. 2. Iosua. 14. 15. *Arbe*, signifieth foure: it was not so named either because the 4. patriarkes *Adam*, *Abraham*, *Isaach*, *Iacob*, & the fower matrons, *Eua*, *Sara*, *Rebecca*, *Lea*, were ther buried: as the Hebrues thinke: for whether *Adam* and *Eua* were there buried is vncertaine: nor yet because it was *Tetrapolis*, a citie consisting of 4. parts *Ioan. Annius*: but it was so called of *Arba* the father or founder of the great *Anakims*, Iosua 14. 15.

Whence Hebron was so called.

It was afterward called Chebron, not of Chebron the sonne of *Maresah* the sonne of *Caleb* mentioned 1. Chron. 2. 42. as *Hierome* and *Musculus* thinke: for it had that name long before that *Chebron* was borne: but I rather approoue *Origens* coniecture: who alludeth to the signification of the word; which betokeneth a coniunction or ioyning together, of the roote *chabar*: because there saith he, *coniugia patrum, & reliquiæ iacent*, the bodies of those *married couples, Abraham with Sara, Isaach with Rebecca, Iacob with Lea are there* buried.

Orig. hom. 18. in Iosuh.

4. Places of doctrine.

1. Doct. Faith is of things not seene, but hoped for.

v. 15. *All the land, which thou seest, &c.* Here that saying of the Apostle is verified: *faith is the euidence of things, which are not seene* Hebr. 11. 1. for *Abraham* had not yet the breadth of a foote in all this countrie, which is promised him: but by fayth he seeth farre of and beleeueth, and beleeueth it should be giuen his seed.

2. Doct. God alloweth of no will worship.

v. 18. In that *Abraham* built an altar: he did it not of himselfe, but as he was directed by God: whereby we are taught, that nothing should be brought into the worship of God: without his warrant. *Caluine*: all such worship, is called by the Apostle *ἐθελοθρησκία* will worship.

5. Places of confutation.

1. Confu. Riches no: to be cast away.

v. 2. *Abraham was very rich in cattell, siluer and gould, &c.* Hence appeareth the superstition of Monkes, and friers, that thinke that perfection consisteth in pouerie, riches are not then to be cast away, *Abraham* enioyed them: rich men, may please God in their rich estate, so they set not their heart vpon their wealth: *Augustine* well sheweth it in that parable Luke. 16. *Lazarus pauper in sinum diuitis Abrahami receptus est: poore Lazarus was receaued into rich Abrahams bosome*; both rich and poore then, if they be faithfull, may enter into heauen. *Caluin.*

2. Confu. The vulgar latine text not of the same translation.

v. 13. Whereas the septuagint translate, *exceeding sinners in the sight of God. Hierome* findeth fault with that translation: and saith, it is superfluoshe added, for the Sodomites were sinners also before men: But whereas the latine text to the same sense, readeth, *coram domino*,

mino, before the Lord: hence it is euident that it is not *Hieromes* translation, though it commonly beare his name: for it isnot like he would reprooue his owne worke.

6. Places of morall obseruation.

v. 2. *Abraham* was very rich, and yet his riches were no impediment to him; let rich men learne by his example, that they be not entangled and hindred by their riches from going forward in their vocatian. *Calvin* and as the Apostle saith, *that they be not high minded, nor trust in vncertaine riches, &c.* 1. Timoth. 6. 17. that they be rich in good works, as *Abraham* was.

1. Obseruat. That riches be no let vnto our vocation.

v. 6. *Abraham* and *Lot*, before their riches did so mightily encrease, were inseparable companions: but beeing growen now to be rich, they can no longer dwell together: so they whome neither pouertie, nor want, nor wearie iournies, nor strang countries could part, riches and prosperitie diuide: if in these holy men riches brought forth this inconuenience, how much harder is it for rich men to keepe them within bounds *Mer. Muscul.* for as the Apostle saith, *they that be rich, fall into temptations and snares.* 1. Timoth. 6. 9.

2. Obs. The inconuenience of riches.

v. 7. *Then Abraham said to Lot, &c. Chrisostome* well noteth here, *cogita quemadmodum senior iuueni cesserit, patruus nepoti, &c. consider how the elder giueth place to the younger, the vncle to the nephew, he that had receiued great grace of God, to him, that yet had shewed no proofe of his vertue: We learne hereby, not onely to honour our superiors, but to be humble toward our inferiors*: as the Apostle saith: *in giuing of honor goone before another, make your selues equall to them of the lower sort*. Rom. 12. 10, 16.

3. Obser. Of humblitie towatd our inferiors.

v. 13. *The men of Sodome were wicked, &c.* God sometime beareth with the wicked, yea and suffereth them to inioy temporall blessings: as here the Sodomites inhabited the most fruitfull valleies: but they as the Apostle saith, *despised the riches of his bountifulnesse, &c. not knowing that the bountie of God leadeth them to repentance*, Rom. 2. 4. *Calvin.*

4. Obser. Gods patience in suffering the wicked.

v. 14. *Then the Lord said to Abraham, &c.* When Lot was now departed, and the occasion of dissention cut off, then the Lord appeared to Abraham: so that God will not shewe himselfe, nor the spirit of peace there dwell, where is contention. *Peter.* As Saint Peter sheweth that by dissention praiers are interrupted. 1. Pet. 3. 7.

5. Obser. God will not shew himself where dissention is.

v. 15. *All the land which thou seest.* Chrysostome noteth, *quantum malum sit amare primatum*, what an hurtfull thing it is to loue to haue preeminence: becauſe Lot, that tooke vpon him to choose first, and as he thought the best ground, yet gained nothing by it: for not long after he was carried away captiue. Likewise we see, what a rich thing a contented minde is, Abraham that was content to take the worst lot, hath the whole countrie giuen vnto him: so the Lord to Salomon, that onely craued wisdome, gaue honour, and riches, beside in great aboundance, 1. King. 3. *Marlorat.*

6. Obser. It is dangerous to loue preeminence.

A contented minde a rich gift.

CHAP. XIV.

1. The parts and contents.

THis chapter hath two parts. In the first is set forth the ouerthrow of Sodome, and taking of Lot prisoner. In the second the victorie of Abraham.

In the first are expressed, 1. betweene whome the battel was, v. 1, 2. 2. The occasion, v. 4, 3. The order: first they fight against the lands of the gyants, v. 5, 6. then against the fiue kings of the plaine. v. 8. 4. the successe of the battell, the kings are discomfited, v. 10. their substance caried away, v. 11. Lot taken prisoner. v. 12.

In the second: 1. there is the battell of Abraham, his preparation, v. 13. the order of it, v. 14. the successe, v. 15. 2. Abrahams triumph described by the persons that met him, and by Abrahams behauiour: the persons that came to meete him were two kings, Melchisedech,

chisedech, that blessed God, and blessed Abraham, v. 19, 20. and comforted him with bread and wine, v. 18. the king of Sodom, that would onely haue rewarded Abraham temporally with the goods, that he had receiued. v. 21. In Abrahams behauiour is set forth his godlines toward Melchisedech, in paying tith of all in token of his thankfulnes. v. 20. toward the king of Sodome his wisdome, in refusing to be made rich by him. v. 22, 23. his iustice, in not depriuing his confederates of their right. v. 24.

2. *The diuers readings or translations.*

C. interpret. v. 1. *King of Babel. C. of Shinar. cat.*
H. cor. v. 1. *Arioch king of Pontus. H. king of Ellasar. cat.*
S. alt. *in the raigne of Amraphel. S. time or dayes. cat.*
H. S. c. v. 2. *Balla, S. Basa. H. Bersha. cat. king of Sodome.*
S. c. *Senaar king of Adama. S. Senaab cat.*
S. H. ap. f. vr. v. 3. *in the salt valley. S. wooddie valley. A. field valley. C. valley of Siddim. T. B. G. P. shiddim, tilled fieldes:* the like difference is v. 8. 10.
S. C. ap. f. p. T. G. r. v. 5. *Gyants. C. S. B. Rephaim. T. G. H. P.* Gen. 15. 20. *the strong nations with them. S. the Zuzims with them. H. the strong men.*
S. C. ap. f. pr. T. B. r. *in Ham. Ch. the Zuzims in Ham. T. B. G. P. zuz, a post.* *in Save the citie. S. Save Ciriathaim. C. P. G. H. plaine of Ciriathaim. T. B. shavah: to be made plaine.* v. 17. Shaueh is taken for a proper name.
S. p. f. ap. v. 6. *vnto the terebinth or turpentine tree of Paran. S. the plaine of Paran. cat. heb. eel, a plaine.*
S. H. ap. f. pr. v. 7. *to the fountaine of iudgement. S. to the plaine of the diuision of iudgement. C. to the fountaine Misphat. H. En Mispat. T. B. G. P.*
S. alt. *slue all the Princes. S. smote or destroied all the countrey. cat.*
C. alt. *Engadi. C. Hazezon thamar. cat.*
S. simil. voc. v. 11. *tooke all their horse. S. substance. cat. recush, substance. recesh, horse.*
S. ap. f. pr. v. 13. *Abraham העברי, the passenger. S. the hebrew. ca. gneber, to passe ouer.*
S. H. al. v. 14. *he numbred. S. H. brought forth. G. armed. T. B. P. heb. caused.* *to draw a weapon. rich. to draw or vnsheath a weapon.*
diff. ver. *idiots, his homeborne. S. exercised. H. well instructed. T. B. brought vp. G. his boies or seruants. C. heb. chanich, a youth well instructed.*
S. cur. v. 15. *he fell vpon them. ויחלק. S. diuided himselfe. cat. chalach, to deuide.*
S. ad. v. 17. *The king of Sodome and the king of Gomorrhe. S. king of Sodome. cat.*
S. C. ad. *this is the field of Melchisedech. S. the place of refreshing for the king. C. the kings valley. cat.*
18. *Melchisedech king of Ierusalem. C. king of Salem. cat.*
H. al. T. B. *for he was a priest. H. but he was. C. and he was. B. G. P. as he was. T.*
G. r. v. 19. *which created heauen and earth. S. H. possessor of heauen and earth. chanah, to possesse.*
S. H. c. v. 20. *which hath deliuered thine enemies into thy hand. cat. who protecting thee thine enemies are in thy hand. H. heb. niggen of magan, to deliuer, not of ganan, to defend with a shield.*
C. cur. v. 20. *gaue him one of the tenth out of all. C. the tenth of all. cat.*
S. H. c. v. 21. *giue me the men, take the horse to thy selfe. S. giue me the soules, and take the rest. H. giue me the soules, and take the goods. &c. cat.*
mut. temp. v. 22. *I will extend my hand. S. I doe lift vp my hand. H. I doe lift vp my hand in praier. C. I haue sworne lifting vp my hand. T. I haue lift vp my hand. cat. sic hebr.*
T. inter. v. 23. *from a threed to a shoe latchet. S. C. P. heb. to the string of the hose: vsq; ad corrigiam caligæ. H. either a threed or shoe latchet. cat.*

3. *The explanation of doubtfull questions.*

Quest. 1. Of what countrey these fowre kings were that fought against Sodom.

v. 1. These Kings here named were neither Armenians, as *Eupolemus* in *Eusebius*, which was a countrey too remote from Sodome. 2. nor yet Persians, which was the opinion of one *Diodorus Tarsens.* for as yet the Persians had no dominion, but were in subiection to others. 3. neither is *Mercators* reason good, that those were not vnder the Assyrians, because

cause they are called Kings: for the King of Assur had other kings vnder him; as he saith, *are not my Princes altogether Kings?* Isa. 10.8. as the Romans had diuers kings tributarie to the. 4. But *Iosephus* opinion is more probable: that the Assyrians at this time were the chiefe commanders, and that these fowre were the captaines of the king of Assurs armies. And this may appeare, because the fiue kings of the valley, had beene subiects twelue yeares, v. 4. but in those daies all the East countries were in subiection to the king of Assur. 5. The Hebrewes by these fowre, vnderstand the fowre Monarchies: by *Senaar*, the Monarchie of the Chaldeans: by *Ellasar* the Persians: by *Elam* the Grecians: by the nations the Romanes: that as these fowre did fight against Canaan, but were ouercome of Abraham; so the fowre Monarchs should afflict Israel, but at the last should be subdued by their Messiah, whome they imagine shall be a temporall king: wherein they are in error and blinded to this day. 6. Some make an allegorie of this storie, vnderstanding by the fowre kings, the fowre affections, by the fiue kings of Canaan, the fiue senses subiect to the affections, which shall be freed by Christ: but it is not fit thus to conuert historicall narrations, into allegoricall collections. *ex Mercer.*

v. 1. *Amraphel.* This could not be Nimrod, as *Lyranus* and *Tostatus* thinke: for if Nimrod were Belus the father of Ninus, he was dead aboue an hundred yeares before: for Abraham is held by *Eusebius* and others, to haue beene borne in the 43 yeare of Ninus raigne, who raigned 89 yeares longer, and Abraham was now about 80 yeare old. It is more like that this Amraphel was Ninias the sonn of Semiramis, that raigned after her: Semiramis raigned 42 yeares after Ninus, and Ninias after her 38 yeares: so that Abrahams fourescore yeare fell out in the 28 of Ninias raigne. *Perer.*

Quest 1. Of the particular countries of these 4. kings.

Amraphel not Nimrod.

Arioch, could not be king of Pontus, beeing a countrey so farre distant, as *Hierome* readeth, and toward the west: nor yet of *Hellespontus*, as *Tostatus*: but this *Ellasar*, was a part of the prouince Susiane belonging to Assyria: there is mention made also of one Arioch king of the Elameans, Iudith 1.6. but that was Deioces king of the Medes. *sic Iunius.*

Arioch king of Ellasar.

Chedorlaomer king of Elam, that is, of the Elymeans, or Elamites, as *Iosephus* calleth them in the vpper part of Persia.

King of Elam.

Tidal king of the nations: not so called because of his large dominion, but both because he was king of the neare countries northward, which was inhabited, by reason of merchandise, of people of diuers countries, where was Galilea called, of the Gentiles: *Iun. Perer.* as also because he had in his armie people of diuers nations. *Calvin.* a learned man maketh it a proper name, calling Tidal king of Goiim. *Concent. Mercer.*

Tidal king of the nations.

v. 3. *These ioyned together in the vale of Siddim:* 1. That it was a salt valley, as the Septuagint read, it is like, because it was full of pits of brimstone. v. 10. also it is probable, that it was full of tilled and field grounds, as the Chalde translateth, and the word *Siddim* signifieth: it was not then a desert and vntilled valley, as *Eugubinus* readeth: neither yet full of wood, as the vulgar latin hath: for then it had beene an vnfit place for them to ioyne battell in. 2. That which was the vale of Siddim, is now the salt sea, called the dead sea, or lake *Asphaltite*, of the store of brimstone: which lake was not there before the destruction of Sodom and Gomorrha, as *Caietane* and *Oleaster* thinke, but caused by the ouerthrow of those cities. For though it be a great lake, 1680 furlongs in length, and 150 in breadth, as *Iosephus* writeth, yet considering the extraordinarie worke of God, in the destruction of those cities, it might be gathered together, and partly breake out of the earth by Gods speciall worke, to be a perpetuall monument of Gods iudgements vpon those wicked cities. *Perer.*

Quest. 3. Of the vale of Siddim. Of the salt or dead sea.

v. 5. *Smote the Rephaims, &c.* 1. Moses maketh mention of the ouerthrow of those gyants, that Gods power might be knowne, in giuing victorie to Abrahams small companie against them, that were too strong for gyants. *Chrysostome.* 2. *Rephaim* is some time taken for strong men, such as gyants are, as Deut. 2. 20. the Zāzummims are said to be Rephaim, gyants: but here they are taken for a certaine people of the Cananites, as appeareth Gen. 15. 20. which might be so called of the gyant Harephah. 1. Chron. 20. 4.

Quest. 4. Of the Rephaims.

3. *Ashtaroth Carnaim.* 1. It is also called *Ashtaroth* simply without any addition, Iosu. 13. 31. 2. *Carnaim* signifieth, hauing two hornes: wherein *Nehuns ammus* is deceiued, that taketh Ashtaroth to be an hill with two toppes: for *Eusebius* testifieth, that there was a citie in his time not farre from Sodom, called Carnea. 3. Ashtaroth *Augustine* saith in the Punike

Ashtaroth Carnaim.

nicke language ſignifieth, *Iumentes*, the goddeſſe *Iuno*: ſome thinke that it came of *Aſtarte*, which was the name of *Venus*. *Cicer. lib. 3. de natur. deor. Perer. ex Muſc.* but it is moſt like to come of *Aſtereth* the idol of the Sidonians, which was made like a ſheepe.

Zuzims. 4 Zuzims are the ſame, which are called Zamzummis, Deut. 2. 19. where mention alſo is made of the Emims, v. 10.

Hier. de loc. Hebraic. Shaueh. 5 Sauehit Shaueh: *Hierome* ſaith there was a cittie of that name, not farre from the countrey of the Sodomites: and *Mercerus* taketh it to be the name of a cittie here: but ſeeing an other citie is named with it, Kiriathaim, which was alſo called Kiriath Baal, and Kiriath Iarim the citie of woodes: it is more probable, as *Iunius*, *Toſtatus*, *Oleaſter*, read, that Saueh rather ſignifieth the plaine of Kiriathaim: for to ioyne two citties together, beeing much diſtant, hath no great ſhew of reaſon.

Seir. 6 The Horites, are the Horims, that dwelt in Mount Seir, before the children of Eſau chaſed them thence. Deut. 2. 12. *Barchardus* ſaith, there were fiue mountaines called by the name of Seir. *1. par. c. 1. numer.* 8. It was called Seir, that is, hearie of Eſau. *Heirom.*

Queſt. 5. Of the Plaine of Paran 7 The plaine of Paran, &c. This was the name both of a cittie, and of that great vaſt deſert. *Iun.* wherein the children of Iſrael ſoiourned thirtie eight yeares, beeing of eleuen daies iourney to paſſe through: barren, without water, neither inhabited of man or beaſt, and full of rockes, and couered with deepe ſand. *Perer.*

Miſpat. v. 7. *They returned and came to En miſpat*, which is interpreted the fountaine of iudgement, ſo called becauſe there the Lord iudged the Iſraelites for their murmuring. *Hierome.* As alſo gaue ſentence againſt Moſes and Aaron, for their weakeneſſe and want of faith, Numb. 20. 12. *Iun.*

Kadeſh. Kadeſh: this is that place, which is famous for Miriam Moſes ſiſters buriall there. Num. 20. 1. whoſe monument *Hierome* ſaith remained till his time: it was in the vtmoſt borders of Edom. *ibid.* v. 16. ſuppoſed to be the ſame with Kadeſh Barne. *Perer.* Afterwards it was called Rechem, as *Onkelos* the Chalde paraphraſt readeth. Numb. 13. 27. *Iunius.* Great queſtion there is among the Hebrewes, whether Kadeſh barnea mentioned, Deut. 1. 2. were the ſame with that Kadeſh, where Miriam died, Numb. 20. 1. *Ramban* thinketh, that there were two places of that name: Kadeſh barnea was in the wildernes of Paran, from whence the ſpies were ſent, Numb. 13. 26. the other Kadeſh was in the wilderneſſe of Sin, Numb. 33. 36. But *Raſi* and Eſias Oriental. take them to be all one. and make the deſart of Sin to be a part of the great vaſt wilderneſſe of Paran: to the firſt ſubſcribeth *Mercerus*, to the other ſeemeth *Iunius* to incline: the latter I thinke more probable: for the Kadeſh where Miriam was buried, and Moſes murmured, was in the confines of Edom: Numb. 20. 16. ſo alſo Kadeſh barnea was not farre from mount Seir, Deut. 1. 12. which was in the countrie of Edom. And in this place, Kadeſh is the ſame with *En Miſphat*, ſo called, not becauſe of the iudgement of the kings in that place, as *Mercerus* coniectureth: but of the iudging of the Iſraelites, becauſe there they murmured: this Kadeſh, is here deſcribed not to be farre from mount Seir, and the plaine of Pharan.

Kadeſh barnea, whether the ſame with Kadeſh, where Moſes murmured.

Amalekites. The Amalekites were ſo called afterward of Amalek the nephewe of Eſau, Gen. 36. 12. theſe were they, which fought againſt Iſrael, Exod. 17. and were deſtroyed by Saul, 1. Sam. 15.

Haſezon tamer. *Haſezon tamer*: the citie of palmes, for ſo *tamar* ſignifieth, which was named afterward *En gaddi. Hierom. Iunius.*

Qu. 6. How the king of Sodome and Gomorrha fell into the ſlimie pits. v. 10. *The kings of Sodome and Gomorrhe fell there, &c.* 1. Theſe were not emptie pittes, as ſome hebrewes thinke, out of the which they vſed to digge ſlimie earth, but they were full of ſlime and brimſtone, for otherwiſe it had beene no daunger to fall into them. 2. Theſe two kings did not fall in by chance, as they fledd away, for they could not be ignorant of the ground. 3. Neither did they willingly caſt themſelues in, as *Ramban* thinketh, to decline the force of the battell: but they were forced as they were chaſed, to fall into them. 4. Neither were theſe two kings preſerued by miracle there, and afterward taken out by Abraham, as the Hebrewes imagine: for the king of Sodome, came forth to meete Abraham, v. 17. he ſtaied not till he tooke him out. 5. Neither is it like that the king of Gomorrhe, as *Ramban* thinketh, died there, ſeeing the king of Sodome, that was in the ſame danger eſcaped. 6. Nor yet need we to ſay, that theſe kings armies there fell, but they themſelues fled away. For this is contrarie to the text. 7. But it is moſt like, that theſe

ſlimie

slimie pits were not full of water, but of that kind of earth, so that they which fell into the might escape with their life. The other three kings, which are not mentioned, might be of that number, that fled to the mountaines, and so were reserued to a greater iudgement. *Mercer.*

v.13. *Then came one that had escaped, &c.* 1. The Iewes doe but trifle, in saying that this was Og king of Basan, that escaped, when the Amorites were slaine. 2. Neither is it euident, whether this messenger were a godly and faithfull man. *Caluin.* 3. It is like he might be some of Lots domesticall seruants, or one that was acquainted with Abraham and Lots kindred, because he onely reported the newes concerning Lot, *Muscul.* 4. Some hebrewes thinke, that the enemies which had taken Lot, sent this messenger of purpose, that Abraham also comming to rescue Lot, might be taken, but that is vnlike.

Qu.7. Of the messenger, that brought Abrahã word.

To Abraham the Ebrew. 1. The Hebrewes were not so called of Abraham, as *Artapanus* thinketh in *Eusebius*: for how could Abraham giue a name to himselfe: and Abraham beginneth with Aleph, hebrew, with *Ain.*

Qu.8. Whence Abraham was called the Hebrew.

Euseb. lib. 9. de prepar. euang. cap. vltim. hom. 35 in Gen.

2 Neither was Abraham so called, of Haber, because he did first come ouer the riuer: which name was therefore, as *Chrysostome* thinketh, by prophesie giuen to Abraham, foreseeing that he should goe ouer Euphrates to Palestina. Of this opinion also are the Septuagint, *Origen*, *Rupertus*, that Abraham was so called, *a transitu*, of his going ouer.

3 But the hebrewes were so called of Heber: of which opinion are *Hierom*, *Iosephus*, *Eusebius*, *Augustine* with others: the reasons whereof are these. 1. If hebrew came of Habet rather then Heber, the word should haue beene Habrew, rather then Hebrew. 2. The hebrews doe end their names of nations and kindreds, in *Iod*: as Iehudi, Amaleci: therefore this name *Hebri*, which signifieth an hebrew, is most like to be deriued also of the proper name Heber: *sic Eugubinus.* 3. But *Augustines* reason is best, who thinketh that Semis said to be the father of all the sonnes of Heber. Gen. 20. 21. because the elect people of the hebrewes came of him. 4. This also may be added, that seeing the hebrew language was named of Heber, because it was preserued in his familie, when other tongues were diuided, that from thence also the nation should be so called.

Lib. 16. de ciuit. dei. c. 3.

4 But where it is obiected, that many nations beside came of Heber, that are not called Hebrewes: they onely kept the name of Heber, that continued in Hebers faith: and though Abraham be not called hebrew before he came ouer the riuer into Palestina, so neither is he called so immediately vpon his passage, and the reason hereof may be, because till Abraham was called, the scripture maketh no mention of his former actes. *Perer.*

v.13. *Which were confederate with Abraham.* The question here is, whether it were lawfull for Abraham to make a league with these Amorites beeing of a diuers faith. The answer is, 1. They sought it of Abraham, as did also Abimelech, because they saw that the Lord was with him, and therefore they desired his friendship, Abraham sued not to them. 2. The time was not yet come, for the expelling of the Canaanites, for then it was vnlawfull for them to make league with them, as the Israelites answere the Gibeonites. Iosua. 9. 7. wherefore the times must be distinguished. *Muscul.* 3. All this was done not without Gods spirituall direction, who mooued these confederates to assist Abraham, beeing a stranger in the land and of no great power, *Caluin.* 4. The hebrews also thinke, that those three were of Abrahams faith, and worshippers of God, and that Abraham therfore made a league with them.

Qu.9. Of Abrahams confederacie with men of a diuers faith.

v. 14. *When Abraham heard that his brother was taken, &c.* The question is by what authoritie Abraham addresseth him to battell. 1. Neither was the authoritie of Mamre Escol and Auer lords of the Amorites sufficient, for they were all subiects to the king of Elam v. 4. Neither did the king of Elam take vniust warre in hand, as some thinke, for he came to suppresse rebels v. 4. 3. But whereas, there are three things required to make iust warre, a good cause, a good affection in soloing it, and lawefull authoritie: Abraham had all these: his cause was good, to redeeme his brother Lot, whome the enemie had vnlawefully taken captiue, beeing a stranger, and not accessarie to the Sodomites rebellion: thus the wise man saith: *wilt thou not preserue those that are led to be slaine* Prou. 24. 11. Againe Abrahams affection was good, he sought not to make himselfe rich, neither did he seeke himselfe in this busines v. 22. but the glory of God: his authoritie was also from God as Melchisedeck saith, *that God deliuered his enemies into his hand* v. 20. And Abraham was now in

Quest. 10. By what authoritie Abraham waged battell.

3 Conditions required in lawfull warre.

righ[t],

right, though not in possession the king and lord of this countrie; whereof the Lord would aforehand giue some testimonie, as Moses by slaying the Egyptian did manifest his calling, Exod. 2. *Muscul.* 4. And whereas he recouered not onely Lot, but the rest of the Sodomites: this also was done by the Lords direction, because he had reserued them to a greater punishment: *Muscu.* but these particular actions are not to be drawen into exẽple, but must be discerned from the generall duties of Christians.

Quest. 11. Of the cite Dan.

He pursued them to Dan, &c. 1. For the situation: *Dan* bounded the land of Palestina on the north: as *Bersabea* on the south: it was planted at the fote of Libanus, where was the spring head of the flood Iordane. *Iunius*: it is distant from Sidon 35. miles and therefore is said to be farr from Sidon. Iud. 18. 28. 2. It is famous for many acts and exploits there doone: both good and bad: there Ieroboam set vp his golden calfe. 1. Kings 12. there Peter vttered that excellent confession of Christ. Matth. 16. 13, and the woman was healed of her bloodie yssue: *Perer.* 3. It was first called Leshem: Ios. 19. 47. or Laish. Iud. 18. 28. then Peneas, after that, Cæsaria Philippi, by the Tetrarch Philippus, and lastlie Neronia by Agrippa in the honor of Nero: 4. But whereas this place was called Dan longe after Moses time Iud. 18. 18. I thinke it probable, that Esra, or some other of the prophets inspired of God, that did digest the scriptures into order, did insert these names, into the storie, which were not knowen to Moses, for the better euidence thereof: But that Ezra did write the scriptures a new which should be burned, when the citie was taken, as thinke some of the fathers, Ireneus, Tertullian. Clem. Alexandrin. seemeth to be farr otherwise: and but a fable borrowed from counterfet Ezra. lib. 2. c. 14. 44. For Daniel beeing in captiuitie maketh mention of his reading of Ieremies prophecie: Dan. 9. which then was not perished: and our Sauiour saith Moses write of him: Iohn 5. But if Moses works were vtterly perished and Ezra had renewed them: Ezra not Moses had written of him: Ezra might restore the holy bookes defaced in continuance of time, to their former perfection: but wholly write and compose them againe he did not.

Moses he who mentioneth names not knowen in his time.

Quest. 12. What number Abraham taketh with him.

v. 15. *He and his seruants deuided themselues, &c.* 1. *Abraham* armeth his owne seruants, and such as were borne in his house, which would be more trustie and faithfull to him. Eugubin. 2. He taketh 318. parsons, which were not the cheise captaines onely, & vnder them a great number of souldiers beside as Iosephus, but these were the whole number, which he tooke with him, yet were they not all his house: for there were women and children and aged parsons beside. 3. Caietane. Rupertus allusion here to the 318. fathers in the councel of Nice assembled against Arrius is farr fetcht: and his application of the Greeke numerall lettres T. I. H, the first to betoken the crosse, the other two the name Iesu, is also impertinent, seeing Moses did write in Hebrue not in Greeke. 4. The Hebrues conceit also is vaine, that Abraham had none but Eleazar his seruant with him, the letters of whose name make 318.

Superstitious collections for the signe of the crosse.

v. 15. *Deuided themselues by night.* 1. Abraham, who was before in Egypt so timorous, that fearing to be killed, he desired his wife to dissemble herselfe, yet now is so emboldened that he dare with a small companie set vpon fower kings: so that Abraham might here say with Dauid that God did teach his fingers to fight. Psal. 144. 1. *Caluin.* 2. Abraham againe sheweth here the practise of that saying of the wise man, *by counsell make warre.* Prou. 20. 18. for he both deuideth his companie, and setteth vpon them in the night: so did Gedeon. Iud. 7. 16. and Iosua. 10. 9. so Dauid came vpon Saul in the night: 1. Sam. 26. 31. *Muscul.* 3. He taketh his owne seruants and the seruants of his confederates. *Iunius*: and ouertaketh the enemie the fift night and surpriseth them, beeing wearie of their iourney, secure, vnarmed, and like enough, also drunken. Iosephus.

Quest. 13. Abrahams policie in battaile.

v. 15. *Hoba.* It was the proper name of a place, not an epithete giuen to Dan, as R. Salomon thinketh; (it signifieth, *culpa a fault* because Dan afterward was faultie in idolatrous worship) for here this Choba is described to be on the left hand of Damascus, 2. *Hierome* saith that this Choba in his time was a village, where certaine Hebrues dwelt of the heresie of Ebion, which retaine all the precepts of the lawe. 3. But it is most like to be Opoton in Phenicia: *Iunius*, and so some latine textes for Choba reed Phenice.

Lib. 1. Antiquitat. Quest. 14. Of Hoba.

Quest. 15. Of the vallie of Shaueh.

v. 17. *The valley of Shaueh, &c.* 1. This is not that Sauch mentioned v. 5. that was beyond Iordane, this on the hether side not farr from Sodome, *Mercer.* 2. *Hierome* thinketh it was a vally so named of the citie Shaueh, which was situate in a plaine not farr

from

from Sodome where the *Emims dwelt*, v. 5. which name it reteined still in his time. 3. Borehardus thinketh it was the same valley, where Sodome and Gomorrhe were 4. *Iunius* placeth it neare vnto Ierusalem, beeing the same valley where Absalon reared his piller. 2. *Sam.* 18. 18. and hereunto the septuagint agree, which interprete it the valley of Melchisedeck: And it seemeth in deed, not to be farr of from Salem, which is Ierusalem, where Melchisedech was king, because he mett Abraham there with bread and wine. 5. It was not at this time but afterward called the kinks dale *Vatab*, not because the kings vsed there to exercise and disport themselues: *Chald.* neither was it so named of some king. *Caluin.* but rather it was called the kings dale, for the excellencie of it, and therefore is thought to be the same, which was called, *valis illustris*, the famous valley: *Peter.*

v. 18. Melchisedech, &c. 1. Origene and Dydonius thinke that Melchisedech was an *Angell*; but the text is contrarie that maketh him king of Salem. Quæ⁹. 18. Who Melchisedeck was.

2. Some thinke that this Melchisedeck was the holy Ghost; which opinion is defended by the authour of the questions of the old and new testament, c. 109. which goe vnder *Augustines* name, but it is none of *Augustines* worke; for he numbereth the Melchisedechians among the heretiks. heref. 34. and it is an erroneous opinion. 1. For this Melchisedeck, is said to be a priest to the most high God, but euery priest is taken from among men. *Heb.* 5. 1. 2. If the holy Ghost was a priest vnto God, he therein should be inferior vnto God, and so not God; for in the Godhead there is equalitie. 3. Neither did the holy Ghost euer descend from heauen to be incarnate, but onely the sonne of God. Iohn 3. 13. 4. *And* whereas the *Apostle* saith, that Melchisedeck *was without father or mother & without beginning of daies or end of life*, Heb, 7. 3. whence they would inforce that Melchisedeck was not a mortall man, but of an immortall nature; the *Apostle* hath there relation onely to the storie in this place; Melchisedeck is not sett forth in storie by his kinred, his birth and deathe; he had both father and mother, was borne, and died, but there is no mention made of it, and so *Hierome* expoundeth that word vsed by the *Apostle*, ἀγενεαλόγητος; genealogie is not expressed or mentioned. Melchisedeck not the holy Ghost.

3. *A* third opinion there is, that Melchisedeck was a king of Canaan, and not of *Abrahams* line; of which opinion were Ireneus, Eusebius Cæsariens: *Apollinarius* Eustathius, as *Hierome* testifieth, and among the new writers, *Caluine*, *Iunius*, *Musculus*, *Mercerus*, *Pererius*, with others. 1. *Pererius* vrgeth that place. *Heb.* 7. 6. *he whose kinred is not counted among them*; which prooueth not that Melchisedeck simplie was not of *Abrahams* kinred, but that it was not so expressed in storie; κατὰ τὸ γενεαλογούμενον, as *Epiphanius* saith; so that μὴ γενεαλογούμενος, *not rehearsed in genealogie*, here vsed by the *Apostle*, is the same, that ἀγενεαλόγητος, *without kinred* v. 3. 2. *And* seeing Canaan was vnder Gods curse, and Sem had the cheife blessing, how is it like that one of Canaan should blesse *Abraham* of Sem. 3. *And* the *Apostle* concludeth, that Melchisedeck was greater then *Abraham*, because he blessed him; but none of the Cananits, which were the cursed seed could be greater then *Abraham* the father of the faithfull, of blessed Sem. 4. The fourth opinion of the rest most probable, is, that this Melchisedeck was Sem; which opinion is strengthned with many arguments. Hieron. Epitaph. Paulæ. Tom. 4. Melchisedeck not a Cananite. Sem prooued Melchisedeck.

1. Sem onely of all men liuing, was greater then *Abraham*; as Syracides saith; *Sem & Seth were in great honor among the children of men*: 49. 16. though *Arphaxad*, *Selah*, *and Heber*, yet lined, yet Sem was the most honourable, in respect of his yeares, his knowledge, who saw the old world, his prerogatiue, in Noahs blessing: and whereas Abrahams predecessors were idolaters, none of Sems progenitors are noted that way therefore, seeing Melchisedech was greater then Abraham, and none then liuing was greater then Sem, he is most like to be the Melchisedech.

2 That was the place of Sems dwelling, whence in time Iapheths sonnes should learne to dwell in the tabernacle of God: so reasoneth Midras: but from Sion came forth the law, and word from Ierusalem, Isay, 2. 3. at Salem therefore were the tents of Sem. alleadged in the treatise of Melchisedech.

3 *Hierome* alleadgeth this reason vsed by some, that Melchisedech brought forth bread and wine to Abraham for his repast: seeing he owed this dutie to his grandchilde. *Euagr. tom.* 4.

4 *Melanthon* thus argueth, therefore God brought Abraham to Sem the father of his ancestors, to ioyne together a notable company of the Church.

5 Some

5. Some vse this reason: a kingdome is more auncient, then a tyrannie, but vnlesse we make Sem to be Melchisedeck, we cannot plainly prooue that a king raigned before Nimrod. treat. of Melchis.

6. Melchisedeck is interpreted a king of righteousnes: this Melchisedeck had the knowledge of the true iustice and righteousnes by faith in Christ: but in all the scripture shall we read of none called to the faith, but men acquainted with Abrahams house, with himselfe, or Isaaks line, or the children of the East the sonnes of Keturah, in the booke of Iob.

7. That this Melchisedeck a king of Canaan, should be Sem, agreeth to the prophesie, Gen.9.27. *Let Canaan be his seruant.*

8. Also in that he is called a priest of the most high God; this also agreeth to Sem, who had that prerogatiue of priesthood, (not as some Hebrewes thinke, by his birthright, for Iapheth was elder) but by his fathers blessing: *Blessed be the God of Sem:* who was more like to be this great high priest of Sems God, then Sem himselfe.

9. Melchisedek was king of Salem, which signifieth peace: and in deede this Salem had a speciall prerogatiue of peace: for when the fowre kings smote other parts of the countrey of Canaan, as is set forth in this chapter: it is not like, that Salem should haue beene spared, if the king thereof had beene a Canaanite: if there had not beene great respect to the person of aged Melchisedeck or Sem.

10. Where Melchisedek is set forth without *father, or mother, beginning of life, or ende of daies,* this also most fitly agreeth to Sem, who was borne before the flood, whose father Noah was now dead, who liued 600 yeares: so that no man liuing at that time could remember his birth, or death, or parents.

11. Seeing also that Hebers language was preserued in Salem, as may appeare by the interpretation, of the name of Melchisedeck. It is most probable that this king of Salem was of that line, who together with the true faith, retained that holy language.

12. Lastly, seeing Melchisedeck was a type of Christ, Psal. 110. that came of Sem, and no type or figure of Christ is expressed in scripture but of Sems line, none is more like to be this representer and foreshewer of Christs euerlasting priesthood then Sem himselfe then liuing. It is most vnlike that any priest not of Sem, should shadow forth the high priest Christ of Sem: and not the high priest Sem, the father of Christ after the flesh. By these, and other probable reasons, some learned perswade, that Sem was Melchisedeck: neither are the contrarie obiections of any great waight.

Obiections prouing Sem not to be Melchisedeck answered.

1. First, it is obiected, that this countrey was possessed by the Cananites, and it is not like, that Sem would returne out of the East into Iudea. *Perer. Ans.* 1. It is saide that the posteritie of Ioktan of Sem inhabited toward the East, Gen. 10. 30. but of Sems dwelling there is no expresse mention. 2. *Iarchi* and *Epiphanius* in *Anchorato* are of opinion, that many of Sems posteritie that had not their tongues altered kept about Ierusalem, though they were thence expelled afterward by the Cananites. 3. And this might be some cause of the warres of the Easterne kings against the Cananites, for encroaching vpon Sems possessions. treat. Melchis.

2. *Ob.* Seeing Abraham returned from the slaughter of *Chedorlaomers* people of Elam, which must needes be of Sem: how commeth it to passe that Sems heart was not rather stirred against Abraham for killing his children. *Ans.* Sem beeing a Prophet, and knowing that Abraham was appointed of God to be the father of the faithfull people, preferreth him, beeing not onely of his carnall kinred, but heire of his faith, before the rest of his kinred, that were degenerate.

Sem not dead before Melchisedek met Abraham.

3. *Ob. Epiphanius* prooueth that Sem could not be Melchisedeck, because he was long dead before Melchisedeck met Abraham, who was then 80 yeare old: for, saith he, by one chronicle, there are from Sems birth to Abrahams 80 yeare, accounted yeares 1130. by an other, 629 yeares: but Sem liued onely 600 yeares.

Ans. 1. In the first account *Epiphanius* followeth the corrupt computation of the Septuagint, who doe adde diuers hundred yeares to the ages of the fathers after the flood: as is shewed before Queſt. 17. in chap. 11. 2. Neither was Sem after the second computation at that time, 629 yeares old, but onely 529. so that he liued after this time, 70 yeares: and as a learned man well coniectureth, it might well be that in the Greeke copie, which *Epi-*

phanius

phaius followed, ϡ *chi*, which standeth for 600, was put for ο, *phi*, which is 500. And this difference in computation might haue giuen occasion to Epiphanius further to haue searched the truth, and to haue preferred the originall before the Greeke translations.

4. *Ob.* If Sem were Melchisedeck, then had he two names, which can not be prooued out of the scripture. *Perer. Ans.* 1. *Chytraus* thinketh, that Melchisedeck is here not a name proper, but appellatiue, signifying that he was a righteous and iust king. 2. *Caietanus* holdeth it to be an epithite not proper to Sem, but common to the kings of Salem, as Cesar and Augustus, were to the Emperours of Rome: and so we read of an other king of Ierusalem called Adoni-zedek, lord of iustice, which is all one in sense with Melchisedeck. Iosu. 10. 3. 3. But I approoue rather the iudgement of *Seluecerius*, that Melchisedeck was a proper name vnto Sem, in respect of his office, because he onely excelled among the rest, as a iust king, and thereof had that name.

Whether Melchisedek were a proper name.

Seluecer. in gen.

5. *Ob.* If Sem had beene Melchisedeck, it is like that Abraham comming into Canaan, would first haue sought out his great grandfather, and ioyned himselfe vnto him: neither would *S. Paul* haue omitted it, entreating of purpose of Melchisedeck. *Perer. Ans.* 1. *Melanthon* thinketh that Abraham was brought out of Babel to Sem: his wordes are these, *Now when Abraham was brought out of Babel to Sem, what a goodly colledge had Sem, &c.* 2. Neither Moses, nor yet the Apostle directly set downe Abrahams acquaintance with Sem, or that he was Melchisedeck; that the comparison might be more fit betweene Melchisedeck and Christ: in that he is set downe without father, without mother, without genealogie, Heb. 7. 3. as the Prophet saith of Christ, *who shall declare his generation?* Isa. 51. 8. 3. For matter of fact, it is no good argument to conclude negatiuely out of scripture: for as many things were done by Christ, not expressed in scripture, Ioh. 20. 30. so also by Abraham and the rest of the Patriarkes: but for a point of faith and doctrine, the argument holdeth well, there is no such thing taught in scripture, therefore we are not to beleeue it.

Carion. Chronic.

Negatiue argument from the scripture in matter of doctrine good.

6. *Ob.* Melchisedeck is saide to be without father and mother, because they are not mentioned in scripture: but it is knowne, who Sems father was, and mention likewise is made of his birth and beginning of daies.

Ans. 1. It is not to be doubted, but that Melchisedeck had both father and mother, though neither I thinke can they be named, as *Epiphanius* saith some writers affirme, that his fathers name was *Eraclas*, his mothers *Asbritis*: neither is *Suidas* conceit to be approoued, that Melchisedecks parentage is therefore not declared, because he was borne of an harlot. 2. Though Sems genealogie be expressed in others places, yet in the storie, to the which the Apostle hath relation, it is not. neither is his kinred set downe vnder that name of Melchisedeck, as *Lyranus* and *Tostatus* well answer.

Why Melchisedeks kinred is not expressed.

7. *Ob.* *Suidas* saith that Melchisedeck raigned in Salem an 112 yeares, and liued a virgine: but Sem had a wife, which was in the arke with him. *Ans.* Of the same opinion also is *Ignatius epist. ad Philadel.* that Melchisedeck was a perpetuall virgin: but this beeing a bare coniecture may more easily be denied, then prooued.

8. *Ob.* *Iosephus* and *Philo*, men throughly acquainted with the antiquities of the Hebrewes, where they make mention of Melchisedeck, bring him in as a straunger from the kinred of Abraham. *Perer.*

Ans. For these two, there are alleadged two and twentie Rabbines, and principall writers among the Iewes, as *Aben Ezra*, *Baal Hatturim*, *Leui Ben Gerson*, *Dauid Kimchi*, with others, that make vp that number, which all with one consent, hold Sem to be Melchisedeck.

Transito of Melchisedek in fine.

Thus haue I set downe the reasons on both sides concerning this question, which I referre to the Readers iudgement. It is no matter of faith, which way any taketh, either to hold *Sem* to be Melchisedeck, or otherwise. But I rather for mine owne part incline to thinke, beeing mooued with the force of the former reasons, that it was *Sem*, though I will not precisely determine it, but say with *Hierome* vpon these words of the Apostle: *Of whome* (that is, Melchisedeck) *we haue many things to say, which are hard to be vttered.* Hebr. 5. 11. *Si vasa cleophonis super ad mysterium & ineffabile sacerdotium, quanto magis nos: if the vessell of a-bilion be astonished at this mysterie, and confesseth it hard to be vttered, how much more we, &c.*

Hieronym. Eusebio.

Qu. 17. Shalem pretended to be Ierusalem.

King of Shalem. Hieronym. (to whome also subscribeth *Mercerus*) thinketh that this Shalem was not Ierusalem, but an other town in the region of Sichem, which he would proue by foure arguments.

1 This Salem in Sichem is mentioned, Gen. 33. 18. and Iohn. 3. 23. Iohn baptized in Enon beside Salim. *Ans.* First Gen. 33. 18. the true reading is, that Iacob came *shalem* safe to the citie of Sichem, as the Chalde interpreteth, not to Shalem a citie of Sichem. Secondly, that Salim, where Iohn baptized, is the same citie which is called *shaalim*, or *schalim*, belonging to the tribe of Beniamin. 1. Sam. 9. 4. wherefore this Shalem in Sichem hath no ground out of scripture.

2 *Hierome* saith, that there was a towne neere to Scythopolis, called Salem in his time, where the ruines of Melchisedechs pallace were to be seene: *Ans.* But whence shall it be knowne, that Melchisedechs pallace sometime stood in that place: this is warranted onely by an vncertaine report: neither is it like, that Melchisedech beeing a king of one small citie, did build himselfe such a sumptuous and great pallace, whose foundation should cõtinue so long, aboue two thousand yeares.

3 The citie of Ierusalem was much out of Abrahams way, as he returned from Dan, but the other Salem was in his way. *Hierom.* *Ans.* As though a small distance of way could hinder gods purpose in causing Melchisedech and Abraham to meete: which might be either in drawing Melchisedech somewhat from home, to salute the Patriarke, or in mooving Abraham to visit the citie Salem, famous for the true worshippe and seruice of God.

4 But Hierusalem cannot come of Salem, for so two words of diuers languages should be mixed together: the first name beeing greeke, the other hebrew. *Ans.* *Hierome* imagineth, that the first part of this name should come of the Greeke ἱερὸς, holy: for so Ierusalem was called the holy cittie.

The deriuation of the name Ierusalem.

But the Hebrewes doe better deriue the name of Ierusalem, they say Sem called it Salem, and Abraham *Ireh*, there the Lord will be seene. Gen. 22. 14. which both put together make Ierusalem, which signifieth the vision of peace: so Midras in Psal. 76. This diriuation of Ierusalem is more probable, then from the greeke ἱερὸς, as *Hierom*, or from Iebus and Salem, which make Iebusalem, and for better sound to the eare Ierusalem. as *Peterius*.

Ioseph. l. 1. antiq.

Wherefore I preferre rather the opinion of *Iosephus*, that this Salem was the same citie, which was called afterward Ierusalem: for these reasons:

1 Because there is no euident mention in scripture of any other citie called Salem, but this conuerted into the name of Ierusalem: two Salems we read not of: one was Ierusalem.

2 This is euident, Psal. 76. 2. *in Shalem is his tabernacle, his dwelling in Sion:* Sion then and Shalem were both in one place.

R. Moses ben Maimon. l. 6.

3 The Iewes also hold this tradition, that the place where Dauid and Salomon built the temple in the floure of Araunah, is the same place, where Abraham built an altar, and would haue sacrificed Isaack: where Noah first built, when he came out of the arke: where Caine and Abel offered, &c. This place then beeing consecrate with so many altars and sacrifices, is like to be the place, where the great sacrificer and high priest Melchisedech dwelt.

4 The type also better answereth to the bodie that Melchisedech a figure of the high priest Iesus, should there dwell, where Christ afterward performed that great and diuine acte of his priesthoode, in offering himselfe vp in sacrifice vpon the crosse at Ierusalem.

Qu. 18. How Abraham is blessed of Melchisedech.

v. 19. *He blessed him, &c.* 1 It is like that Melchisedech vsed a more ample forme and manner of blessing, which is here onely abridged by Moses. *Lauber.*

2 Though Melchisedech blesse Abraham first, and then God: herein he offended not, as the Hebrewes affirme, and for that cause they say his priesthood was translated to the posteritie of Abraham: for beside that the seruants of God in their praiers, being carried with zeale, forget to obserue order, euen this blessing prouounced vpon Abraham, is referred to the praise of God. As also the Apostle otherwise collecteth that Melchisedech was greater then Abraham, in that he blessed him: and that his priesthood was not translated to Aaron, but to Christ. *ex Mere.*

3 Abra-

3 Abraham is blessed, and God is blessed: but God is blessed *benedictione laudis*, with the blessing of praise, Abraham *benedictione opitulationis*, with the blessing of Gods helpe or assistance. *Caietan.*

4 Neither is Abraham pronounced blessed onely herein, because he had obtained this victorie: but *eterni federis respectu*, in respect of the eternall couenant, which God made with him and his seede. *Vatablus.*

5 And this is more then an ordinarie blessing: it is a priestly benediction, and it is set forth as an acte of Melchisedechs priesthood, whereby he ratifieth the promise made to Abraham. *Caluin.*

6 Melchisedech is found to be the first, that giueth this title vnto God in scripture, to *be possessor of heauen and earth. Tostatus.* whereby the true God is distinguished from all false gods.

v.20. *And he gaue him tithes of all, &c.* 1. Although it be not expressed in the text, whether Melchisedeck or Abraham gaue tithes, yet the Apostle cleareth this doubt, that he *receiued tithes of Abraham*, Hebr.7.6. and the text also giueth this sense: for seeing Melchisedeck is named to be a priest, he was more fitte to receiue then giue tithes. 2. It is not like that Abraham gaue tithes of all the goods recouered, seeing he after refused to take so much as a shooe threed of that which belonged to the king of Sodome, v.25. He then gaue tithes onely of his owne substance. *Caluin. Mercer.* 3. Neither is the opinion of *Caietane* to be allowed, that Abraham gaue not the iust tenth part, as afterward was appointed by the lawe, but a certaine portion in the name of the tenth: for the Apostle sheweth that Abraham paid tithes properly, and Leui in Abraham was tithed, as the Leuites receiued tithes afterwards. Heb.7.5,6. 4. Whereas Leui is said to paie tithes in Abraham, beeing yet in his loines, and thereby prooueth the priesthood of Melchisedeck to be greater, then of Leui, that is so said, because the priesthood went then by carnall generation, not by spirituall election, as now vnder the Gospell. 5. And though Christ were also in Abrahams loynes *secundum substantiam corporalem*, in respect of his corporall substance, yet he was not there *secundum rationem conceptionis*, in regard of the manner of his conception, because he was conceiued by the holy Ghost. But Leui was in Abrahams loynes both waies: and therefore the argument for superioritie in Melchisedeck concludeth well against Leui, but not against Christ.

Qu.19. How Abraham paied tithes.

How Christ was in Abrahams loynes. August. l.1. de Genes. ad liter. c.20.

v.22. *I haue lift vp my hand, &c.* The learned haue obserued diuers significations of this phrase in scripture. 1. It betokeneth praier generally, 1. Tim.2.8. Saint Paul would haue men lift vp pure handes, &c. 2. It signifieth speciall suite and request for help. Lam. 2.19. *Lift vp thy hands for the liues of the young children.* 3. It is a gesture expressing thankefulnesse. Nehem. 8.6. *Ezra praised the Lord, &c. and the people lift vp their hands, &c. and worshipped.* 4. It is vsed when any thing is done with a willing minde and glad heart. Psal. 119. *I haue lift vp my hand to thy commandements which I haue loued.* 5. As also it is a token and signe of calling. Isay, 49.22. *I haue lift or stretched my hands to the Gentiles.* 6. It betokeneth helpe and deliuerance. Ezech. 20.5. *I lift vp my hand vpon the seede of Iacob, and was knowen vnto them in the land of Egypt.* 7. To lift vp the hand is to rise against one to vexe and oppresse him. Iob. 31.22. *If I haue lift vp my hand against the fatherles, &c. Perer. ex Francis. Ribera.* 8. They vsed also to lift vp their hands in giuing of voices, which the Greeks call χειροτονειν. *Caluin.* 9. It was a gesture vsed in taking of an oath: and therefore the Lord saith, Numb.14.30. *They shall not come into the land, ouer the which I lift vp my hand, to make them dwell in it.* This signification it hath here, for Abraham before he went to battell, had vowed vnto God in his praier, as the Chalde interpret, that if God would deliuer the enemies into his hand, he would not seeke to make himselfe rich thereby, but giue the praise to God.

Qu.20. Of the lifting vp the hand, how diuersly it is taken in scripture.

Abraham therefore tooke an oath swearing by the true God, to professe his faith and religion, that he onely worshipped the true God. *Perer.* 2. That he might take occasion hereby, to reproue the superstitious vse of the k. of Sodome in swearing by their idols, & instruct him concerning the worship of the true God. *Caluin.* 3. As also that they might know, that Abrahm did not this sodenly, or of vaine glorie, but of a religious mind, hauing bound himselfe by an oath. *Muscul.* 4. That by this oath as with a sheild Abraham might be preserued, from the baites of couetousnes, where with the king of Sodom might

Quest.21. Wherfore Abraham tooke an oath.

haue tempted him, if he had not bin firme *Caluin.*

Quest 22. Why Abraham refuseth to take ought of the k. of Sodome.

v. 23. *I will not take of all that is thine so much as a thred or shoe latchet.* 1. Abraham refuseth not to take of those things which belonged to the fower kings, whome he had conquered, which now were his, by reason of his iust victorie, but not of any thing, which was the kings of Sodome. 2. Which Abraham calleth his, not as Ambrose thinketh, because the spoiles of the enemie belong to the king: for he was not Abrahams king: but for that they had beene before appertaining to the king. 3. Though Abraham might haue called them by the right of his victorie, yet he would not take so much as a thred. 1. Least he might haue beene thought, for his owne lucher to haue waged that battaile. 2. He would doe iustice, to restoore the goods to the first owners. 3. That the heathen king should haue no aduantage, to thinke Abraham bound vnto him: Neither wold Abraham, that any should haue the honor and praise, of enriching him, but onely God, of whose blessing he onely depended: *Perer.* 4. Abraham refused not the gifts which Pharao bestowed vpon him Genes. 12. 8. 16. but he will take nothing of the king of Sodome: the reasons may be yeelded to be these. 1. There the kiug gaue of his liberalitie, and Abraham could not refuse without suspicion: here nothing was giuen, but recouered in battaile. 2. There the king gaue of his owne, but these goods belonged to all the Sodomits *Mercer.* 3. By that meanes it pleased God, that Abraham should be then enriched: but Abraham was now rich enough, he needed no such helps. 4. Here Abraham might haue beene thought, if he had taken anye thing to him selfe, of a covetous minde to haue pursued the enimies and so god should not haue had the honor of the victorie, but there was no such feare. 5. The king of Sodome and his people were ordained for a greater destruction, and therefore God would not that Abraham should take any thing, which was accursed: But Pharao receiued mercie of God: thus the case was much different, betweene the gifts of the one and the other. 6. Abraham excepteth those things, which the young men had eaten, making no mention of the tith, which he had giuen before, becausе that was taken, not out of the king of Sodoms substance, but his owne: neither doth he preiudice the other three by his example, but that they notwithstanding might take their parts. *Mus.*

4. Places of doctrine.

1. Doct. Of the custome of paying of tithes. Cicer lib. 2. de officiis. Plin. lib. 12. c. 14.

v. 20. *Gaue him tith, &c.* We see how auncient this custome of paying tith to the priests and Ministers is: It was practised before the lawe, as appeareth here by the example of Abraham, and the vowe of Iacob. Genes. 28. yea such was the equitie of it, that from the Hebrues the gentiles borrowed that vse: the Romains paid tithes of their goods to Hercules: *Plinie* writeth that the *Arabians* pay tith of their incense to their God Sabis: and that it is not lawefull before that be done, to buye or sell. Xenophon also sheweth, that they which had gotten the victorie, did vse to paie tithes to their Gods of the spoile of their enemie: *Perer.*

Lib. 3 de Cyro.

2. Doct. Of the lawefulnes of an oath.

v. 22. *I haue lift vp my hand, &c.* In that Abraham doubted not to take an oath: we see the lawefulnes thereof: that it is not denied vnto a Christian to sweare, when he is lawefully called thereunto: contrarie to the phantasticall doctrine of the Annabaptists, that simplie condemne the vse of an oath: But Moses saith, thou shalt feare the Lord thy God & sweare by his name. Deut. 6. 13. *Muscul.*

3. Doct. God only the possessor and true owner of the earth.

v. 22. *Possessor of heauen and earth, &c.* *Philo* noteth hereupon, that no mortall man is properly possessor or true Lord of the earth: But that both the heauen and earth are the Lords possession: and we are but tenants at the Lords pleasure: as the Lord himselfe saith: *the land shall not be sold to be cut of: for the land is mine, and ye are but sojourners and strangers with me:* Leuit. 25. 23. Whereupon he inforceth *ius possessionis omnium rerum ad deum pertinere, vsum solum ad creaturas: that the right of possession of all things belongeth to God, the vse onely to the creature.*

5. Places

5. Places of confutation.

v. 18. *And he was a prieſt, &c.* the latine text readeth here corruptly, *for he was*: as though the bringing forth of bread and wine had beene an act of his prieſthood: Indeed this copulatiue, *vau* ſometime is vſed as a *cauſal*: but then the ſenſe apparantly giueth it: as Geneſ. 20. 3. *thou art but dead becauſe of the woman, which thou haſt taken: for ſhee is a mans wife*; in hebrue *and ſhe is*; But here there is no ſuch cauſe to annexe this clauſe as a reaſon of the former; but rather it is to be ioyned to that which followeth, as the ſame copulatiue ſheweth; *And he bleſſed him ſaying*; v. 19. wherefore not the producing of bread and wine, but the bleſſing of *Abraham*, was the proper act of Melchiſedecks prieſt-hood, *brought forth bread and wine, &c.* 1. Whether Melchiſedeck had before ſlaine ſacrifices, and made a feaſt not onely of bread and wine, but of fleſh, as *Philo* ſaith; *mactatis victimis ſplendidum epulum ſocijs omnib. dedit*; to *Abraham* and his companie, the text ſaith nothing, and therefore I leaue it as an vncertaine gueſſe; ſure I am that *mactare victimas*, to ſlay ſacrifices can in no ſenſe be vnderſtood of ſacrificing or offering of bread, as *Pererius* goeth about to wreſt it: diſput. 5. in 14. Geneſ. 2. Neither did he bring forth bread and wine to repreſent, as Rabbi Moſes thinketh, *ſacrificia farinacea*, the ſacrifices in the lawe of meale and flower. 3. Much leſſe did he offer them in ſacrifice to God, as Bellarmine and Pererius doe vrge this place; for the word *iatſah* here vſed, is neuer taken to ſignifie *to offer in ſacrifice*: whereas Bellarmine and Pererius obiect that place. Iud. 6. 19. where Gedeon is ſaid *to bring forth his gift and preſent it* (where the ſame word is found) it is euident that Gedeon brought it forth, the fleſh and broth, for the *Angell* to eate of, whome he ſuppoſed to be a man, for they vſed not to make pottage or broth to offer, and the *Angel* bid him to offer it vpon the ſtone, which ſheweth that Gedeon had no ſuch purpoſe before. 4. Wherefore, as Ioſephus well noteth; *Melchiſedeck milites Abrahami hoſpitaliter accepit, nihil eis ad victum deeſſe paſſus*; he entertained *Abrahams* ſouldiers with great hoſpitalitie, ſuffering them to want no victuals; Melchiſedeck then brought forth the bread and wine for no other end but to refreſh *Abrahams* companie; 1. For Melchiſedeck is ſet forth both as a king and a prieſt, the producing of bread and wine was a princely gift, the bleſſing of *Abraham* a preiſtly act. 2. It was the vſe and manner to meete them, that returned from battaile with bread to refreſh them; therefore Moab & *Ammon* are accurſed, becauſe they met not the Iſraelites with bread and water, when they came out of Egypt; Deut. 23. 4. 3. Caietane a cheife piller of the Popiſh Church, ſaith, *nihil hic ſcribitur de oblatione, ſed de prolatione panis & vini: nothing is written of the oblation, but of the prolation or producing of bread and wine.* 4. Whereas Lyranus, Toſtatus, and Bellarmine, anſwer, that Mechiſedeck needed not to haue brought forth bread and wine for their refreſhing, ſeeing they had ſufficient alreadie; as *Abraham* ſaith. v. 24. ſauing *that the young men had eaten*; Pererius one of their owne Freinds doth eaſily remooue this anſwer; that this was vnknowen to Melchiſedeck, what prouiſion was in *Abrahams* campe, and though he had knowen it, yet to ſhew his loue, and teſtifie his gladneſſe, he would notwithſtanding haue performed this frendly and liberall part. *Mercerus.*

1. Cont. Against the vulgare latine tranſlation.

2. Cont. Melchiſedeck brought not out the bread and wine to ſacrifice them.

Bellar. de Miſſa lib. 1. c. 6.

Ioſeph. lib. 1. de Antiquit.

Now it followeth to be declared, wherein the prieſthood of Melciſedeck conſiſted, and in what principallie he repreſented the euerlaſting prieſthood of Chriſt. 1. It conſiſted not in that Melchiſedeck was a perpetuall virgin; *Perer.* for if Sem were Melchiſedeck, which is moſt probable, as before is declared, he had a wife. 2. Neither was he a figure of Chriſt, becauſe he ſacrificed in bread and wine, and ſo repreſented, as the papiſts imagine the vnbloodie ſacrifice of the Maſſe, for theſe reaſons. 1. Becauſe the ſcripture maketh no mention of ſacrificing, but onely bringing forth bread and wine for *Abrahams* refreſhing. 2. That wherein *Melchiſedecks* prieſthood conſiſted, muſt be diuerſe from the offring and ſacrifices of *Aron*; but *Arons* preiſts offered bread and wine; *Ergo* herein conſiſted not *Melchiſedecks* preiſthood. 3. There is a great vnlikenes betwene *Melchiſedecks* offering and the ſacrifice of the maſſe: for he offered bread and wine in ſubſtance, but the papiſts imagine that in the maſſe there remaineth nothing but the formes, not the ſubſtance of bread and wine. 4. If Melchizedecks prieſthood did ſtand in the oblation of bread and wine, then euery bald maſſe-prieſt that ſacrificeth in the maſſe, ſhould be

3. Conſit. Melchiſedecks preiſthood conſiſted not in the ſacrificing of bread and wine.

a priest after Melchisedecks order, whereas it is peculiar to Christ onely. Psal. 110.4. *Thou art a priest for euer after the order of Melchisedecke.* 5. Neither would the Apostle haue omitted this speciall act of Melchisedecks priesthood, wherein he represented Christ, of purpose setting forth the comparison betweene Melchisedeck and Abraham: for neither were the faithfull Hebrewes vncapable of the doctrine of the Eucharist, as *Bellarmine* imagineth, seeing he treateth of as high mysteries, as of baptisme, and the resurrection, c.6.2. and why should they be more vncapable then the Corinthians among the Gentiles, whom *S. Paul* instructeth concerning the Eucharist. c.11. Neither, as *Perernus* answereth, was it a thing impertinent, to make mention of Melchisedecks sacrifice of bread and wine, if there had beene any such thing: seeing the Apostle toucheth all other points of similitude and agreement betweene Christ and Melchisedeck, and therefore would not haue omitted this, wherein they were most like. 6. Whereas the fathers are obiected that doe applie Melchisedecks bringing forth of bread and wine to the Eucharist, 1. the Apostle herein ought to preuaile more, then all the fathers beside, who maketh no such application. 2. the fathers doe but thereby shadow forth the sacrament of the Eucharist: as *Ambrose* saith, *constat prandium peruisse, &c. & maiore Melchisedecki institutum quod toto orbe terrarum in sacramentorum erogatione celebratur, &c. the sacrifices of beasts are perished, and the institution of Melchizedeck remaineth, which is celebrated in the dispensation of the sacraments:* the fathers conclude a sacrament, not a sacrifice of bread and wine: and so their testimonies make little for the Popish sacrifice of the masse. 7. Many things are vnlike betweene Melchisedecks producing of bread and wine, and the Masse priests sacrificing: he 1. presenteth them vnto Abraham, they offer them to God. 2. Abraham and his companie eate of Melchisedeks prouision, in the masse the priest doth all, there is no eating or drinking. 3. Melchisedeck blesseth Abraham, and blesseth God, he blesseth neither bread nor wine: the priest blesseth and halloweth the cuppe. 4. he bringeth forth bread and wine to Abraham, the priest onely deliuereth bread to the people, and keepeth backe the cuppe. 5. Melchisedecke brought bread and wine in substance, as is touched before, the masse priest saith their substance is changed. 6. Melchisedeck worshippeth God, not the bread and wine: the masse priest adoreth both. So that in truth, this example of Melchisedeck, if they will stand to their tackling, maketh altogether against the popish masse sacrifice, and nothing for it.

Bellar. lib. 2. de miss. c. 6.

Perer disput. 7. in Gen.

Ambr. in c. 5. ad Hebr.

No similitude betweene Melchisedecks bringing forth of bread and wine, and the Masse sacrifice.

4. Confut. Wherein Melchisedecks priesthood consisted.

Wherein then the comparison holdeth betweene Christ and Melchisedeck, the Apostle sheweth, Hebr. 7. 1. As Melchisedeck is interpreted a king of righteousnes, so our blessed Sauiour was in deede a king of righteousnes. Isa. 11.4. *With righteousnes shall he iudge the poore.* 2. Melchisedeck was king of Salem, that is, of peace, Hebr. 7. 2. so the Messias is a prince of peace. Isa. 9.6. 3. Melchisedeck was without father or mother, that is, they are not mentioned in the storie, but Christ was truly without father, as he was man, & without mother as God. 4. Melchisedeck was ἀγενεαλόγητος, without genealogie: so none can declare Christs generation as he is God. Isa. 53.8. 5. Melchisedeck had no beginning of his life, nor ende of his daies, that is, expressed in the scripture: but Christ the word is truly without beginning, beeing from all eternitie, neither shall he haue any ende: *he is alpha, and omega, the beginning and the ende.* Reuel. 1.8. 6. As Melchisedeck was both a king and a priest, so our Sauiour is prince of all the kings of the earth. Reuel. 1. 5. and he is our great high priest. Hebr. 4. 14. 7. But especially in these three points following did Melchisedeck resemble our Sauiour: as Melchisedeck was not a priest annointed with any materiall oyle, as Aaron, but declared so to be by Gods owne mouth, and the testimonie of the spirit: so Christ was annointed by the spirit of God, Luk. 4. 18. and made a priest by an oath: *The Lord hath sworne, and will not repent, thou art a priest for euer after the order of Melchisedeck.* Heb. 7. 21. 8. As Melchisedeck was greater then Abraham, for he blessed him, and then Levi, that paied tithes in Abrahams loines, Hebr. 7. 4, 9, 10. so the priesthood of Christ is greater then the priesthood of Aaron. 9. But herein most of all is Melchisedeck likened to the sonne of God, because he receiued his priesthood from none, not passed it ouer to any other: in like manner as Christ succeeded none, so neither doe any succeede him, *but he indureth euer, and hath an euerlasting priesthood* Heb. 7.

Of the euerlasting sacrifice of Christ.

Obiect. As Christs priesthood is euerlasting, so it was necessarie, that he should haue a sacrifice, which should continue for euer: 1. which can not be the sacrifice vpon the crosse,

for

for that was but once done: 2. therefore it can be no other, then the sacrifice of the Eucharist. 3. neither doth it suffice to say, that the efficacie or vertue of his sacrifice vpon the crosse, continueth for euer: for in this sense Noahs sacrifice might be said to be eternall, because the efficacie of it remaineth still, in keeping the world from beeing destroied by water. *Perer.disp,7.in 14.Genes.*

Ans. 1. But the Apostle sheweth the contrarie that the once oblation of Christs bodie is that euerlasting sacrifice of our high priest. Heb.10.14. *With one offering hath he consecrated for euer them that are sanctified.* 2. But the daily sacrifice of the masse it can not be: the Apostle saith, *which needed not daily, as those high priests to offer vp sacrifice*, Heb.7.27. that can not be an euerlasting sacrifice, which is daily renewed: and the sacrifice offered in the Church shall determine with the militant state thereof in earth, and therefore can not be euerlasting. 3. Noahs sacrifice procured no eternall or spirituall, but a temporall benefit, though to continue while this world lasteth: and Christs sacrifice gaue that durable force to Noahs sacrifice, which was a figure thereof: therefore Noahs sacrifice cannot be called euerlasting, or himselfe an euerlasting priest; seeing that efficacie was not in himselfe or his sacrifice, but in Christ, the euerlasting Redeemer and priest.

The sacrifice of the Masse not Christs euerlasting sacrifice.

6. Places of morall obseruation.

v. 2. *These made warre with Bela king of Sodom, &c.* The Lord before he purposeth to bring an vtter destruction vpon any, doth first admonish them with light punishments: so he dealeth with Sodome: first, they are scourged by these fowre kings of the East, but seeing they receiued no warning thereby, afterward the Lord rained vpon them fire and brimstone. *Perer.* We learne then, that we should not neglect the gentle corrections of God, least they draw on heauie iudgements: thus God dealt with his owne people, who were chastised sometime by famine, by the sword, by the pestilence: but when none of these would serue, they were swept away and carried into captiuitie.

Observ.1. Light afflictions goe before heauie iudgements.

Further, in that Lot was carried away with the Sodomites, we see that good men may together with the wicked tast of temporall iudgements, and what a dangerous thing it is, to haue any habitation or dwelling among the vngodly. *Muscul.* therefore the scripture saith, *Goe out of her my people, that ye be not partakers in her sinnes, that ye receiue not of her plagues.* Reuel.18.4.

2.Obser. To dwel among the wicked is dangerous.

v. 4. *Twelue yeares were they subiect, &c. but in the thirteenth they rebelled:* first, we see the iustice of God in punishing the wicked life of the Sodomites, with a tyrannicall gouernement: so the Prophet pronounceth this a curse vpon the vngodly: *set thou a wicked man ouer him.* Psal.109.6. Beside, God punisheth the Sodomites for their rebellion: where then a gouernment is established, though it be hard and vniust, nothing is tumultuously to be attempted against it: as the Lord commandeth that the King of Babylon, who was but an hard Lord, should be serued and obeied. Ier.27.8. *Calvin.*

3.Obser Rebellion no not against hard gouernours is to be attempted.

v. 11. *They tooke all the substance of Sodome, &c.* They which vsed not their wealth to the good and comfort of the poore (as the Sodomites did not, Esech. 16.49.) doe heape it vp to be a pray for the enemie. *Calvin.* so the king of Babel boasteth, *that as a nest he had found the riches of the people*, Isa. 10.14. which they had first wrongfully scraped together.

4. Obser. Riches euill gotten commeth to an euill ende.

v. 20. *Which hath deliuered thine enemies, &c.* Lots enemies are called Abrahams enemies: and so in deede, we should account the enemies of Gods people and Church, our enemies, though in particular they haue not hurt vs. *Luther.* so the Prophet saith, *Doe not I hate them, that hate thee, &c. I hate them with an vnfeined hatred, as though they were mine enemies.* Psal.139.21,22.

5 Obser. Gods enemies and the enemies of the Church our enemies.

v. 21. *Giue me the persons, take the goods, &c.* Herein appeareth first the gratitude of the king of Sodome to Abraham, that is contented to leaue vnto him the goods for his great trauell, *Calvin.* as also this heathen king sheweth one good part of a iust prince, that preferreth the life of his subiects before the substance: whereas contrariwise a tyrant esteemeth nothing of mens liues, in respect of his couetous desire: *Perer.* as Ahab contriued Naboths death, to haue his vineyard.

6.Obser. A good Prince preferreth his subiects liues before wealth.

CHAP. XV.

1. *The Methode.*

THis chapter hath two parts, containing two ample and large promiſes made by the Lord vnto Abraham: the firſt is, as touching his ſeede, v. 1. to v. 8. The ſecond of the inheritance of his ſeed, v. 8. to the ende.

In the firſt part there is ſet forth 1. on Gods behalfe the promiſe. 2. on Abrahams behalfe, beleefe. v. 6. In the firſt there is the cauſe, Gods goodneſſe towards Abraham. v. 1. Then the promiſe of his ſeede, both to be of his bodie, which is amplified by the contrarie, that not Eliezer but one of his owne bowels ſhould be his heire, v. 2, 3. 4. then the nũber thereof to be as the ſtarres in multitude.

In the ſecond part, 1. there is the promiſe, in generall for the inheriting of the land, v. 7. in particular: after what time, namely 400. yeares captiuitie, 13. to 17. what countrie. v. 18. to 21. 2. the ratifying of the promiſe by certaine ſymbols: where we haue the *preſcription* of the ſignes and ceremonies to be vſed, v. 9. the *preparing* of them by Abraham, v. 10. 11, 12. the *application* or confirmation it ſelfe, v. 17. God cauſeth a ſmoaking furnace to paſſe betweene the pieces, &c.

2. *The diuers readings.*

C.c. v. 1. *in propheſie. C. in a viſion. cet.*
I will protect thee. H. S. my word is thy ſtrength. C. I am thy buckler. cet.

S. appell. f. pr. T. r. v. 2. *the ſonne of the ſteward of my houſe. H. the ſonne the ſteward which is in my houſe. C. P. the ſonne of Meſſech borne in my houſe. S. the ſteward of mine houſe. G. the child of the ſtewardſhip of my houſe. B. he to whome I ſhall leaue my houſe. T. meſhek, a ſteward*, or one that is left.

and ſo v. 3 *he calleth him the ſonne of his houſe*, that is borne in his houſe.

C. e. v. 6. *beleeued in the word of the Lord. C. beleeued the Lord, cet.*

S. app. f. prop. v. 7. *Out of the region of the Chaldees. S. from Vr of the Chaldees. cet. vrh*, ſignifieth a valley.

T. r. v. 8. *O Lord God. H. C. P. G. B. o Lord God, gouernour, Nouerca, wiſe bet. S. Lord Iehoua. T. heb. Adonai Iehoua.*

C. c. v. 9. *Take vnto me. H. S. take me. G. take. B. P. take and offer. C. T. heb. lachak, take three heifers. C. of three yeare old. cet.*

diff. ver. *a doue. H. S. a young pigeon. B. G. ſonne of a pigeon. C. the chickin of a pigeon. T. gozal, a pigeon, pipio.*

S. c. v. 11. *he ſate with them. S. he draue them away. cet. naſhab*, to blow away.

S. t. v. 12. *an ecſtaſis or trance. S. a heauie ſleepe fell vpon Abraham. cet.*

C. app. f. prop. v. 17. *a flame was made. S. a dirke miſt. H. C. t. vilight. B. darke night. T. there was darkenes, gnaltah*, darkeneſſe, night.

v. 20. *gyants. C. B. Rephams. cater.*

3. *The Explanation of doubts.*

Queſt. 1. How God appeared in viſion. v. 1. *The word of the Lord came to Abraham in a viſion, &c.* 1. This viſion was neither in the night, as the Sept. in ſome tranſlations read: for Abrahams faith is here approoued, v. 6. but men beeing a ſleepe cannot ſhewe their faith. *Caietan.* 2. Neither was it by ſecret inſpiration, as the interlinearie gloſſe: for here diuers ſpeeches paſſe betweene God and Abraham. 3. Neither was this viſion by an angell: as *Oleaſter*, *Toſtatus*: for he is called Iehoua,

houa, which name is not giuen to angels. 4. But this vision was in the day, as the Lord vsed to speake to the prophets. *Ramban. Chald.* and the Lord did produce this conference vntill the euening. v. 17. when the starres appeared. *Iun.* And God for the better strengthening of Abrahams faith did to his word adioyne some visible signe of his glorie. *Oecolam.* 5. And this is the fourth time, that God had appeared to Abraham: twice in the 12. chapter, v. 1, 7. againe, c. 13. 14. and now in this place.

I am thy buckler, &c. 1. Two things doe cause feare: when either we are afraid of some euill to happen to vs, or that some good which we desire should be with-holden from vs. God biddeth Abraham to feare none of these, for he was both his buckler to keepe him from euill, & his great reward to giue him all good things. *Per.* 2. Some thinke that Abraham feared least he had committed some sinne in shedding of blood in the late battell: some lest the enemies might gather their strength againe, and come vpon him, afresh: some least the Cananites might enuie him because of his strength: some, least this victorie might stand for his reward, which God promised: But it appeareth, that none of these things were the cause of Abrahams feare, but he was sollicitous and carefull for his succession, and might somewhat wauer concerning the promise made to his seede, because he had yet no childe, *Merc.* 3. Where he saith, *I am thy reward*, it is not to be vnderstood *causally*, and to be referred onely to those temporall rewards, which are promised afterward, as *Caietane* and *Mercerus* consenting to the hebrewes: but *substantially*, of the reward also of euerlasting felicitie, which was laid vp for Abraham with God. *Iun.* 4. So that here God promiseth the two greatest blessings that can be, one in this life of perseuerance, in that God saith, he will be his buckler to protect and preserue him to the ende, and of eternall felicitie, in saying, I am thine exceeding great reward. *Perer.*

Qu How God is said to be Abrahams reward.

v. 2. *Abraham said.* 1. *Caietane* well noteth, that in other visions Abraham was onely an hearer, God the speaker; but here Abraham maketh answer to God, whereby it appeareth that Abraham did growe in confidence and familiaritie with God. 2. Neither doth Abraham complaine that he went childlesse, as though he had set light by the Lords liberall offer, that he would be his reward: but because the spirituall blessing depended of his seede, he craueth this, as the meanes whereby Gods promise toward him concerning the great reward, should be effected. *Caluin.* 3. Neither did Abraham doubt, or was forgetfull of Gods promise, that he would giue him seede, and vnto his seed that land. Gen. 13. 15. But as yet it was not expressed vnto him, whether his seede should come out of his owne bowels, as here the Lord first promiseth, or it might be a seede or sonne adopted, as here he supposeth, that this Eliezer should be his heire. *sic Eucher. Rupert.* 4. Or rather Abraham as impatient of delay, that God had not yet giuen him a seed, according to his promise, is bold to poure out his griefe before God, that the Lord would hasten to accomplish his desire. *Caluin.*

Qu. 2. Abraham neither was doubtfull or forgetfull of Gods promise.

The steward of my house: according to diuers interpretations of the word Mesech, there are as many expositions. 1. The Septuagint take it for a proper name, as though Mesech should be the name of Eleazers mother: for so they read the sonne of Mesech borne in my house. 2. Some deriue it of the word *shakah*, that signifieth to beare or minister the cup: and so read the sonne of my cuppe bearer or butler. *Aquila.* 3. Some of the word *shakak*, that is, to runne vp and downe: and so Eleasar should be as the steward or bailife that runne vp and downe the house. *Oleaster. Mercer.* 4. Meshek signifieth an ouerseer; so some read that he was the steward or ouerseer. *Chald.* or the sonne of the steward. *Theodoret. Hierome.* 5. Meshek also signifieth a leauing or dereliction; and so Eleazar is called the sonne of the leauings: not for that he onely was left of Abrahams auncient familie, as *Caietane*: or because he had left to him the care of his house, as *Vatablus.* But that he purposed to leaue vnto him the inheritance of all. *Iunius.* And this seemeth to be the most proper sense.

Qu 4 Of the diuers acceptions of the word Meshek.

Eliazer of Damascus. 1. This Damesek, or Damascus was not the name of his mother, as some thinke: *ex Caluin.* 2. Neither was it his proper name, as Hierome and the Septu. translate: of whome the citie Damascus should be named. *Tostat.* for Damascus is held to haue beene builded by *Hus* the sonne of Aram, and to be a name more auncient then Abraham. Genes. 14. 15. 3. But Eliezar by his father was of that countrie, though borne in Abrahams house: & therfore he is called Damascenus of Damascus: *sic Chald. Iun. Calu.*

5. Quest. Whether Eleazar is called of Damascus.

6 Quæſt. Whether Abraham ſaw the ſtarres onely in viſion

5. *He brought him forth, and ſaid looke vp now to heauen, &c.* 1. This was not done in viſion onely, as Caietane thinketh: but as the words import, Abraham hauing ſpent a good part of the day in prayer within, now is bidd to goe forth in the euening, and ſhewed the ſtarres for his confirmation. *Iun.* 2. Neither is this an allegorie, at Philo applieth it who ſaith, that the ſoule of a wiſe man ſhould be like vnto heauen: But it is an hiſtorie ſo verilie done as it is rehearſed.

Lib. 16. de ciuit. dei c. 23. 7. Quæſt. What ſeed of Abraham is vnderſtood, carnall or ſpirituall. Whether one place of ſcripture hath diuerſe ſenſes.

So ſhall thy ſeed be. 1. We neither thinke with Auguſtine that this is meant of Abrahams ſpirituall ſeed onely: *magis videtur promiſſa poſteritas felicitate ſublimis: that poſteritie ſeemeth to be promiſed, which is bleſſed in heauen.* 2. Neither with Lyranus, that there are here two literal ſenſes, the one of his carnall ſeed, the other of his ſpirituall: for of one place there can be but one literall ſenſe. 3. Neither with Pererius that the literall ſenſe concerneth Abrahams carnall ſeed, the miſticall, his ſpirituall. 4. But theſe words haue one whole and generall ſenſe; which comprehendeth both Abrahams kinreds; for that is the proper and literall ſenſe, which is intended by the ſpirit; nowe in theſe words the ſpirit intendeth both the carnall ofspring of Abraham, as Moſes expoundeth, *the lord God hath made thee, as the ſtarres of heauen in multitude*; Deut. 10. 22. as alſo the ſpirituall ſeed of the faithfull as Saint Paul interpreteth; *ſo ſhall thy ſeed be.* Rom. 4. 17. and hence concludeth, that Abraham is the father of vs all, that is of the faithfull.

7. Quæſt. Wherein the Iſraelites repreſented the people of God

Yet we denie not, but that in other places ſpirituall things are implied by temporall, by way of myſterie and allegorie; as the Apoſtle ſaith, the *lawe had a ſhadowe of good things to come*; as Abrahams carnall generation did diuerſe waies repreſent the ſpirituall; 1. In their number 2. In their afflictions; 3. In their paſſage through the red ſea, figuring baptiſme, 4. In beeing fed with manna a type of Gods word, 5. In drinking of the water out of the rocke, a figure of Chriſt, 6. In looking toward the braſen ſerpent, 7. In their pilgrimage in the deſert, a liuely patterne of our pilgrimage in this life, 8. In their entrance into the land of Canaan vnder Ioſua; which ſignifieth our conducting by Chriſt to the heauenly Canaan.

9. Quæſt. Wherein Abrahams faith conſiſted. Lib. 10. de Trini. Lib. 5. de Abraham. c. 3.

v. 6. *Abraham beleeued the Lord, &c.* 1. Hilate noteth. that this was ſingulare in Abrahams faith, becauſe he doubted not of his omnipotencie. 2. Ambroſe *reputatum eſt illi ad iuſtitiam, quia rationem non quæſiuit, this was counted to him for righteouſnes, becauſe he beleeued, and required no reaſon.* 3. But there was more in Abrahames fayth, then onely to beleue god and his promiſes to be true, for he did truſt in God, Caietan, as the word *baiehouah*, ſignifieth, he beleeued in Iehouah Mercer, and embraced God as his father Caluin. 4. Abraham therefore did not count this to himſelfe as a iuſt thing to beleeue God, as ſome interpret; neither is it to be referred to Abraham, that he counted it a iuſt thiug in God, thus to recompence him as R. Leui and Ramban corruptly expound; but God counted it to him, or as the Septuag. it was counted vnto him, for true iuſtice before God, becauſe he ſtedfaſtly beleeued Gods promiſes; and thus expouneth *Elias Orientall* confuting Ramban.

10. Quæſt. Whie faith was not imputed for righteouſnes to Abraham before.

It was counted to him for righteouſnes; Not that Abraham beleeued not before, or that his former beleefe was not alſo counted to him for righteouſnes. But theſe reaſons may be alleadged, whie in this place firſt mention is made of the imputation of righteouſnes. 1. Becauſe in this place firſt one is promiſed to come out of Abrahams owne bowels; *he conſidered not his owne bodie, which was now dead* (as the Apoſtle ſaith) *nor the deadnes of Saraes wombe*: Rom. 4. 19. 2. Becauſe although Abraham had faith before, yet it waxed ſtronger and ſtronger; *he was ſtrengthened in the faith.* Rom. 4. 20. 3. At this time firſt Abraham made anſwer vnto God; and ſo it followeth in the ſame place, *he gaue glorie to God.* Rom. 4. 20. 4. The ſcripture doth not thus teſtifie of Abraham in the beginning of his conuerſion, that euen at that time when Abraham was full of good works, euen then notwithſtanding his righteouſnes ſhould not be imputed to his works, but to faith, *Calum* neither this teſtimone of Abrahams righteouſnes is differred till he had receiued circumciſion, leaſt he might haue beene thought thereby to haue beene iuſtified. Thom. Anglic. in cap. 15. Geneſ. and therefore the Apoſtle of purpoſe obſerueth, that righteouſnes was imputed to Abraham, when he was yet vncircumciſed. Rom. 4. 10.

v. 8. *Wherby ſhall I knowe, &c.* This queſtion proceeded not from the doubtfulnes or weakenes of Abrahams faith, as ſome Hebrues which thinke that Abrahams poſteritie was

puni-

punished with captuitie because of doubting. 1. For the Apostle saith he was not weake in faith. Rom. 4.19. 2. And seeing he beleeued without doubting an harder matter concerning one to come out of his owne bowels, it is not like he doubted of the lesse, namely of possessing that countrie. 3. Neither would the spirit of God haue giuen such a commendation of Abrahams faith, that it was imputed for righteousnes, if he had wauered or doubted. 1. Some therefore thinke that Abraham asked a signe, not for himselfe but in regard of his posteritie, that they might haue some assurance of the inheriting of that land: *sic Rupertus, Caietan.* 2. Some thinke that Abraham doubted not of the promise, but of the manner, whether it were absolute or conditionall: for it was both: to possesse the land was an absolute promise, but to inherit it for euer was tied to the condition of obedience, 3. Rasi thinketh that Abraham asked by whose merit he should possesse the land: as though the merit of his sacrifice brought him thether. 4. But others doe better touch this point: that Abraham only for the better cõfirmatiõ of his faith desireth to be instructed cõcerning the manner and of the time when it should be fulfilled: as Marie mooued the like question, *how shall this be*, Luk. 1. *Augustine*: and so accordingly the lord afterward serteth downe the time, after 400. yeares. Theodoret: And this is rather a signe of Abrahams faith, then a note of incredulitie, in asking this question: for the wicked and vnbeleeuers at the first reiect Gods promises: the faithfull desire more to be confirmed. *Caluin.* 5. Farther we must obserue, that there were speciall motions in the saints, which are not now to be drawen into example: as Gedeon, and Ezechias asked signes, Iud. 6. 37. 2. King. 20. 18. *Caluin*: and so Aquinas saith well: Abraham *petijt signum ex instinctu diuino: Abraham asked a signe of a diuine instinct.*

Quest. 11. That the asking of a signe proceeded not of any doubtfulnes in Abraham.

Augustl. lib. 16. de ciuit. dei c. 24. Theod. qu. 64. in Genes.

v. 9. *Take me an heifer of three yeare old, &c.* So it is to be read rather with *Aben Ezra*, then three heifers, as the *Chalde* readeth. I will let passe the allegories and mystical significations: which are diuersely gathered vpon these words. 1. Some by the beasts, which were deuided vnderstand the euills and afflictions, which happened to Abrahams posteritie, by the birds not deuided their deliuerance and prosperitie. 2. Philo thinketh that these three kinds are taken for sacrifice, the heifer, goate, ramme, because of their meekenesse and tamenes, which suffer themselues in great heards to be driuen by a child: and for that they are profitable, for labour, for food, for cloathing. 3. Lyranus thinketh that by these beasts and foules are signified Christs vertues: by the heifer his labour and patience, by the sheepe his innocence, by the turtle his continencie, the doue his meekenes. 4. In that three sorts of beasts were taken: some vnderstand the three generations, while the people were oppressed, by the turtle the fourth generation, when they came forth into the wildernes: Theodoret: some the renewing of the couenant with the three patriarkes, Abraham, Isaak, Iacob: or the three kinds of gouernment among the Israelites, of Iudges, kings, heighpreists. *Piner.* Some the three seasons, from Adam to Noah, from Noah to Abraham, from Abraham to Dauid. Augustine: 5. By the deuiding of the beasts, and the not deuiding of the foules: some vnderstand by the first the afflictions of the people when the children should be seperated from their parents, by the other their deliuerance: some by the first insinuate such, as were carnall among the people, by the other such as were spirituall, Augustine. 6. By the lighting of the foules vpon the dead carcases: which Abraham drone away, some doe decypher the attempts of the Aegyptians against the Israelits to deuoure and destroy them, but that God disappointed them: some the assaults of euill spirits vpon carnall men: Augustine: some the wandering thoughts that craze vpon our prayers and spirituall sacrifices Gregorie. 7. By the setting of the sune v. 17. some vnderstand the death of Ioseph, when the affliction of the Hebrues beganne; some the end of the world when the greatest persecution should be; and by the smooking firebrand the end of the world and fierie indgements, Augustine.

In 1. 2. qu. 97. art. 2.

Quest. 12. Whie Abraham tooke of three kinds of beasts

Phil. lib. de victimis.

Diuerse allegoricall leuses giuen of this place.

But we neede not thus hunt for allegories, which are onely mens deuises, as it may appeare by the vncertaintie and varietie thereof. Sundrie men, as their fansies lead them, deuisent sundrie allegories. It shall onely suffice vs to know, that God appointeth these kindes, to be offered partly for sacrifice, as *Iosephus*, partly to be as signes of the couenant, which the Lord maketh with Abraham: and as *Chrysostome* well noteth, because it was the manner of men, when they made a solemne couenant, to cut a calfe in twaine, and to walke betweene the parts thereof. Ierem. 34. 18 wishing the like to themselues, if they

Chrysost. hom. 6. in Gen.

breake

brake the couenant, the Lord vouchsafeth to obserue the same manner.

Quest.13. Of the diuers kinds of trances.

v. 12. *An heauie sleepe, or trannce.* *Philo* noteth fowre kinds of traunces, or *ecstasis* in the scripture. 1. Madnes or phrensie, that commeth of some distemperature, Deut. 28.28. *The Lord shall smite thee with madnes, and blindnes, and astonishing of heart.* 2. Astonishment of the minde vpon some sudden and strange accident, as Isaak was astonished at Esaus comming in after Iacob. Gen. 27. 33. 3. The quiet rest and contemplation of the soule: as when the Lord cast Adam into a sleepe. Gen. 2. 4. When as the soule is rauished with some diuine inspiration and reuelation, as Peter was. Act. 10.

Quest 14. The time of the dwelling of Israel in Egypt.

v. 13. *They shall be a stranger in a land not theirs fowre hundred yeares.* 1. First, it is vntrue that the Israelites dwelled in Egypt full fowre hundred yeares, of which opinion is *Genebrard.* For from Caath, who went downe into Egypt with Iaacob, Gen. 47. and liued in all 133, Exod. 6. who begat Amram, who liued *ann.* 137. the father of Moses, who was 80. yeare old, when Israel came out of Egypt, there are not aboue 350 yeares: from which some must be detracted wherein the fathers and their children liued together. 2. Neither did they dwell in Egypt lesse then 200, as *Chrysostome*, or 210, as *Lyranus*, but 215 yeares as it may be thus gathered: S. Paul from the promise first made to Abraham, to the giuing of the law, in the first yeare of the going forth of Israel out of Egypt, reckoneth 430 yeares, Galat. 3. 17. of this summe 215. yeares were runne when Iacob went downe into Egypt: from the time of the promise in the 75 yeare of Abrahams age, till Isaaks birth, in the 100 yeare, Gen. 12. 5. are 25 yeares: from Isaaks birth to Iacobs, are 60 yeares. Gen. 25. 26. and Iacob was an 130. when he went into Egypt. Gen. 47. 9. which all make 215 yeares: the other 215 yeares may be accounted thus: Cahath the sonne of Levi went downe with Iacob into Egypt, who as *Eusebius* thinketh, begat Amram at 70 yeares: Amram also at 70. might beget Moses, who liued 80 yeares before the departure of the Israelites out of Egypt: the whole summe maketh 220 yeares: from the which we must detract fiue yeares of the age of Cohath, when he came downe with Iacob into Egypt: so there remaineth 215 yeares, which is the time of the soiourning of Israel in Egypt. *ex Mercer.*

The time of their affliction in Egypt.

3. Though the Israelites dwelt in Egypt 215 yeares, yet they were not kept in thraldome and affliction aboue an 130, nor yet so much: for all the time of Iosephs gouernement, after Iacob came into Egypt, must be excepted, which was 71 yeares: for Ioseph was then 39 yeare old: 30 yeare old he was when he stood before Pharaoh and expounded his dreame, Gen. 41. 46. and the seauen plentifull yeares were past, and two of famine. Gen. 45. 11. And Ioseph liued in all 110 yeares: if then 39 be deducted from 110, there will remaine 71 yeares: all this while, Israel was not afflicted. Beside, whereas their affliction beganne not till Ioseph and all his brethren were dead, Exod. 1. 6. and Levi supposed to be 44 yeare old when he came into Egypt, liued 137 yeare, Exod. 5. 16. was 39 yeares in Egypt: which beeing subtracted from 215 yeares the time of their dwelling in Egypt, there will remaine not aboue 122 yeares, which was the time of their thraldome and bondage in Egypt.

How the 400 yeares must be accounted.

4. Their foure hundred yeares of seruitude in a land not theirs; 1. must not be counted from Abrahams first comming into the land of Canaan, as *Chrysostome*: for from thence the 430 yeares mentioned, Exod. 12. 40. must take beginning: and the text is, *thy seede shall be a stranger*: we must then beginne to count from the birth of Isaak Abrahams seede. 2. Neither is it like, that God afterward seeing their extreame affliction shortned this time of 400 yeares; which also is *Chrysostomes* coniecture: for Gods word altereth not, and S. Steuen, Act. 7. 6. abridging this storie, setteth the same time of 400 yeares, not of 430. as some latine copies haue, wherein the translation is corrupted. 3. Neither is the land of Canaan here to be excluded, as *Oleaster* thinketh, for although it was promised to Abraham for an inheritance, they were as yet strangers therein: for Abraham had not so much as a breadth of a foote, Act. 7. 5. and Iacob counted himselfe a pilgrime and stranger there Gen. 47. 9. 4. Neither to make vp these 400 yeares, neede we with *Iosephus* to count 370 yeares betweene Iosephs death and Moses birth, which was not aboue 64 yeares: *Iosephus* confuting *Cheremons* error, that would haue Ioseph and Moses both of one time, falleth into an other error himselfe. 5. Wherefore this time of 400 yeares must beginne at Isaaks birth, though precisely they were 405 yeares: which foure odde yeares in so great a summe, maketh no great difference. Againe this land not theirs, is not onely Egypt, but Canaan:

Ioseph. lib. cont. Apionem.

Ioseph. antiq.

694

Canaan: and where the text rehearſeth theſe three, they ſhall be ſtrangers, ſerue, and be entreated euill: we muſt ioyntly, not ſeuerally, applie all theſe to the time limited of 400 yeares: that this whole time they were either ſtrangers, or ſerued, or were afflicted, and ſo *Auguſtine* well vnderſtandeth, *qu.47.in Exod. Mercer.*

v.16. *In the fourth generation they ſhall come hither, &c.* 1. A generation is ſometime taken for the whole life of man, and continuance of an age: as Matth. 24.34. *This generation ſhall not paſſe, till all theſe things be fulfilled:* that is, ſome now aliue, may liue to ſee it: ſometime it is taken for the ſucceſſion of perſons, as Matth. 1.17. ſometime for a certaine number of yeares: as for the ſpace of ten yeares. Baruch 6. 2. the time of the captiuitie in Babylon, which was 70 yeares, is limited to ſeauen generations: for 20 yeares, *Euſeb. lib. de præpar. 10.c.vlt.* for 33 yeares, *Herod.lib.2.* for 30, *Diodor.lib. 3.c.13.* for an 100, *Dyonis. Halicar.lib.1.Rom.antiquit.* According to theſe diuers acceptions. 1. Some doe vnderſtand here a generation for an 100 yeares: but that can not be, for the Iſraelites came not out in the fourth hundred yeare, but in the beginning of the fifth. *Iun.* 2. Some take it for the ſpace of 70 yeares, out of the Pſal.90.10. and ſo after the Iſraelites had dwelt three generations, that is, thrice 70 yeares, 210 yeares in Egypt, then in the fourth 70 yeare they entred the land of Canaan. *ſic Iun.* 3. But the beſt computation of theſe generations is from the ſucceſſion of perſons: yet we muſt neither beginne from the eldeſt perſons that entred into Egypt, as *Caietanus* and *Lyranus* recken theſe foure generations from Iacob to Iudas, from Iudas to Pharez, Pharez to Ezron, Ezron to Caleb: ſo alſo *Mercerus:* which make foure generations: which computation is a great errour: for that Caleb, which entred to Canaan, was not the ſonne of Ezron, but of Iephune, Ioſ.14.6. long after the other Caleb: for we read of three Calebs: the firſt, the ſonne of Ezron, 1.Chron. 2.9. the ſecond, the ſonne of Hur, *ibid.* v.50. the third, the ſonne of Iephune, 1. Chron. 4.15. from Iudah to this Caleb, were ſixe or ſeauen generations: neither could Ezron be the father of this Caleb: for Ezron came downe with Iacob into Egypt. Gen. 46.12. and Caleb was about 40 yeare old when the Iſraelites came out of Egypt, Ioſu. 14.7. and the time of the Iſraelites aboad in Egypt was 215 yeares: take from that, the 40 yeares of Calebs age, and ſuppoſe Ezron to haue beene but fiue yeates old, at his comming to Egypt, by this account he ſhould be 170 yeare old before he begat Caleb: whereas Caleb the ſonne of Ezron was borne long before his father was 60 old. 1. Chron. 2. 21. wherefore that Caleb which liued with Ioſua, was not the ſonne of Ezron.

Queſt. 15. How diuerſly a generation is taken.

The fourth generation, wherein the Iſraelites returned, how to be taken.

Calebs diuers of that name.

Neither muſt we account onely thoſe generations, that were borne in Egypt, as *Peter.* for ſo we ſhall haue but three generations: Caath begat Amram in Egypt, Amram Aaron, Aaron Eleazar, who deuided the land: but the right reckoning is to beginne from the youngeſt of thoſe generations, that went downe to Egypt: and ſo from Kohath to Eleazar are foure generations. Cohath begat Amram, Amram begat Aaron, Aaron Eleazar.

4. But *Philo* his allegoricall conceit I let paſſe, who by the fourth generation, vnderſtandeth the fourth age of mans life, when after the ſimplicitie of his childhood, the roote of his youth, the inſtruction of his middle age, he commeth to yeares of grauitie & iudgement: for who ſeeth not how vnproper and diſagreeing to this hiſtoricall propheſie, ſuch myſticall collections are?

v.16. *The wickednes of the Amorites is not yet full, &c.* 1. The Amorites are named, whereas there were other people of the Canaanites, becauſe they were the moſt mightie among the reſt, both in power and ſtature of bodie, *whoſe height was like the height of Cedars,* Amos 2.9. and they excelled in wickednes: and therefore the Prophet ſetting forth the wickednes of Iſrael, ſaith, *their father was an Amorite.* Ezech. 16. 2. 2. Neither did the puniſhment of this people depend vpon any fatall neceſſitie, before the which they could not be puniſhed, but vpon Gods wil and purpoſe, who would not cut thē off at the firſt, but in his iuſt iudgement permitted them, till they came to the height of iniquitie. 3. Some by ſinnes, here vnderſtand the puniſhment of ſinne, which God ſuſpended for a time: but the other ſenſe is better to take the word properly for the wickednes of that people, which was not yet ripe: which God deferreth to puniſh, both to make them inexcuſable that deſpiſe ſo long a time of repentance, and to iuſtifie his owne iudgements, which he ſendeth not without iuſt cauſe. 4. And there are fowre arguments or markes of the ripenes

Queſt. 16. Why God ſpared the wickednes of the Amorites.

The signes of the ripenes of sinne.

of sinne, and the neatenes of Gods iudgements: 1. the qualitie of the sinnes themselues, when they are such as are directly against God, as superstition, idolatrie, the offering vp of their owne children in the fire: against the law of nature, as in vnnaturall vncleannes, such as raigned among the Sodomites: against humane societie, as in crueltie and oppression, as in the old world. Gen. 6. 11. 2. The generalitie of sinne, when not a few, but the whole multitude are corrupt: so in Sodome were not to be found ten righteous men. 3. The impudencie of sinners, that are not ashamed openly to transgresse, and to boast of their sinne: as the Prophet complaineth of the Israelites, *they haue declared their sinne as Sodome, they hide them not.* Isa. 3. 9. 4. When they are incorrigible, and past amendment: as Pharaoh and the Egyptians, when they were not humbled with those tenne grieuous plagues, the Lord ouerthrew them in the redde sea. *Perer.*

Quest. 17. why Euphrates is called the great riuer.

v. 18. *From the riuer of Egypt, to the great riuer of Euphrates.* 1. Euphrates is called the great riuer, not, as the *Talmudists* thinke, because it confined the holy land; but either for that it was the greatest riuer in Asia, as Danubius is in Europe, Nilus in Africa, in India Ganges and Indus: or for that it was one of the riuers, that came through Paradise: as for the same cause Tigris, or Hiddekel, is called the great riuer. Dan. 10. 4. 2. The riuer of Egypt is Nilus (as *R. Salomon.* and *Mercer.*) for the bound of Palestina neuer extended so farre: but it is a riuer which runneth out of Nilus betweene Pelusium and Palestina, thorough a great desert, and falleth into the Mediterranean sea: this riuer is called Sichor (as *Aben Ezra*) of the troubled and blacke water, Ios. 13. 3. which it borroweth of Nilus, which for the same cause is called μέλας, blacke: it is tearmed also the riuer of the wildernes, Amos 6. 14. the same which the Septuagint call *Rinocolura*, Isa. 27. 12. because it did runne along by that citie, so called of the cutting or slitting of noses: which punishment king *Artisanes* inflicted vpon malefactours, and sent them to inhabite that citie. *Diodor. Sicul. lib.* 2. and of this iudgement is *Epiphanius*, that this riuer of Egypt, is the riuer Rinocolura, to whome *Iunius* assenteth. Ios. 13. 3. It seemeth to be an arme of the riuer Nilus, commonly called Carabus, which is distant some fiue daies iourney from Gaza toward Egypt. *Perer. ex Masio in Iosu.* 13.

Of the riuer of Egypt which bounded Palestina.

Quest. 18. How the land of Canaan is said to be giuen to Abraham.

v. 18. *Vnto thy seede, &c.* But v. 7. the Lord said, *to giue thee this land to inherit it:* and c. 13. 15. both are ioyned together, *I will giue it vnto thee, and thy seede for euer, &c.* Now seeing Abraham had not so much as the breadth of a foote, Act. 7. 4. how was this land giuen to Abraham? 1. Some thinke it was giuen to Abraham in right, to his seede in possession: or to him, because it was giuen to his seede; for as the sonne belongeth to the father, so what is giuen or promised to the sonne, concerneth the father. 3. but therefore is this land said to be giuen to Abraham, (though he neuer had possession thereof, but his seede) because for his sake, and the loue of God toward him, it was giuen to his seede: as Moses saith, *because he loued thy fathers, therefore hath he chose their seede after them.* Deut. 4. 37.

Quest. 19. whither the Israelites euer enioyed the whole countrey, as farre as Euphrates.

From the riuer of Egypt to the riuer Euphrates, &c. But whereas the land of Canaan is otherwise confined, Numb. 34. 8. where it is not extended beyond Hamath, which is a great way on this side Euphrates: and the viuall limitation and border was from Dan to Beersheba, 1. king. 4. 25. which is in length not aboue 160 miles, and in breadth from Ioppe to Bethlem not aboue 46 miles, as *Hierome* witnesseth, *epist.* 129. *ad Dardan.* a great question is here mooued, how their borders could reach to Euphrates: 1. some thinke, that there were two countries promised to Abrahams seede, the lesse of Canaan, which they possessed; and a larger extending to Euphrates, vpon condition, if they walked in obedience: which condition because they performed not, they neuer enioyed that countrey. *sic Hier.* like as in the Gospel (saith he) the kingdome of heauen is promised to the obedient: but if they performe not obedience, they shall misse of the reward: *nequa quæritur culpa in promittente, sed in me, qui promissum accipere non merui: and yet the fault shall not be in him, that promiseth, but in me that am not worthie to receiue the promise. Hieron. ibid.* to whome subscribeth *Andreas Masius in c. 1. Iosue.*

2. *Augustine* is of an other opinion, that the promised land was of two sorts, the lesse which comprehended the land of Canaan, which the Israelites possessed vnder Iosua: the other which reached to Euphrates, which was vnder their dominion till Dauid and Salomons time, who raigned ouer all kingdomes from the riuer, that is, Euphrates, and from Tipsack, which was a citie vpon that riuer, afterward called Amphipolis, euen vnto Azzah,

or

or Gaza. 1. king. 4. 21. 24. *sic Augustin. qu. 21. in Iosue:* to whome agree *Caietan*, and *Oleaster*, and *Iunius* vpon this place, and this seemeth to be the better opinion: for we are not to thinke, but that this promise made so solemnely to Abraham, accordingly tooke effect.

3. Whereas it is obiected, that all the countrie to the riuer Euphrates was neuer giuen vnto Israel, no not in Salomons time, because they did not expell thence the inhabitants, and plant the Israelites there as they had done in Canaan. First *Augustine* answereth, that concerning the cities which were a farre off, they were commanded, if they would make peace, not to smite them, or roote out the inhabitants, but onely to make them tributarie: but they were charged in the nearer cities, they should saue none aliue, Deut. 20. 11. 16. and this might be the cause, why in these remote countries they expelled not the inhabitants. Againe, because this large dominion, by reason of the peoples sinnes continued not long, this might be a reason, why these countries were not inhabited of the Israelites: who if they had obeied the Lord, he would haue made it a firme possession vnto them, as the other of Canaan.

v. 19. *The Kenites, Kenezites, &c.* Here are tenne sundrie nations rehearsed, whose countries are promised to Abraham: whereas in other places there are but sixe named, Exod. 3. 8. in other seauen, Deut. 7. 1. The reason thereof is not, 1. either because, here the countries are named giuen to all Abrahams posteritie, as to the Ismaelites, Idumeans, in other places those, which onely belonged to the Hebrewes: as *Tostatus* thinketh. For euery where vnder the name of Abrahams seede, the faithfull people are onely comprehended, that should come of Isaak. 2. Neither is it to be thought, that the names of these nations knowne in Abrahams time, were after extinguished. *Perer.* 3. or as *Augustine*, that these tenne nations inhabited the large land of promise, which reached to the riuer, the seauen vsuall, the lesser countrey of Canaan: for many moe nations inhabited on this side Euphrates, then are here named. 4. But I preferre rather *Iunius* opinion, that these three were the borderers vpon the land of promise, which the other seauen then possessed, the Kenites on the South, the Kenezites on the North, the Kadmonites toward the East: so that in this verse the land of promise is bounded and limited. 5. Therefore the Hebrewes are deceiued, that thinke these three, the *Kenites, Kenezites, Kadmonites*, to be the Idumeans, Ammonites, Moabites, because *Kenaz* was the sonne of Eliphaz of Esau: who though they were not subdued by Iosua, should at the length be vanquished by the Messiah. For 1, the Lord gaue not a foote of any of these countries possessed by the children of Esau and Lot to the Israelites, Deut. 2. 5. 9. 2. they dreame of their Messiah to be a temporall prince and conquerour, which is their error. 3. these nations might be subdued by Iosua among the rest, though they are not named. 4. whereas the Cananites are here otherwise named, then Gen. 10. their names might be changed in processe of time, or one might haue two names. *Aben Ezra. Mercer.*

Quest. 10. Of the countrey of the Kenites and Kenezites.

4. *Places of doctrine.*

v. 6. *Abraham beleeued the Lord, &c.* in the Hebrew (*in the Lord*) yet that common distinction, *of beleeuing God*, and *beleeuing in God*, though there be a difference betweene them, is not grounded vpon the phrase of Scripture, which indifferently vseth both these for one, especially in the new Testament: as Ioh. 5. 14. *He that beleeueth him that sent me hath eternal life.* 1. Ioh. 5. 10. *He that beleeueth in the sonne of God, &c.*

1. Doct. Of beleeuing God and in God.

v. 5. *Tell the starres if thou be able to number them, &c.* Hence then it may well be inforced, that the starres cannot be numbred: as the Prophet Ieremie saith, 33. 22. *as the armie of heauen cannot be numbred, nor the sand of the sea measured, so will I multiplie the seede of Dauid:* the starres then can be no more numbred, then the sand of the sea measured: and therefore this is set forth as a worke peculiar vnto God: which *counteth the number of the starres*, Psal. 147. 4. Wherefore *Aratus* and *Eudoxus* were deceiued, which thought they did comprehend the number of the starres: and the common Astronomers, that hold there are not aboue a 1022 starres to be seene in the skie: for if it were so, it had beene an vnfit comparison, to liken the multitude of Israel, which amounted to more then 600 thousand, Exod. 12. 37. to the starres. Deut. 10. 22. *August. lib. 16. de ciuit. dei. c. 23. R. Leui* thinketh, that in Abrahams

2. Doct. That the starres cannot be numbred.

brahams time the ſtarres were not numbred but afterwards they were by Aſtronomers: but neither then nor ſince could they euer be numbred as hath beene ſhewed.

3. Doct. Word & Sacraments muſt be ioyned together.

v. 18. *In that ſame day the lord made a couenant, &c.* Here the word and promiſes is annexed to the ſigne proceeding: whereby we learne that the word and ſacraments ſhould be ioyned together. *Caluin.*

5. Places of confutation.

1. Confut. Faith iuſtifieth not meritoriouſly but by way of apprehenſion & application of the righteouſnes of Chriſt.

v. 6. *Abraham beeleued God, and he counted that vnto him for righteouſnes, &c.* Firſt from hence that popiſh doctrine is confuted that faith iuſtifieth not as it apprehendeth, and applyeth the righteouſnes of Chriſt, but as it is a meritorious worke by the worthines and dignitie thereof. *Remiſt. annal. in* Rom. 3. ſect. 3. But the Apoſtle concludeth otherwiſe: *that to him that worketh not, but beleeueth, &c. his faith is counted for righteouſnes* Rom. 4. 5. where righteouſnes then is imputed and accounted, there it is not wrought or obtained by workes: faith then iuſtifieth not as it is a worke or meritorious, but as an inſtrument, in apprending the iuſtice of Chriſt wich is imputed by faith.

2. Confut. Faith a ſpeciall application of the promiſes of God.

Secondly: Bellarmine collecteth out of this place, that iuſtifying faith, is not a ſpeciall application of the promiſes of God in Chriſt, but a generall beleefe onely, that whatſoeuer God ſaith is true: as Abraham faith in this place, was his giuing of credit to Gods ſpeaches that he ſhould be the father of many nations. lib. 1. de iuſtif. c. 8. Contra: But it is otherwiſe euident out of the ſcripture, that Abraham beleeued not onely Gods promiſe concerning his carnall ſeed, but his faith reached alſo to the ſpirituall ſeed, which was Chriſt, as the Apoſtle applieth it Galath. 3. 16. yea Abraham reioyced to ſee Chriſts day, Ihon. 8. 16. as hauing a particular intereſt in him, as his ſauiour.

3. Confut. That faith onely iuſtifieth.

Thirdly: this place ſtrongely prooueth againſt the Papiſts, that faith onely iuſtifieth: for whereas Abraham had ſhewed before this many excellent works: of piete in building altars in many places, and calling vpon the name of God: of charitie in ſeeking reconciliation betweene Lot and him c. 13. of mercie in redeeming Lot beeing taken priſoner c. 14. contempt of riches in refuſing to take of the King of Sodomes goods, yet none of all theſe works are reckoned or imputed vnto Abraham for righteouſnes but onely his faith.

How Phinehes zealous act was imputed to him for righteouſnes.

Now whereas *Perer.* obiecteth that place Pſal. 106. 31. that Phinehes worke, in executing iudgement vpon the adulterer and adultereſſe, was likewiſe imputed to him for righteouſnes: and ſo would prooue that faith onely is not imputed for righteouſnes but works alſo *Perer.* in 15. Geneſ. v. 6. Our anſwer is further this: that the prophet in the Pſalme ſpeaketh not of that righteouſnes whereby Phinehes was originally counted iuſt before God for that was by faith, becauſe that without faith it is impoſſible to pleaſe God Heb. 11. 6. but of that righteouſnes, whereby Phinehes faith was declared and teſtified: and ſo this his zealous fact, becauſe of his faith was counted a righteous worke; But Moſes here ſpeaketh of that originall iuſtice whereby Abraham was iuſtified befor God: Like as S. Paul denying that Abraham was iuſtified by workes Rom. 4. 2. and Saint Iames affirming that he was iuſtified through works: Iam. 2. 21. the firſt ſpeaketh of iuſtification properly before God, the other of the ſame teſtified and declared by works: ſo Moſes treateth of iuſtice imputed by faith before God by an originall collation from God, the other prophet of iuſtice imputed by a zealous worke, by way of effectuall declaration before men: And therefore Moſes ſaith he (that is God) *imputed Abrahams beleife to him for righteouſnes*: But the other prophet ſaith: *it was imputed to him for righteouſnes from generation to generation*; that is hereby, Phinehes in all ages was knowe to be reputed and taken iuſt before God: the lord rewarding the zeale of Phinehes with the perpetual inheritance of the preiſthood: Numb. 25. 13.

Iuſtification two waies taken.

4. Confut. Faith not the begining onely of iuſtification.

Fourthly an other point of popiſh doctrine is here ouerthrowen: that a man is ſaid to be iuſtified by faith: becauſe it is the beginning of ſaluation and, *idonea præparatio hominis, a fit preparation of a man vnto iuſtification*: *Perer.* in 15. Geneſ. diſput. 3. numer. 42. But Abraham was not now onely prepared, or beginning to be iuſtified: for he had done alreadie many excellent works of righteouſnes, acceptable vnto God: and yet beeing not now onely entred, but ſett in the middeſt of his godly courſe, he is counted righteous by faith: faith then is not the beginning onely but the perfection and conſummation of righteouſnes.

Fifthly

Fiftly whereas Saint Paul prooving Abraham to haue beene iuſtified by faith without works. Rom. 4. 2. 5. and Saint Iames ſaying that Abraham was iuſtified through works, ſeeme at the firſt ſhew to be contrarie each to other: the popiſh writers goe about three waies to reconcile theſe places, firſt the Rhemiſts note, that Saint Paul excludeth Abrahams morall works before faith: *annot.* 1. in Rom. 4. and by ſuch works, they graunt a man is not iuſtified, but by ſuch as follow and proceed of faith.

5. Confir. S. Paul and S Iames cannot be reconciled by the papiſh doctrine.

Contra. Abraham before this time, when God imputed vnto him righteouſnes by faith, had done diuerſe faithfull works: as the Apoſtle ſheweth, that by *faith he when he was called, obeyed God &c. and by faith abode in the land of promiſe.* Hebr. 11. 8, 9 therefore the Apoſtle ſpeaking of Abrahams iuſtification by faith, after he had done theſe faithfull works, excludeth euen ſuch works alſo from iuſtification: And againe he ſaith: *to him that worketh the wages is not counted by fauour but by debt*: but to works doone before or without faith, no wages is due, becauſe without faith, nothing is pleaſing to God, therefore he meaneth not ſuch works.

Secondly *Bellarmine* ſaith, that Saint Paul ſpeaketh *de fide charitate formata*, of a faith formed with charitie, and furniſhed with good works lib. 1. de iuſtificat. c. 23. & ſuch a faith truely iuſtifieth.

Anſwer. True it is, that Abrahams faith, which Saint Paul ſo much commendeth, was a liuelie & working faith, yet it did not iuſtifie him, as it was *actiue* in bringing forth good works, but as it was *paſſiue*, in apprehending and laying on hold of the righteouſnes of God: As the Apoſtle ſheweth that Abrahams manner of iuſtifying and Dauids was all one, but Dauid declareth that man bleſſed, to whome God imputeth righteouſnes without works. Rom. 4. 6. further Saint Paul thus reaſoneth: *beeing fullie aſſured, that he which had promiſed was able to doe it, and therefore it was imputed to him for righteouſnes, &c.* v. 21. 22. It was not imputed for the working of his faith, but for his beleeuing.

Thirdly, *Pererius* vſeth a diſtinction of firſt and ſecond iuſtification: the firſt is, when a man of a ſinner is made iuſt, the ſecond, when a iuſt man becommeth more iuſt: diſput. 3. in 15. Geneſ. numer. 48. of the firſt they ſay Saint Paul ſpeaketh, of the ſecond, S. Iames. Bellar. de iuſtif. lib. 4. c. 18.

Contra: 1. The ſcripture knoweth no ſuch diſtincton of firſt and ſecond iuſtification: that which they call the ſecond iuſtification, is no other but ſanctification, which is an encreaſing and going forward in the fruits and further aſſurance of iuſtification: the prophet ſaying, bleſſed are they whoſe iniquities are forgiuen, ſpeaketh of that iuſtification, when a man of a ſinner is become iuſt before god, which they call the firſt iuſtification, but to that bleſſednes is promiſed, and where happines or bleſſednes is obtained, no other iuſtification is neceſſarie: wherefore the firſt and one iuſtification ſufficeth, there need not a ſecond. 2. Further this diſtinction admitted, Saint Paul rather ſhould entreat of the ſecond iuſtification, becauſe he alleadgeth the example of Abraham who was called alreadie, and had done many righteous works before the ſcripture maketh mention of the imputation of righteouſnes vnto him by faith: & S. Iames of the firſt, who bringeth in the example of Rahab the harlot, now firſt called, which had done no worthie workes before.

How Saint Paul and Saint Iames are truely reconciled.

Wherefore thus Saint Paul and Saint Iames are reconciled if we ſay that S. Paul vnderſtandeth that iuſtificatiō whereby Abrahā was made iuſt before God: for he ſaith *if Abraham were iuſtified by workes he hath wherein to reioyce, but not with God.* Rom. 4. 2. he meaneth then that iuſtification wherein a man may reioyce with God, which is by faith. But S. Iames ſpeaketh of that iuſtification whereby a man is declared to be iuſt before men, whereby our faith is iuſtified to be a true faith: as he ſaith, *ſhew me thy faith out of thy workes.* v. 18. he vrgeth the ſhewing and approouing of faith: ſo he ſaith, Abraham was iuſtified thorough faith, when he offered his ſonne Iſaak. v. 21. yet before God Abraham was iuſtified before by faith: but by this his obedience, his faith was approoued vnto God, and made knowen to men: Neither is it vnuſuall in ſcripture thus to take the word iuſtified; as wiſedome is ſaid to be iuſtified of her children. Matth. 11. 13. that is declared or approoued to be iuſt: Chriſt was iuſtified in the ſpirit. 1. Timoth. 3. 16. that is as the Apoſtle els where interpreteth: *declared mightilie to be the ſonne of God touching the ſpirite of ſanctification.* Rom. 2. 4.

6. Moral obseruations.

1 Obser. God amplie rewardeth them that contemne things preter.

v. 1. *I am thy exceeding great reward, &c.* Because Abraham contemned the rich gifts of the king of Sodome, the Lord doth promise more aboundantly to recompence him therefore as *Ambrose* well noteth, *ne infirmos animos ob dilationem mercedis subeat pœnitentia contempsisse præsentia, &c. because the reward is deferred, let no man in his weakenes repent, that he hath dispised things present, &c.* lib. 5. de Abrah. c. 3. For God will be their exceeding great reward: as our Sauiour promised to his disciples, *there is none that hath forsaken house or brethren, &c. for my sake and the gospels, but he shall receiue an hundred fold, &c.* Mark. 11. 29. 30.

2. Obser. Honest mariage to be desired to haue Lawfull heyres. Bastardie accursed.

v. 2. *What wilt thou giue me, seeing I goe childlesse, &c.* Abraham desireth not riches, or longe life for his reward, but onlye that he might haue one to heire and inherite his labours: *Ambrose* note hereupon is very apt: that men should ioyne themselues in honest mariage: *ne huiusmodi suscipiant liberos, quos hæredes habere non possint, &c.* least they begett such children, whome they cannot haue to be their heires: lib. 1. de Abraham. c. 3. for the lawe saith a bastard cannot enter into the congregation to the tenth generation Deuter. 23. 2. Men therefore if not for shame, yet because of their inheritance and succession should giue themselues to honest life, not to liue in adulterie and filthie lust: who might better goe childlesse, then to begett children: which should be monuments of their shame.

3. Obser. God imparteth his promises not all at once but by degrees to his children.

v. 4. *One that commeth out of thine owne bowels, &c.* First God promised that Abraham should haue an innumerable seed, as the dust of the earth. Genes. 13. 17. but yet Abraham knew not, whether it should be his naturall or adopted seed: now the lord cleareth that doubt in this place, and telleth him, it shall be out of his owne bowels: yet Abraham was vncertaine, whether his seed should be giuen him by Sara his wife, or some other: herein also the lord resolueth Abraham afterward. Genes. 17. 16. And thus we see that God reuealeth not his will at once to his children, but by degrees acquainteth them with his gracious promises: *Perer.* and thus is that saying of the wise man fulfilled: *that the way of the righteous shineth as the light, that shineth more and more vnto the perfect daie:* Prouerbs 4. 18.

4. Obser. The experience of Gods former mercies confirmeth his seruants.

v. 7. *I am the lord that brought thee out of the, &c.* by the bypast experience of Gods deliuerance the lord giueth Abraham assurance of his protection afterward: Thus the remembrance of former benefits receiued from God should confirme vs in the hope of the continuance of his mercies. *Muscul.* As Dauid because he slue the lion and the beare, doubteth not but that he should ouercome the vncircumcised philistine. 1. Sam. 17. 36.

5. Obser. Gods patience abused bringeth a greater destruction in the end.

v. 16. *The wickednes of the Amorites is not yet full, &c.* Herein appeareth the great long suffering of God, that spareth the wicked, to see if they will be brought to repentance. But by this example also it is made manifest, what they are to expect, that abuse Gods patience and goe on in their wickednes, that their destruction shall be the more fearefull when it commeth: as the Apostle saith that such, *as despise the patience and longe sufferance of God, doe heape vnto themselues wrath against the daie of wrath.* Rom. 2. 4, 5. *Caluin.*

But here I cannot let passe a malicious note of *Pererius* vpon this place, wherein he glanceth at the present state of England: his words translated stand thus: *If any man shall chaunce to marueil why God suffereth the cruell persecution of the Catholikes in England, and the power of the English regiment so longe to continue: he may leaue of marueling if he consider what the lord here saith, that the iniquities of the Amorites are not yet full: at the length, the English shall be complete, and then shall come the time of the diuine reuenge, which may seeme late vnto vs, but in respect of the secret reason of Gods prouidence, timelie enough: which season if any man thinke now not to be farre off (the persecution of that nation beeing now growen vnto such rage and cruelties) he shall not (in mine opinion) misse the truth:* Thus farre this Ignatian secturie, in. 15. Genes. numer. 96.

6. Obser Vniust complaints of persecution in England.

Ans. 1. This complaint of persecution and crueltie exercised against the popish Catholikes is most vntrue: if it be persecution, for men to enioy their lands, to growe rich, to fare of the best, to purchase lands; then are the Recusants in England persecuted: if some rebellious and traiterous popish preists and Iudasites haue worthilie suffered for their practising against the prince and state, this is no persecution, but a iust execution vpon such euill

men-

members, which no ſtate in the world would indure. The proteſtants in Q. Maries daies, would haue thought it happie, if they might vpon like conditions haue redeemed their conſcience, as popiſh Recuſants hitherto haue done.

The crueltie of the Church of Rome. preface to Catholicon.

2. This frierlie exclamation and outcrie, might with greater reaſon be returned vppon their owne head: for it is hard to ſay whether the Church of God haue endured greater perſecution vnder the vnchriſtian Romane Emperors, or Antichriſtian popes: they haue ſo racked, burned, ſlaughtered, whipped, wearied, tormented, both yong and old, as els where I haue ſhewed, that as Moſes deſcribeth, the crueltie of the enemies of the Iewes, ſo it hath beene true of them, *they will not regard the perſon of the old, nor haue compaſſion on the younge*: Deut. 28. 50. for thus haue they not ſpared to put to the ſword weomen great with child, and to make their mothers wombes the infants ſepulchers: thus were the women of Merindol ſerued: the mothers ſlaine, the infants tumbled forth of their mothers bellies, and were trampled vpon: Fox. p. 952. And thus, as *Hierome* complaineth of the barbarous Hunnes, the cruell papiſts practiſed: *non ætati parcebant, non vagientis miſerebantur infantiæ, cogebantur mori, qui nondum viuere cœperunt, they ſpared not tender age, nor pitied crying infants, they were forced to die, which had not begunne yet to liue: Hieron. ad Ocean.*

3. Wherefore we doe truſt as the Apoſtle prophecieth. *They ſhall preuaile no longer, for their madneſſe ſhall be made manifeſt to all men.* 2. Tim. 3. 9. that the iniquities of new Babylon haue filled vp their number, and that the time of their iudgement cannot be farre of, when that ſaying in the Reuelation ſhall be accompliſhed: *O heauen reioyce of her, and yea holy Apoſtles and Prophets, for God hath giuen your iudgement on her* Reuel. 18. 20.

But againſt the Church of England, this frier, with the reſt of that brode, that haue long looked for an ouerthrow, and promiſed themſelues a vaine hope of their popiſh kingdome in this land (thankes be alwaies giuen to God) are found falſe prophets: God hath diſappointed them; whereas they expected a chaunge in the next chaunge, we in this chaunge I truſt ſhall ſe no chaunge, vnleſſe for the better (if our ſinnes let not) and I hope, to vſe the ſaying of Moſes, *that their eies ſhall looke, till they fall out of their heads* Deuter. 28. 32. before that ſhall befall vs, which they haue ſo long deſired. True it is that this land aboundeth with many ſinnes, which God graunt may be purged from among vs: but we truſt, that God will chaſtice vs as a louing father with his owne hands, and not giue vs ouer to be puniſhed of a nation more wicked then our ſelues though we are great offenders, yet not as the *Amorites* an vncircumciſed nation, but as the Iſraelites the lords owne people: It is therefore great preſumption in this popiſh writer to ſit in Gods place, to make them *Amorites*, that are no *Amorites*, and to threaten iudgements, where the Lord purpoſeth to bleſſe: *Ambroſe* vpon thoſe words in the Pſalme 119. 106. *I haue ſworne and will performe*, thus writeth: *noli vſurpare exemplum ſacramenti, qui implendi ſacramenti non habes poteſtatem, &c. let this example be no warrant vnto thee to take an oath, vnleſſe you had power to keepe an oath*: ſo this prophecie againſt the *Amorites* can be no ground to the frier of ſuch falſe application, vnleſſe he were appointed to be Gods miniſter for the execution.

Pererius found to be a falſe prophet againſt England.

CHAP. XVI.

1. *The methode and parts.*

This chapter hath two parts, the giuing of Hagar by Sarai to *Abraham*, from v. 1. to 5. the ſequele thereof from thence to the end.

In the firſt part. 1. There is the cauſe that moued Sarai to giue Hagar, on her part, becauſe ſhe had no children v. 1. on Hagars part, ſhe hooped to haue a child by her v. 2. 2. The manner is expreſſed how Hagar was giuen, and when, v. 3. 3. The effects and fruits; Hagar is conceaued with child. v. 4.

Secondly, the ſequele of this mariage, is, firſt the departure and flying away of Hagar. v. 5. to 7. then her returne with the occaſion thereof. Hagar flyeth, becauſe Sarai corrected her; this ſhee did, by *Abrahams* leaue, *Abraham* gaue leaue becauſe

cause Sarai complained: she complained, because Hagar despised her. v.4,5.
In Hagars returne: 1. the Angel biddeth her goe and humble her selfe to her mistresse, v.8,9. 2. the Angel prophesieth of the number of her seede, v.10. of the name of her sonne, v.11. his qualitie and condition, v.12. 3. Agars thankfulnes and obedience is expressed, v.13,14. 4. the accomplishment of the prophesie concerning the birth and name of her sonne. v.15.

2. The difference of translation.

H.detr. v.3. *she tooke Agar the Egyptian. H. then Sarai Abrahams wife tooke Agar. cet.*

v.5. *thou doest me wrong. H. S.B.G. I haue indgement against you. C. the iniurie done to me, be vpon you. Tr. mine iniurie is vpon thee. P.heb.* It is more like that Sarai maketh Abraham the cause of her wrong, because hee corrected not Hagars malepertnes, then that shee wished euill vnto him.

S.de. H. ad. v.7. *which is in the way toward Sur, in the wilderness. H. which is in the way Agains. C. which is in the way to Sur. cet.* the Sept. haue not this clause.

C.e. v.11. *The Lord hath receiued thy praier. C. marked thine affliction. T. P. heard thy tribulation. cet.*

C.e. 12. *His hand against euery man, and euery mans hand against him. cet.* but the Chalde hath, *he shall stand in needs of all men, and all men of him.*

T.e. 13. *I haue seene the things behind him, that seeth me. H. P. I haue seene him face to face that seeth me. S. I haue looked after him that seeth me. B. G. I doe see after him that seeth me. Tr.* that is, I haue seene God and liue.

C.e. 14. *betweene Recam and Agara, C. Cades and Bared. cet.*

3. The Explanation of doubts.

Quest.1. whether Sarai gaue Agar to Abraham by Gods instinct.

v.2. *I pray thee goe in vnto my maide, &c.* 1. It is most like that this Agar, as *Philo* noteth, though by nation an Egyptian, yet in religion was of Abrahams faith: for he would not be vnequally yoked with one of a diuers faith. 2. It is also probable, that seeing Abraham did goe in vnto her onely for procreation, that after shee conceiued, he did no more companie with her, as *Philo* also obserueth. *lib. de Abraham.* 3. But it is vnlike that Sarai gaue this counsell to Abraham, to take her maid by Gods instinct, as *Iosephus* thinketh: for god would not go against his own ordinãce, *they two shall be one flesh.* Gen.2. 4. Neither did Sarai this so much for desire of procreation, and to trie, as *Chrysostome* coniecturech, whether the cause of sterilitie were in her or her husband, but chiefely in regard of the blessing, which was promised to Abrahams seede: in which respect her fault is somewhat excused, yet it can not be defended, because shee faileth in the meanes. 5. Neither is it like that this Hagar was Pharao his daughter (as some of the Hebrewes,) but some of the maids rather of Pharao his house, that were giuen to Sarai. Gen. 12.16.

Quest.2. why the 10 yeares of Abrahams dwelling are mentioned. Plutar. de virtut. mulier.

3. *Then Sarai tooke Hagar, &c. after Abraham had dwelled tenne yeares, &c.* 1. *Plutarke* hath the like storie of *Stratonica*, that beeing barren gaue vnto *Deiotarus* her husband *Electra* by whome hee had children: thus the heathen were readie to imitate the infirmities of holy men and women, but not to follow their vertues. 2. Mention is here made of tenne yeares, not because this time is set, as the Hebrewes imagine, for the triall whether the wife is like to be barren or fruitfull: for Rebecca was twentie yeares barren: neither, as *Chrysost.* to shew, that Sarai was past hope of children, who was now 75 yeare old, tenne yeare younger then Abraham: but rather, as *Chrysostome* noteth, both to shew Abrahams constant and chast loue toward his wife, that notwithstanding this experience of her barrennes, did consume himselfe with her: and his faith toward God, that staying thus long after the promise, yet despaired not of the performance thereof. *Pareus.*

Chrysost hom. 38 in Gen.

3 Quest of three great sinnes, Sarahs pride and Abrahams infirmitie.

v.6. *Sarai dealt roughly.* 1. In Hagar diuerse faults are discouered, first her vnthankfulnes and contempt toward her mistresse, that had so much honoured her: secondly her obstinacie in refusing to be corrected, but flying away: thirdly her froward mind in taking

the

the way by Sur into Egypt, thinking thither to returne, Oecolamp. and so to play the apostata from her faith, which she learned in Abrahams house. 2. Sarai also diuerselie sheweth her infirmitie, first her impatience, in beeing so much mooued at the insolencie of her maid: then her rashnes in charging Abraham without cause, and wishing God to be iudge against her selfe. *Musculus.* thirdly her too great sharpenes and seueritie against Hagar, as *Ambrose* noteth, which was constrained to escape her hands by flying away: *immoderatius permissa vltione vtitur, &c. Sarai in her anger doth intemperately vse the power committed to her*: lib. 1. de Abrah. c. 4. so also. *Caluin.* for though the Angel afterward bid Hagar humble her selfe to her mistresse, that doth not iustifie Saraies rough dealing, (though I confesse Hagar was more in fault) for there is no place of resistance or contumacie against superiors, though they encline too much to seueritie: the Hebrues also note that afterward the Ismaelites & Agarenes afflicted the Israelites, because Sarai vsed Hagar so hardly. 3. As Abraham sheweth his loue to Sarai, in preferring a barren wife, before a fruitfull maid. *Luther.* yet he bewrayeth his forgetfulnes, in committing Hagar to the power of his angrie wife, beeing with child (as he did imagine) with the promised seed: so it falleth out, when any thing is attempted beside Gods word, as this marriage with Hagar was, our mindes are amazed vpon euery accident, and find no stabilitie. *Caluin.*

v. 10. *I will greatly increase thy seed, &c.* 1 This was not some prophet as Sem, as R. Leui thinketh but an Angel. 2. The Angel speaketh in the person and authoritie of God, by whom he was sent, as it is vsuall in scripture for the messenger to vse the name of the sender: and it may well be, that Christ was the cheife in all such imbassages, and therefore it is no maruell, if the Angells speake in the parson of the diuine maiestie. *Caluin.* 2. Ismael is called Agars seed, not Abrahams, though he came out of his loynes, because the promise of blessing was not made concerning the sonne of the bondwoman, but of the free,

4 Quest. How the Angel speaketh in the person of God.

Ismael Why called Agars seed not Abrahams.

It shall not be numbred for multitude, &c. 1. This we see accomplished, Gen. 25. where Moses rehearseth twelue Princes of Ismael, according to the promise of God, Gen. 17. 20. 2. but yet it more abundantly now appeareth, in the populous nations of the Saracens, first called Agarenes. then Arabians, but called Saracens, not of Saraca a region in Arabia, as Stephanus thinketh, lib. de volub. But of Sara: for they hiding the obscurenes of their birth and beginning from Agar a bondwoman, doe chalenge to be the right heyres of Abraham. *Lauher.*

5. Quest. Of the populous nation of the Ismaelites and Saracens.

v. 11. *Thou shalt beare a sonne and call his name Ismael &c.* 1. She knew that she was with child, but she was not sure before, that she went with child of a sonne. *Musculus.* 2. That fable of the Hebrewes, that Hagar did miscarie of her child in the wildernes, and was conceaued againe, is worthie no credit: for the Angel saith, thou art with child, and mention is made of her conceauing before. 3. *Caietan.* noteth that Ismael was the first in scripture, whose name was foretould before his birth: but it is further obserued by a learned man, (in his Concent) that Ismaell is the onely euil man described by his name, before he was borne: the rest were Isaak, and Iosias in the old testament: our blessed Sauiour and Ihon Baptist in the new: But in, or before the birth of these fower; whose names were foretold, there was some miracle shewed: Isaak borne of Sara, at 90. yeares of her age: when Iosias was named the altar clane a funder: when Ihon Baptist was promised, his father was stricken dumbe: our blessed Sauiour was borne of a virgine: but in the foretellinge of Ismaels name no miracle, that we reed of, was wroughte.

6. Quest. Ismael the first in scripture called by his name before his birth.

v. 11. *The Lord hath heard thy tribulation, &c.* 1. Agars affliction and tribulation was not onely in beeing roughly handled of her Mistresse, but in wandring vp and downe in the wildernes in hunger and thirst. *Perer.* 2. God heard her tribulation, that is pitied her trouble: the Chalde paraphrast thinketh that she praid to God, and so the Lord heard her prayer: but there beeing no remembrance in this place of her prayer, it is more like, that God of his great mercie had compassion on her miserie: her afflictions spake, though she held her peace. *Caluin.* 3. From such is the lordes mercie, that he hath pitie on those, which are worthily punished, as Hagar was for her stubburnes. *Mustat.* and the lord respected her for his seruant Abrahams sake, by whome she was with child.

7. Quest. Of Hagars tribulation: what it was, and how she was heard.

v. 12. *He shall be a wild man, his hand against euery man, &c.* 1. The Chalde readeth verie according to the hebrue, he shall be *onager homo*, a man like a wild asse. 2. a wild man

8. Quest. How Ismael is called a wild man.

man: rather then a fruitfull man, as *Oleaster* doth interpret the word.

2. And so haue Ismaels posteritie shewed themselues, namely the Saracens, as sauadge men liuing by robbing and stealing, as they which haue written of them doe testifie. *Ammian. Marcell. lib. 14. de mor. ib. Saracen.*

2. Though it be no blessing simply, to be enimies to all men, and all men to them, yet in respect of seruitude and bondage, this is a benefit of the middle sort, not to be ouercome of enemies, but to liue in despite of them. *Mercer.*

3. How he shall dwell in the presence of his brethren.

Shall liue in the presence of his brethren, &c. 1. Some interpret in despite of his brethren, as not afraid of them. 2. Some contrariwise that he shall amongest his enemies haue some friends and brethren. 3. Others note his crueltie, that he shall not spare to afflict his brethren. 4. Others, that he shall be a nation by himselfe not mixed with his brethren. 5. But the best interpretation is, that he should enlarge his coasts round about bordering vpon his brethren, the Idumeans, Madianites, Moabites, Ammonites, *Rasi Iunius*. 6. But where as *Hierome* translateth, he shall pitch his tents, though it fitly expresse the manner of the dwelling of the Arabians in tents, yet so much is not implied by the originall word, (*shacan*) which signifieth onely to dwell.

10 qu. How Hagar is said to see after him that seeth.

v. 13. *Haue I not here also looked after him that seeth me, &c.* 1. The meaning is not that shee onely saw the backe parts of the angel appearing to her in humane shape, as the latine translator readeth. 2. Neither as Lyranus, because shee sawe the angel of God after and againe, hauing seene him formerly in her masters house. 3. Neither as *Vatablus* and *Caietane* following *Kimhi*, are these words to be read with an interrogation, *haue I seene afterward him?* and so the answer to be negatiue, that shee saw him not, but the angel suddenly vanished away, as in the 12. of Iudges, when he appeared to Sampsons parents. 4. Neither doth Agar reproue her dulnesse, because shee beganne not sooner to looke after and attend vpon God, that was present with her. 5. *R. Isaack* thus expoundeth: that at the last shee began to see and perceiue, that it was best for her to returne vnto her dame, which shee considered not before. 6. Some place the emphasis or force in this word, *here*, that euen in that place in the wildernesse shee had seene an angel. *Mercer.* 7. But the right & proper meaning is, that she seeth, that is liueth, after shee had seene God, for they thought no man could see God and liue, and therefore Iacob also said, *I haue seene God face to face, and my life is preserued*, Gen. 32. 30.

Qu. 11. Who is vnderstood by the liuing and seeing.

v. 14. *The well of him that liueth and seeth:* 1. Some referre both vnto God. 2. some to the angell, who as Gods minister, though not as God, liueth and seeth. 3. Some, *liuing*, vnderstand of Ismael that liued. 4. But Agar saying the well of the liuing and seeing: by liuing vnderstandeth her selfe, that liued after this glorious sight, by seeing, God, which seeth our afflictions.

Qu. 12. Of Cades and Sur.

Betweene Cadesh and Bered. 1. These were two places in the wildernesse of Sur, which extended to the red sea. 2. Cadesh is that place where the water gushed out of the rocke, and the people murmured against God, Numb. 20. 3. It is called a well, and before a fountaine, because it was a deepe fountaine: for as *Augustine* saith: *omnis puteus fons, non omnis fons puteus*, Euery well may be called a fountaine, not euery fountaine a well.

Qu. 13. Why Abraham not Agar gaue the name to Ismel.

v. 15. *Abraham called his name Ismael, &c.* 1. Before it is said, thou shalt call, and here Abraham giueth the name, as he had learned of Agar, and so in effect shee gaue it. *Perer.* 2. For the Lord would not by his oracle diminish the right of the father, to whome it belonged to giue the name. *Muscul.* as Eua is said to haue giuen Seth his name, Genes. 4. 25. yet Adam first called him so. Gen. 5. 3.

4. Places of doctrine.

1. Doct. Euil must not be done, that good may come thereof.

v. 2. *I pray thee go in vnto my maid, it may be I shall be builded by her, &c.* Sara though she had a good intent, that Gods promise concerning Abrahams seed might be accomplished, yet she doth not well to vse vnlaweful meanes, that Abraham may haue this seed by a concubine, for according to Saint Pauls rule, we must not doe euill, that good may come thereof. Rom. 3. 8. And this deuise of Sara prospered not, she was so farr from being builded and encreased hereby, that the posteritie of this seed of Ismael, the Ismaelites and Hagarenes

nes became enemies afterward to her owne seed. *Aduersus.*

v. 6. *Sarai dealt roughly with her.* *Augustine* from this example collecteth, that they alwaies which inflict punishment, are not persecutors, and that discipline may be administred iustly against the obstinate, as Sarai dealt with Hagar: *Hagar passa est persecutionem a Sara, nec tamen sancta erat, quæ faciebat, illa iniqua, quæ patiebatur.* Hagar suffered persecution of Sara, and yet shee was holy that did it, the other euill that suffered it, *epist.* 50. 2. Doct. They that punish iustly are not persecutors.

v. 9. *Humble thy selfe vnder her hands.* Hagar was a bond-seruant, whose condition then was very hard: yet the Lord commandeth her to returne to her mistresse: we see then that religion dissolueth not politicke order, neither is the doctrine of faith a doctrine of licentious libertie. Hagar though nowe come to her selfe, and called of God, yet is not to renounce her condition and state of life, according to S. Pauls rule, *Let euery man abide in the same calling wherein he was called &c.* 1. Cor. 7. 20. *Luther.* 3. Doct. religion no enemie to politicke order.

The angel of the Lord said to her, &c. This is the first place that maketh mention of the apparition of angels. This angel is sent to call home againe Hagar to her station and calling: so the angels chiefe office is to protect the seruants of God, and to bring home again those that erre: so as the Apostle saith, *They are all ministring spirits sent forth to minister for their sakes that shall be heires of saluation.* Heb. 1. 14. 4. Doct. The office of angels.

5. Places of confutation.

v. 3. *Then Sarai Abrahams wife tooke agar.* 1. Some thinke that Abrahams marriage (or copulation rather) with Hagar was lawefull: and that Sarai was mooued of God to perswade this marriage to Abraham. *Ioseph. lib. 1. antiquit.* But this no where appeareth: for though God approoued Sarai her aduice for the casting out of the bond-woman with her sonne, Genes. 21. 8. yet it followeth not that God liked of her counsell in Abrahams taking her to be his wife. 1. Confut. Polygami. of the fathers neuer lawfull or dispensed with.

2 Some thinke that adulterie was not yet forbidden by any lawe: *Ambrose* because Abraham was both before the lawe and the Gospell, he thinketh him to haue beene blamelesse. *Durandus* also and *Tostatus* are of opinion that polygamie was lawefull before it was forbidden by the positiue lawe of the gospell. But that saying of our Sauiour, *a principio non fuit sic:* from the beginning it was not so, sufficiently confuteth these assertions, seeing God in paradise made vnto Adam but one Eua, one wife for one husband. Lib. 1. de Abraham c. 4. Adulterie and polygamie alwaies vnlawfull. Durand. in sent. 4 cap. 33. Tost in 19. Matth. Matth. 19.

3 Some simply allow not the polygamie of the fathers, but hold that it was permitted by some speciall dispensation for those times: and so though they will not simply iustifie it, yet they qualifie and excuse it by these reasons. Polygamie neuer dispensed with.

1 *Theodoret* saith, *neq; natura, neq; lex vlla tunc scripta, &c.* Neither nature, nor any writte lawe did forbidde then the hauing of many wiues. *Cont.* Though no lawe was yet written, that made any such prohibition, yet they had the law of the creation: *they two shall be one flesh.* Matthew. 19. 5. which was continued by faithfull tradition and the liuely examples of the Patriarkes. Qu. 66. in Gen.

2 This marriage proceeded not of any intemperate lust, but was done, *studio quærendæ posteritatis*, of a desire to encrease posteritie. *Ambr.* *Cont.* The Apostle for this hath giuen vs a rule, not to doe euill, that good may come thereof. Rom. 3. 8. Abrahams good intention doth not excuse an vnlawfull action. Lib. 1. de Abrah. c. 4.

3 Abraham did it not of himself [illegible] saith, *voluntatem illius non voluptatem suam implesse, accepisse non petisse:* that he fulfilled not his owne lust, but his wiues desire, he asked her not, but receiued her. And he to this purpose vrgeth the Apostles words, *that the wife hath not power ouer his owne bodie, but the woman,* 1. Cor. 7. Lib. 16. de ciuit. dei, c. 25.

Contra. If this were a good defense, then Adams excuse also might haue serued, because the woman gaue him the apple and he did eate. The Apostle giueth the woman power ouer her husbands bodie, and the man likewise ouer the womans, to performe mutually the matrimoniall duties: but the woman can no more giue libertie to the husband to ioyne vnto strange flesh, then the husband can vnto the woman, As the Apostle in the same place refraineth that libertie, *let euery man haue his wife, let euery woman haue her husband.* 1. Cor. 7. 3. they must be the one addicted and obliged onely to the other.

4 An-

Lib 1.de Abrah. c.4.

4 *Ambrose* againe excuseth this marriage of Abraham with Hagar, by the misterie in it, as it is expounded by Saint Paul, Galath. 4. *quod ergo putabas esse peccatum, aduertis esse mysterium*: that which you thought was iniquitie appeareth to be a mysterie.

Abrahams marriage with Hagar not excused because of the mysterie.

Contra. A mysterie we admitte, according to the Apostles collection, in Abrahams marriage with Hagar, but that giueth no libertie or immunitie vnto it: for so theft might be excused, because the suddennesse of Christs comming to iudgement, is likened to the coming of a theefe in the night: neither is it therefore a thing excusable to play an vnrighteous steward, because Christ draweth a parable from thence. Luk. 16.

lib. 3. de doctrin. Christ c. 12.

5. *Augustine* further saith, *sufficiendæ prolis causa erat vxorum plurium simul vni viro habendarum inculpabilis consuetudo*: he calleth it an inculpable custome for one man in those daies for procreation sake, *to haue many wiues*. He excuseth the multiplicitie of wiues by the custome of those daies, though the vse be now otherwise: *like as sometime among the Romanes it was counted an hainous thing, tunicas habere talares vel manicatas, to weare sleeued, or side gownes, but now for a man of honest condition not to haue such, is counted a shame, &c.*

Polygamie not iustified by custome.

Contra. Indeede indifferent things, such as are the formes and fashions of apparell, may be changed, and sometimes held lawfull, sometimes vncomely, according to the diuers customes of times: but that which is simply vnlawfull, by no custome can be made lawfull: that which is euill, whatsoeuer the custome is, ought not to be followed: the Scripture herein giueth vs a rule, not to follow a multitude to doe euill. Exod. 23. 2. 2. Neither doth it yet appeare, that there was any such custome among the faithfull in Abrahams time, to couple themselues to more then to one wife. 3. *Chrysostome* of this very custome of hauing many wiues, thus excellently writeth, *Vides quemodo non oportet consuetudinem pretexere, sed quod iustum est inquirere: ecce quoniam mala erat consuetudo, explosa est, &c.* hom. 55. in Gen. *you see then, that we must not pretend custome, but inquire that which is iust: because it was an euill custome, it is left.*

Polygamie not lawfull for procreation.

6. *Chrysostome* in the same place alleadgeth an other excuse: *permissum est cum duabus vel tribus misceri, vt humanum genus propagaretur, &c.* it was then permitted to be coupled with two or three, that mankind might be increased. *Contra.* If this were a sufficient reason for polygamie, it had beene more needefull, that in the creation many women should haue beene made: and so likewise that more then one wife a piece for Noah and his sonnes should haue entred into the arke: for then there was greater neede of all meanes for procreation.

Wherefore all these reasons and excuses, doe not serue to exempt the Patriarks from all blemish and blame, in their multiplying of wiues.

Noah not dispensed withall for polygamie.

4. A fourth opinion there is, that God gaue a dispensation for polygamie to the fathers, and as it is most like to Noah, when he said to him, *Encrease and multiplie. sic Perer. in Gen. 16. disp. 1.*

Contra. 1. Against a precept written, a dispensation vnwritten hath no place: seeing then the commandement is expressed; *for this cause shall a man leaue father and mother, and cleaue to his wife*, Gen. 2. 24. (he saith not wiues, but wife, as speaking of one) but such dispensation is no where mentioned, we hold it to be a meere humane coniecture. 2. If God had giuen Noah such an indulgence, it is like that he and his sonnes would haue vsed it, there beeing then greatest cause in the renewing of the world. 3. And though they are blessed with encrease, yet onely the lawfull meanes of encreasing and multiplying are permitted: for otherwise this might be an excuse for adulterous copulations.

Polygamie an infirmitie in the fathers.

5. Wherefore the safer and sounder opinion is, that polygamie, that is, the marriage of many wiues, was neuer neither simply lawfull, nor for a time dispensed with, but that it was an humane infirmitie euen in those holy Patriarks. 1. because it degenerateth from the first institution in Paradise, to the which Christ sendeth vs; *from the beginning it was not so.* 2. the first that brought in the dubling of wiues was *Lamech* of the cursed seede: neither doe we read of any of the Patriarks from Adam to Abraham, for the space well nie of two thousand yeares, that had more wiues then one. 3. If there had beene at any time a needefull vse of polygamie, it is most like, that in the beginning, when the world was not yet replenished, as in Adams and Noahs time, it should haue beene permitted. 4. To haue a concubine together with a wife, was neuer lawfull: but such an one was Hagar: for Abraham did cast her out with her sonne, shee was also a bondwoman, and therefore not

fit to be wife to ſo great a Patriarke: & a wife is defined by the Apoſtle, to be ſuch an one, as is taken to auoid fornication. 1. Cor. 7. 2. but to that ende did not Abraham take Hagar, hauing Sarai beſide. And whereas the text ſaith, that Sarai gaue her to Abraham, *for, or in ſtead of his wife*, the meaning is not that Hagar became properly Abrahams wife, but that ſhee was in the place and ſtead of his wife: for ſo Sarai ſaith, *it may be I ſhall recraue a child by her*. Gen. 16. 2. but if ſhee had in deede beene his wife, and ſo manumitted, and not Sarais bondwoman ſtill, the child ſhould haue beene counted hers, and not her miſtreſſes: and Gen. 25. 6. mention is made of Abrahams concubines, *pitagſhim*, whereof Hagar muſt be one.

6. But yet this beeing admitted, that the Patriarkes erred in multiplying their wiues, yet ſome cautions muſt be receiued withall. 1. That herein they ſinned not againſt their conſcience, but of ignorance and infirmitie, as in other things, this being not yet reuealed vnto them. 2. Though God diſpenſed not with their ſo dooing, yet it pleaſed the diuine indulgence in ſilence and mercifull conniuence to paſſe by this ouerſight as the Apoſtle ſaith in an other caſe, *the time of this ignorance God regarded not*. Act. 17. 30. 3. We abhorre the blaſphemie of the Maniches, ſufficiently confuted by *Auguſtine*, who doe charge the Patriarkes with laſciuiouſnes and wantonnes of fleſh, in vſing many wiues: which they did for generation of children, not ſatisfaction of their luſt: and as *Auguſtine* well ſaith: *caſtius vtebantur plurib. quam nunc vna, &c. they vſed many wiues more chaſtely, then we now vſe one*; ſo he concludeth *o virum viriliter vtentem feminis, coniuge temperanter, ancilla obtemperanter, nulla intemperanter: o worthie man vſing women manly, his owne wife ſoberly, his maid obediently, but none of them intemperately.*

Polygamie a fault of ignorance in the fathers.

lib. 22. cont. Faust Manich. c. 30.

lib. 16. de ciuit. dei. c. 25.

Moral obſeruations.

v. 2. *The lord hath reſtrained me from childbearing* Sarai as a godly woman imputeth her ſterilitie and barrennes to none other cauſe originally but to the will of God: Thus godly men, doe both acknowledge God the authour of all good things, which they enioy, as alſo the inflicter of all ſuch puniſhments, which befall them: as Iob confeſſeth, *the lord hath giuen, and the Lord hath taken it*: Iob. 1. 21. *Peter.*

1. Obſe. Affliction and puniſhment commeth from God.

v. 4. *And he went in vnto Hagar, &c.* Abraham, who as a mightie and inuincible champion had ſtood out hetherto againſt the temptations and baites of Sathan: is ouercome of his wife, and yeildeth to her motion, to goe in vnto Hagar: which proceeded from want of due conſideration of Gods power; who though Sarai hetherto had beene barraine, yet was able, (and ſo accordingly did,) to make her fruitfull. Thus Dauid who withſtood many tentations, yeilded to the pleaſure of the fleſh: therefore, as the Apoſtle ſaith: *he that thinketh he ſtandeth, let him take heed leaſt he fall*. 1. Cor. 10, 10. *Muſcul.*

2. Obſe. Not to yeild vnto tentation.

v. 4. *Her dame was deſpiſed*: Hagar waxeth inſolent and proud of this bleſſing beſtowed vpon her: whereby Gregorie well noteth ſuch as are puffed vp and ſwell with pride in reſpect of their gifts: as alſo it is a great example of ingratitude, in deſpiſing her, which was the firſt occaſion of this benefit. *Caluine.*

3. Obſer. Not to be proud of Gods gifts.

v. 5. *Thou doſt me wrong, &c.* We ſee that euen the houſes of the faithfull, ſuch as this of Abraham was, haue ſometime their domeſtical contentions. *Caluin.* But as Abraham by his wiſedome and diſcretion qualifieth the intemperate heate of Sarai: ſo men are taught to beare with the infirmities of their wiues; and as the Apoſtle ſaith *to dwell with them as men of knowledge, and to giue honor to them, as to the weaker veſſell*. 1. Pet. 3. 7.

4. Obſer. Domeſtical contentions.

8. *Saraies maid whence commeſt thou, &c.* The Angels ſpeach was ſo much the more ſeaſonable to Hagar, beeing now in ſome diſtreſſe in the wildernes, and feeling ſome ſmart for her follie and diſobedience; So after men haue beene afflicted, they will more diligently applie their eare to inſtruction, as the prophet Dauid ſaith: *it is good for me that I haue beene afflicted, that I may learne thy ſtatutes* Pſal. 119. 71. his afflictions brought him to learne more perfectly the ſtatutes of God. *Muſcul.* And in this preſent example it appeareth how fruitfull affliction was; for Hagar that before was ſo proud and lifted vp, that ſhe knew not her ſelfe, and diſpiſed her Miſtreſſe, is now humbled, and calleth vpon the name of the Lord. v. 13.

5. Obſer. Affliction maketh admonition to be regarded.

Lib 1.de Abrah. c.4.

4 *Ambroſe* againe excuſeth this marriage of Abraham with Hagar, by the miſterie in it, as it is expounded by Saint Paul, Galath. 4. *quod ergo putabas eſſe peccatum, aduertis eſſe myſterium*: that which you thought was iniquitie appeareth to be a myſterie.

Abrahams marriage with Hagar not excuſed because of the myſterie.

Contra. A myſterie we admitte, according to the Apoſtles collection, in Abrahams marriage with Hagar, but that giueth no libertie or immunitie vnto it: for ſo theft might be excuſed, becauſe the ſuddenneſſe of Chriſts comming to iudgement, is likened to the cõming of a theefe in the night: neither is it therefore a thing excuſable to play an vnrighteous ſteward, becauſe Chriſt draweth a parable from thence. Luk. 16.

lib. 3. de doctrin. Chriſt c. 12.

5. *Auguſtine* further ſaith, *ſufficiendæ prolis cauſa erat vxorum plurium ſimul vni viro habendarum inculpabilis conſuetudo*: *he calleth it an inculpable cuſtome for one man in thoſe daies for procreation ſake, to haue many wiues.* He excuſeth the multiplicitie of wiues by the cuſtome of thoſe daies, though the vſe be now otherwiſe: *like as ſometime among the Romanes it was counted an hainous thing, tunicas habere talares vel manicatas, to weare fleeued, or ſide gownes, but now for a man of honeſt condition not to haue ſuch, is counted a ſhame, &c.*

Polygamie not iuſtified by cuſtome.

Contra. Indeede indifferent things, ſuch as are the formes and faſhions of apparell, may be changed, and ſometimes held lawfull, ſometimes vncomely, according to the diuers cuſtomes of times: but that which is ſimply vnlawfull, by no cuſtome can be made lawfull: that which is euill, whatſoeuer the cuſtome is, ought not to be followed: the Scripture herein giueth vs a rule, not to follow a multitude to doe euill. Exod. 23. 2. 2. Neither doth it yet appeare, that there was any ſuch cuſtome among the faithfull in Abrahams time, to couple themſelues to more then to one wife. 3. *Chryſoſtome* of this very cuſtome of hauing many wiues, thus excellently writeth, *Vides quomodo non oportet conſuetudinem prætexere, ſed quod iuſtum eſt inquirere: ecce quoniam mala erat conſuetudo, exploſa eſt, &c.* hom. 55. in Gen. *you ſee then, that we muſt not pretend cuſtome, but intend that which is iuſt: becauſe it was an euill cuſtome, it is left.*

Polygamie not lawfull for procreation.

6. *Chryſoſtome* in the ſame place alleadgeth an other excuſe: *permiſſum eſt cum duabus vel tribus miſceri, vt humanum genus propagaretur, &c.* *it was then permitted to be coupled with two or three, that mankind might be increaſed.* *Contra.* If this were a ſufficient reaſon for polygamie, it had beene more needefull, that in the creation many women ſhould haue beene made: and ſo likewiſe that more then one wife a piece for Noah and his ſonnes ſhould haue entred into the arke: for then there was greater neede of all meanes for procreation.

Wherefore all theſe reaſons and excuſes, doe not ſerue to exempt the Patriarks from all blemiſh and blame, in their multiplying of wiues.

Noah not diſpenſed withall for polygamie.

4. A fourth opinion there is, that God gaue a diſpenſation for polygamie to the fathers, and as it is moſt like to Noah, when he ſaid to him, *Encreaſe and multiplie. ſic Perer. in Gen. 16. diſp. 1.*

Contra. 1. Againſt a precept written, a diſpenſation vnwritten hath no place: ſeeing then the commandement is expreſſed; *for this cauſe ſhall a man leaue father and mother, and cleaue to his wife*, Gen. 2. 24. (he ſaith not wiues, but wife, as ſpeaking of one) but ſuch diſpenſation is no where mentioned, we hold it to be a meere humane coniecture. 2. If God had giuen Noah ſuch an indulgence, it is like that he and his ſonnes would haue vſed it, there beeing then greateſt cauſe in the renewing of the world. 3. And though they are bleſſed with encreaſe, yet onely the lawfull meanes of encreaſing and multiplying are permitted: for otherwiſe this might be an excuſe for adulterous copulations.

Polygamie an infirmitie in the fathers.

5. Wherefore the ſafer and ſounder opinion is, that polygamie, that is, the marriage of many wiues, was neuer neither ſimply lawfull, nor for a time diſpenſed with, but that it was an humane infirmitie euen in thoſe holy Patriarks. 1. becauſe it degenerateth from the firſt inſtitution in Paradiſe, to the which Chriſt ſendeth vs; *from the beginning it was not ſo.* 2. the firſt that brought in the dubling of wiues was *Lamech* of the curſed ſeede: neither doe we read of any of the Patriarks from Adam to Abraham, for the ſpace well nie of two thouſand yeares, that had more wiues then one. 3. If there had beene at any time a needefull vſe of polygamie, it is moſt like, that in the beginning, when the world was not yet repleniſhed, as in Adams and Noahs time, it ſhould haue beene permitted. 4. To haue a concubine together with a wife, was neuer lawfull: but ſuch an one was Hagar: for Abraham did caſt her out with her ſonne, ſhee was alſo a bondwoman, and therefore not

fit to be wife to ſo great a Patriarke: & a wife is defined by the Apoſtle, to be ſuch an one, as is taken to auoid fornication. 1. Cor. 7. 2. but to that ende did not Abraham take Hagar, hauing Sarai beſide. And whereas the text ſaith, that Sarai gaue her to Abraham, *for, or in ſtead of his wife*, the meaning is not that Hagar became properly Abrahams wife, but that ſhee was in the place and ſtead of his wife: for ſo Sarai ſaith, *it may be I ſhall receiue a child by her*. Gen. 16. 2. but if ſhee had in deede beene his wife, and ſo manumitted, and not Sarais bondwoman ſtill, the child ſhould haue beene counted hers, and not her miſtreſſes: and Gen. 25. 6. mention is made of Abrahams concubines, *pilagſhim*, whereof Hagar muſt be one.

6. But yet this beeing admitted, that the Patriarkes erred in multiplying their wiues, yet ſome cautions muſt be receiued withall. 1. That herein they ſinned not againſt their conſcience, but of ignorance and infirmitie, as in other things, this being not yet reuealed vnto them. 2. Though God diſpenſed not with their ſo dooing, yet it pleaſed the diuine indulgence in ſilence and mercifull conniuence to paſſe by this ouerſight as the Apoſtle ſaith in an other caſe, *the time of this ignorance God regarded not*. Act. 17. 30. 3. We abhorre the blaſphemie of the Maniches, ſufficiently confuted by *Auguſtine*, who doe charge the Patriarkes with laſciuiouſnes and wantonnes of fleſh, in vſing many wiues: which they did for generation of children, not ſatisfaction of their luſt: and as *Auguſtine* well ſaith: *caſtius vtebantur plurib. quam nunc vna, &c. they vſed many wiues more chaſtely, then we now vſe one*; ſo he concludeth *o virum viriliter vtentem feminis, coniuge temperanter, ancilla obtemperanter, nulla intemperanter: o worthie man vſing women manly, his owne wife ſoberly, his maid obediently, but none of them intemperately.*

Polygamie a fault of ignorance in the fathers.

lib. 22. cont. Faust Manich. c. 30.

lib. 16. de ciuit. dei. c. 25.

Moral obſeruations.

v. 2. *The lord hath reſtrained me from childbearing* Sarai as a godly woman imputeth her ſterilitie and barrennes to none other cauſe originally but to the will of God: Thus godly men, doe both acknowledge God the authour of all good things, which they enioy, as alſo the inflicter of all ſuch puniſhments, which befall them: as Iob confeſſeth, *the lord hath giuen, and the Lord hath taken it*: Iob. 1. 21. *Perer.*

1. Obſe. Affliction and puniſhment commeth from God.

v. 4. *And he went in vnto Hagar, &c.* Abraham, who as a mightie and inuincible champion had ſtood out hetherto againſt the temptations and baites of Sathan: is ouercome of his wife, and yeildeth to her motion, to goe in vnto Hagar: which proceeded from want of due conſideration of Gods power; who though Sarai hetherto had beene barraine, yet was able, (and ſo accordingly did,) to make her fruitfull. Thus Dauid who withſtood many tentations, yeilded to the pleaſure of the fleſh: therefore, as the Apoſtle ſaith: *he that thinketh he ſtandeth, let him take heed leaſt he fall.* 1. Cor. 10, 10. *Muſcul.*

2. Obſer. Not to yeild vnto tentation.

v. 4. *Her dame was deſpiſed*: Hagar waxeth inſolent and proud of this bleſſing beſtowed vpon her: whereby Gregorie well noteth ſuch as are puffed vp and ſwell with pride in reſpect of their gifts: as alſo it is a great example of ingratitude, in deſpiſing her, which was the firſt occaſion of this benefit. *Caluine.*

3. Obſer. Not to be proud of Gods gifts.

v. 5. *Thou doſt me wrong, &c.* We ſee that euen the houſes of the faithfull, ſuch as this of Abraham was, haue ſometime their domeſtical contentions. *Caluin.* But as Abraham by his wiſedome and diſcretion qualifieth the intemperate heate of Sarai: ſo men are taught to beare with the infirmities of their wiues; and as the Apoſtle ſaith *to dwell with them as men of knowledge, and to giue honor to them, as to the weaker veſſell.* 1. Pet. 3. 7.

4. Obſer. Domeſtical contentions.

8. *Saraies maid whence commeſt thou, &c.* The Angels ſpeach was ſo much the more ſeaſonable to Hagar, beeing now in ſome diſtreſſe in the wildernes, and feeling ſome ſmart for her follie and diſobedience; So after men haue beene afflicted, they will more diligently applie their eare to inſtruction, as the prophet Dauid ſaith: *it is good for me that I haue beene afflicted, that I may learne thy ſtatutes* Pſal. 119. 71. his afflictions brought him to learne more perfectly the ſtatutes of God. *Muſcul.* And in this preſent example it appeareth how fruitfull affliction was; for Hagar that before was ſo proud and lifted vp, that ſhe knew not her ſelfe, and diſpiſed her Miſtreſſe, is now humbled, and calleth vpon the name of the Lord. v. 13.

5. Obſer. Affliction maketh admonitiō to be regarded.

6. Obser. Temporall blessings are signes of electiō.

v. 20. *I will encrease thy seed &c.* Ismael, though he were not the chosen seed, yet receaueth a goodly temporall blessing to multiplie and encrease, whereby we see, that the outward benefits of this life, are no signes of Gods speciall fauour, and eternall election. *Muscul.* as the preacher saith, *no man knoweth either loue or hatred of all that is before them.* Eccles. 9. 1. that is whether he be loued of God, or otherwise, no man knoweth by his outward state in the world.

The law must be preached before the Gospell.

v. 9. In that Hagar is bid first to humble herselfe, before the promise is made vnto her, we learne, that the order of doctrine is to beginne with repentance, and then followeth the promise of grace. *Mercer.* which order the Prophet obserueth. Isay. 1. 16. 18.

CHAP. XVII.

The Method.

IN this chapter is sett forth Gods couenant with *Abraham*, which conteineth on Gods behalfe promise of grace and protectiō, on *Abrahams* obedience: The couenant on Gods behalfe is propounded generally cōteining both the promise of God, and the foundation thereof Gods sufficiencie, and the obedience of *Abraham* in walking vprightly v. 1, 2. Then followeth the particular promises; which are either offered of God vnasked, or craued by *Abraham*; The promises offered are three with their seuerall signes: first he promiseth he should be a father of many nations, yea of kings, and the signe thereof is the change of Abrahams name, v. 4. to 7. The second, is the promise of the land of Canaan, with perpetuall protection of him, and his seede, v. 7, 8. the signe thereof is circumcision: where the law and rite of circumcision is expressed, where they shall be circumcised, v. 11. when, v. 12. who, all males both homeborne and strangers, v. 13. wherefore, to be a signe of the couenant v. 11. then the perill in neglecting of this couenant is signified, v. 14. The third promise offered, is concerning the birth of Isaak, and the signe thereof, the chaunging of Sarai her name, v. 15. to 19.

Then followeth the promise, craued of Abraham concerning Ismael.

Lastly, Abrahams obedience is declared, in circumcising himselfe, and Ismael, and all the males of his house, v. 23. to the ende.

The diuers readings.

v. 1. *be pleasing before me. S. serue me. Ch. walke before me. cet. sit hebr.*

v. 4. *it is I, and I will make my couenant, &c. H. B. behold I haue made. Ch. I make my couenant (make is supplied.) G. de me, concerning me. T. heb. I, and my couenant with thee. that is, it is I that made this couenant.*

T.s.

C.ad. diuers.sig.

v. 7. *I will stablish my couenant betweene my word and thee. C. betweene me and thee. cet.*

v. 8. *the Land of thy habitation. C. S of thy peregrination, or where thou art a stranger. cet. hebr. ghur, to inhabite, to be a peregrine.*

S.e.

v. 15. *thou shalt not call her Sara, but Sarra. S. not Sarai, but Sarah. cet.*

v. 18. *that Ismael might remaine in thy sight. C. liue in thy sight. cet.*

v. 23. *all which he had bought. H. S. bought with his siluer. C. with his money. T. B. G. caseph. siluer.*

differ.verb.

In the time of the same day. S. in the same day. cet. in the bodie of that day. gnetsem. bodie or substance.

The explanation of doubts.

Quest. whether this apparition were visible.

v. 1. *The Lord appeared.*] The Angel of God was sent to Agar, but the Lord himselfe appeareth to Abraham. *Mercer.* This was not a secret reuelation made to Abraham, but a manifest vision: *Calvin.* which was shewed vnto Abraham not being in a trance, but in some sen-

sensible and visible manner, as though an Angel in humane shape talked with him: this may be gathered both by Abrahams gesture, in falling twice vpon his face, v.3.17. as though he had seene some diuine presence; as in that Abraham laughed: he was then waking, and in the vse of his sense, not rapt in a traunce: and further v.22. God is said to goe vp from Abraham: that visible maiestie was taken out of his sight. *Caietan.*

God Almighty, or all-sufficient. 1. Some deriue the word *Shaddai*, here vsed, from *dai*, that signifieth sufficiencie. *sic Genevens.* 2. some from *Shad*, that signifieth a breast or plentie, *Oleaster.* 3. other from *Shaddad*, which is interpreted, to spoile, conquer, or ouercome, and so they say that God did here inuert or ouercome the order of nature, in causing the barren to beare. Btu *Onkelos*, *Hierome*, *Pagnine*, *Iunius*, doe better translate, Omnipotent: God then is called *Shaddai*, that is, omnipotent, and all-sufficient, for his omnipotencie includeth also all sufficieneie. Quest.2. Of the meaning of the word Shaddai.

v.5. *Neither shall thy name any more be called Abram, but Abraham.* 1. *Herome* thinketh, that the Hebrew letter *he*, is borrowed from the name of god *Iehovah*, & added to Abrams name. *tradit in Genes.* 2. *Ferus* maketh this mysticall signification of it; that God by giuing Abraham a letter of his name, doth thereby giue euen himselfe vnto him: as also thereby is signified, that God should also be borne of the seede of Abraham: and this should be in the fourth millenarie or thousand yeare after the beginning of the world, as this letter was added in the fourth place. 3. *Chrysostome* thinketh, that Abram signifieth one that passeth ouer (because he passed ouer the riuer) mistaking the name Abram and Hebrew for the same, whereas the first beginneth with *aleph*, the other with *ain*. 4. *Philo* interpreteth *Abram*, an high father: Abraham, the high father of the voice: and so deuideth Ham, the syllable added, from *Hamah*, that signifieth to make a sound or noise: thereby insinuating, that Abram of an high father, who was giuen to the contemplation of the starres and high things, was now become a perfect wise man: for he is a wise man, that is, a master of words, and guideth his tongue. 5. But all these are mens coniectures: the Lord himselfe sheweth the reason of this change, because the Lord had made him, *Abh, hamon, a father of a multitude:* so that Ham, the last syllable of Abrahams name is the first of the word Hamon, that signifieth a multitude. *sic Eugubinus, Munster. Iun.* and hereupon the Hebrewes well obserue, that God to those which he loued, added a letter of his owne name *Iehova*, as the letter *he* to *Abrahams* and *Sarahs* name: the letter *iod*, to the name of Iehosua, who was called *Hoshea* before. Quest.3. Of the change of the name of Abram to Abraham.

6 But yet it appeareth not, why the letter *Resh* remaineth still in the name of Abraham. 1. *Ab. Exra* thinketh, that it is borrowed from *abir*, which signifieth strong; and so Abraham betokeneth a strong or mightie father of a multitude. 2. *Rasi* thinketh it is inserted, to shewe him to be father of Aram his own countrie. 3. Some of the Hebrews think, that *Resh* is not taken away, but though *he* be added, because God doth not vse to take frō names, but to put to them; which obseruation is not true: for the Lord taketh away one letter from the name of Sarai, namely *iod*, and putteth to *He*. 4. *Mercerus* thinketh that *Resh*, is of *rabh*, which signifieth *much* or *great*, and so maketh this to be the sense of Abrahams name, a father of a great multitude. 5. But I preferre the common opinion: that *resh* remaineth of Abram, and nothing is changed but onely *he*, added: and so Abraham signifieth, an high father of a multitude. Now whereas it is the opinion of the Hebrewes, that it is a sinne and transgression of Gods commandement, to call Abraham any more by the name of Abram: it appeareth to be otherwise, for Nehem. 9.7. he is called *Abram*: therefore where the Lord saith, thy name shall be no more called *Abram*, it is not so much a commandement, as an honourable fauour vouchsafed to Abraham in the change of his name. *Mercer.* Wherefore the letter resh is retained still in Abrahams name.

v.10. *Let every man child among you be circumcised.* Of this institution of circumcision, diuers reasons are alleadged: 1. *Philo* alleadgeth foure: the foreskin was commanded to be cut off, for the better preuenting of the disease called the carbuncle: that the whole bodie might be kept more pure or cleane, and that no soile or filth should be hid vnder the foreskin: that they might be more apt to generation: that the part circumcised might better expresse the similitude of the heart. 2. *Moses Aegyptius* saith, that circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh: but the contrarie appeareth, for no nation is more giuen ouer to carnall lust, then the Egyptians, Saracens, Quest.4. The reasons why circumcision was instituted.

Turkes, that are circumcised. 3. Some thinke circumcision in that part was prescribed, for the greater detestation of the superstition of the Egyptians and other nations, that did adore that part, and made an idol of it vnder the name of Priapus, and did carrie it about in open shew in their wicked idolatrous solemnities.

The politicall vse of circumcision.

But there are better reasons for the institution of circumcision, and more fruitfull significations. The vse then of circumcision is partly politicall, partly morall, partly theologicall. The pollicie consisted herein, that circumcision at the first was a note of difference & distinction betweene the holy people, and all other nations: (though afterward other nations, as the Idumeans, Arabians, Aegyptians, tooke vp the same rite, to be circumcised:) Thus Dauid called in disdaine Goliah the *vncircumcised Philistim*, as hereby discerned from the people of God. 1. Sam. 17. 36. Beside the circumcision they were admonished to seperate themselues from all other nations, neither to ioyne with them in marriage, nor to learne their manners. Thus the sonnes of Iacob said to the Sichemites, we can not giue our sister to an vncircumcised man. Gen. 34. 14. For this cause *Theodoret* noteth, that circumcision was neglected all the time of the soiourning of the Israelites in the desart, because there was then no feare of conuersing with other nations in those solitarie places.

Theodoret qu. 69 in Genes.

The morall vse of circumcision, was to teach the inward mortifying and circumcising of the heart: as *Ireneus* well obserueth out of Deuteronomie, c. 10. v. 16. *Circumcise the foreskinne of your heart. Ambrose* noteth another morall point: *vt puderet vnumquemq; prouectioris ætatis labori, vel dolori cedere, quorum vtrumq; tenera infantia vicisset*: that men of yeares should be ashamed to giue place to labour or griefe, which they ouercame in their infancie.

Lib. 4 aduers. hæres. c. 4.

The morall vse of circumcision.

Am. epist 77.

The theologicall vse.

The theologicall vse of circumcision, was partly *commemoratiue* of the couenant which God made with Abraham and his seede, which serued as a sure bond to keepe them in obedience, to walke vprightly before God. Gen. 17. 10. Partly demonstratiue, in expressing by the part circumcised, the instrument of generation, that originall contagion, which is deriued by naturall propagation. And so *Augustine* and *Bede* doe vnderstand those words, v. 14. the vncircumcised man childe shall be cut off, because he hath broken my couenant: *illud significatur pactum, quod cum primo homine iuit deus*: that couenant is meant, which was made with the first man: which transgression, euen infants by their originall corruption are guiltie of. Partly it is *figuratiue*, both typicall in shaddowing forth faith in Christ for remission of sinnes, and therefore is called by the Apostle, *the seale of the righteousnesse of faith*, Rom. 4. 11. as also *analogicall*, in representing the sacrament of baptisme, that should come in the place thereof. So the Apostle collecteth, *in whom ye are circumcised with circumcision not made with hands, &c. in that ye are buried with him through baptisme*. Coloss. 2. 11, 12. he maketh circumcision and baptisme one to answer another.

Bed. in 2. c. Luk.

v. 13. *My couenant shall be in your flesh for an euerlasting couenant, &c.* It is called euerlasting, not because simply this signe was to indure for euer, as some think, that for this cause circumcision yet remaineth among the Iewes, who are now vsurpers of this ceremonie, which by right is extinguished in Christ. But it is said to be eternall, 1. conditionally, & according to the nature of the subiect; that so long as the couenant indured, whereof it was a signe, so long the signe should remaine, but the first couenant or testament beeing determined in Christ, the date also of the signe is expired. 2. It is eternall in respect of that which it signified, which is indeede eternall, the grace of God in Christ. *Caluin.* 3. It may be said to be eternall in respect of the perpetuall supply thereof, namely baptisme, which shall continue, while the Church hath a beeing on earth. *Mercer.*

Qu. 5. How circumcision is said to be eternall.

Qu. 6. Why circumcision was to determine in Christ.

Now further, whereas the Iewes calumniate the Christians, because they haue abrogated circumcision it shal appeare by these reasons, that at the comming of Christ, circumcision in right was to cease. 1. *Chrysostome* yeildeth this reason, that circumcision beeing giuing to the Israelites, as a marke of seperation and distinction from other nations, this marke was no longer to be in vse, then while such seperation continued. But now in Christ, as the Apostle saith, *there is neither Iewe nor Grecian*, Galat. 2. 28. the wall of partition is taken away, therefore the badge of this seperation should likewise be remooued. 2. The signe was to indure no longer, then the couenant whereof it was a signe: but the couenant is abrogated, as the Apostle alleadgeth out of the Prophet, *behold the daies will come*, saith the Lord, *that I will make with the house of Israel a new testament, &c.* Heb. 8. v. 8. and so he concludeth, v. 13. *In that he saith a new testament, he hath abrogated the old.* 3. The Apostle thus

Hom. 38. in Gen.

reaso-

reasoneth, if the priesthood *be changed, of necessitie there must be a change of the lawe.* Heb. 7. 12. If all the ceremonies of the lawe at the change of the priesthood must be altered, then circumcision also among the rest: for if circumcision remained, the whole lawe should still be in force. Galat. 5. 3. *He that is circumcised is bound to keepe the whole law.* 4. The externall circumcision of the flesh, was a type of the internall circumcision of the heart, wrought in vs by Christ: the bodie now beeing come, (the spirituall circumcision) the shadowe, that is the carnall should cease: as *Ambrose* saith, *oportuit circumcisionem ex parte fieri ante eius aduentum, qui totum hominem circumcideret, & post cessare: it was meete that circumcision in part should be kept before he came, which should circumcise the whole man, and then to cease:* epist. 77. 5. Lastly the same *Ambrose* giueth this reason: *donec pretium pro omnib. hominib. dominici sanguinis effusione solueretur, opus fuit singulorum sanguine, &c. till the price in shedding of Christs blood was paied for all men, it was fitt, that euery mans blood should be shed to fulfill the rite and custome of the lawe:* but after Christ had suffered, there was no more need of circumcision in euery mans blood, *cum in Christi sanguine circumcisio vniuersorum celebrata sit, when in Christs blood the circumcision of all men once for all was celebrated*

v. 11. *Ye shall circumcise the foreskin of your flesh:* 1. two speciall reasons may bee aleadged, whie that part, which was the instrument of generation, was commaunded to be circumcised, first becaufe the promise was made to Abraham that in his seede al nations should be blessed: the Messiah was promised to come out of Abrahames loines. Caluin: secondlie, the signe was there placed, to shew the corruption and contagion of mans nature: that there the remedie should be ministred, where the disease raigned. *Muscul.* Ambrose addeth a third reason: *vt ijs, quae ignobiliora membra putarentur, maiorem honestatem circumdarent: that vpon those parts which seemed more base, or vile, more comelines should be put on* 2. Some might be borne circumcised by nature; as the Hebrewes doe affirme of Sem, that he was so borne; but of this assertion there is no ground; the other is natural, yet but rare. 3. Likewise when the foreskinne was circumcised once, it might by art be drawen ouer againe; as Epiphanius collecteth out of Saint Paul. 1. Cor. 7. 18. *if any man be called beeing circumcised, let him not gather vncircumcision:* and such mention is made of some. 1. Macca. 1. 16. that renounced their circumcision, and made themselues vncircumcised; It was also an vsuall thing, as Epihanius witnesseth, for the Samaritans to circumcise againe, those that came from the Iewes, and Iewes such as came from the Samaritanes: this practise of drawing againe the foreskinne, that was circumcised, is thought by Epiphanius, to haue beene inuented by Esau, to denie his profession, and to raze out his circumcision. *ex Pererio.*

Quest. 7. Whie the foreskinne was commaunded to be circumcised.

Epist. 77.

Vncircumcision gathered after circumcision.

Epiphan. lib. de meni. & Ponderib.

v. 12. *Euery man child of 8. daies old, &c.* Whie circumcision was tied to the eight daie these reasons are yeilded. 1. *Chrisostome* aleadgeth these two, because that circumcision in infants, their bodies beeing not yet come to the grouth, might be better indured & with lesse daunger: as also to shew that the circumcision of the bodie did not profit the soule, seeing infants had no vnderstandiug of that which was done, but was a signe onely of grace. hom. 39. Genes. 2. Others doe make a mysterie of it: referring this eight day to the resurrection of Christ, who rose vpon the eight day, by whome we haue true circumcision: *sic Augustine.* lib 16. de ciuit. dei c. 26. 3. But the best reason is this, because the infant before the eight day was not of sufficient strength to endure that paine; and therefore it was prouided that young cattell should be seauen daies with the damme, before they were offered. Leuit. 22. 27. because they were yet but tender; And again it was not fit to deferre circumcision longer, because the bodie of the infant waxing stronger should be put to the more paine. *Perer. Caluin.* 4. Circumcision was not vpon any occasion then to be ministred before the eight day; but infants dying without circumcision, might haue inwardly supplied, that which was outwardly wanting, by the grace of election, and force of Gods couenant made to the faithfull and their seed. 5. Yet necessitie so vrging, circumcision might be deferred; like as the eating of the passeouer might be put of to the second moneth vpon extraordinarie occasion, as if a man were vncleane, or in his yourney. Num. 9. 10. This also appeareth in that for the space of 40. yeares, all the while, that the Israelites soiourned in the wildernes, their children were not circumcised, till Iosua his time Iosua 5. 5. and the reason is giuen v. 7. *they did not circumcise them by the way;* they were contiuually in their iourney, to remoue from place to place, and therefore could not

Quest. 8. Whie circumcision was tied to the eight day.

Circumcision might be deferred past the 8. day vpon necessarie occasion.

conueniently be circumcised. But if *Moses* example be obiected, whome God would haue killed because his sonne was not circumcised; the answer is readie; that the case is not alike, for Moses might either haue circumcised his child before he came forth; or he had not such great hast of his way, but might haue stayed to performe so necessarie a worke. 6. But whereas the lord prescribeth the 8. day; both some Hebrues are deceiued that thinke, the sonnes of bondseruants might be cirumcised before, and the Ismaelites that circumcised at the age of 13. yeares.

Quest. 9. Circumcision found among those which belonged not to the couenant.

v. 13. *He that is borne in thy house, and bought with thy money, &c.* All which belonged to the couenant, or would haue any part among the people of God were circumcised; but on the other parte it foloweth not, that all, which were circumcised did belong to the couenant, as the Ismaelites, Egyptians, Ammonites, Moabites, and other people inhabiting neare to Palistina were circumcised, as Hierome sheweth, vpon the 9. chap. of Ieremie. v. 26. These people reteyned circumcision as a rite and tradition of their fathers, but not as a signe of the couenant, or profession of their faith and obedience.

Quest. 10. Circumcision not imposed vpon strangers. Tost. sup. c. 12. Exod. 12.

Further it is here questioned, whether the Hebrues were to compell their seruants, that were straungers to take vpon them the profession of their faith, and to be circumcised. 1. Tostatus thinketh, that their seruants might be compelled, but not other straungers, that dwelt among them: but that it is not like, for seeing, he that was cricumcised was a debter of the whole lawe. Galath. 5. and circumcision was a badge of their profession, it was not fit to force any man to take vpon him a profession of religion against his desire. 2. Caietane thinketh, that seruants might be forced to take the outward marke of circumcision, though not the spirituall profession thereto annexed: in 12. c. Exod. But these two cannot be seuered, as whosoeuer is now baptised must needes also enter into the profession of Christianitie. 3. Pererius thinketh aright, that the necessitie of circumcision was not imposed vpon any beside the posteritie of Abrraham: neither that the Hebrewes might force their seruants to take circumcision: yet he saith, that it was lawfull for them to vse the ministrie of seruants vncircumcised, as now Christians haue Mores and Turkes to serue them. Perer. disput. 5. But herein Pererius is deceiued, and I preferre the opinion, of Thomas Anglicus, which he misliketh, that it was daungerous, for the Hebrewes to be serued with men of a diuerse religion, least they also by them might haue beene corrupted. 5. Wherefore the resolution is this, that as no straunger, seruant, or other was to be forced to circumcision, but it must come from his owne desire, as it may be gathered. Exod. 12. 48. so neither were they to receiue any vncircumcised parsons in their house, that would not be circumcised: this is euident by Abrahams practise, that circumcised all his seruants, both borne, and bought with money: who no doubt should not haue serued him, if they had not submitted themselues to Gods ordinaunce: againe seeing euery one in the house must eate the passeouer. Exod. 12. 4. 19. neither straunger nor borne in the house must eate any leauened bread for the space of seauen daies, and yet none could eate the passeouer, that was not cirumcised. v. 48. it followeth, that no vncircumcised persons were to be entertained, vnlesse they were contented to be circumcised.

Hebrewes whether suffered to haue vncircumcised seruants.

Quest. 11. The penaltie for the neglect of circumcision onely inflicted vpon the adulti.

v. 14. *The vncircumcised male shall be cut of, &c.* Saint Augustine following the reading of the Septuagint in this place, who add, *the man child which is vncircumcised the eight day*, which addition is not in the originall, doth vnderstand this place of infants, and, *their cutting of*, he interpreteth of euerlasting death, to be cut of from the societie of the Saints: and by the breaking of the couenant, would haue signified the transgression of Gods commandement in paradise for the not beeing circumcised, saith he *nulla culpa in parvulis*, *is no fault in litle ones*, and therefore not worthie of so great a punishment: and so he vrgeth this place against the Pelagians to proue that infants are guiltie of originall sinne, and therefore haue need of remission. lib. 16. de. ciuit. dei. c. 27.

What it is to be cut of.

1. In that Augustine expoundeth this cutting of, of seperation from the societie of the Saints, he interpreteth right: some take it for the corporall death: some for the extraordinarie shorting of their daies, some for excommunication: but it is better taken for the cutting of from the societie of Gods people now, and the fellowship of the Saints afterward, for he that should contemne circumcision, beeing Gods ordinance doth consequently refuse the couenant and grace of God, whereof it is a seale and pledge.

2. But that expositon of Augustine seemeth to be wrested: to referre the breaking of

the couenant to Adams transgression. 1. The Apostle saith, that they sinne not after the like manner of the transgression of Adam. Rom. 5. 14. 2. the Scripture calleth not that prohibition giuen to Adam, a couenant. 3. the Lord calleth circumcision his couenant, v. 10. what other couenant then is broken, but that which the Scripture treateth of here?

3. Neither can this place be vnderstood of Infants, that are vncircumcised. 1. that addition, *the eight day*, is vsed onely by the Septuagint, it is not in the Hebrew. 2. the words are, *qui non circumciderit*, he which shall not circumcise, &c. so readeth the originall, the Chalde paraphrast, *Iunius*, &c. which sheweth, that it must be vnderstood of them that are *adulti*, of yeares of discretion, not of infants. 3. Abrahams practise sheweth as much, who circumcised those that were of yeares. 4. Againe, to breake the couenant, is not incident to children: the punishment therefore is not to be inflicted, where the offence can not be committed. 5. If Infants be not circumcised, it is the parents faults for omitting it, not the infants: as may appeare in the example of Moses, whome the Lord punished, and not the child, for the neglecting of that sacrament.

v. 17. *Abraham fell vpon his face and laughed.* 1. This was not onely an inward reioycing of the minde, as the Chalde translateth, for Abraham in deede laughed. 2. neither did this laughter of Abraham shew any infidelitie and vnbeleefe in him, as *Chrysostome* thinketh, and some others, who make Abrahams and Sarahs laughter all one: *infidelitate peccauit sanctus Abraham, &c. holy Abraham*, saith he, *sinned by infidelitie*, and therefore his seede was punished 400 yeare with seruitude. *6. homil. de pœnitent.* The same also is the opinion of *Hierome*, that Abrahams laughing, his speach *shall Sarah that is ninetie yeare old beare?* his wish and praier for Ismael, did declare his incredulitie. *lib. 3. com. Pelag.* But the Apostle cleareth Abraham of all such imputation of vnbeleefe, where he saith, Rom. 4. 19. alluding to this place, *He was not weake in faith*, v. 21. *beeing fully assured, that he which had promised, was also able to doe it.* And if Abrahams laughter had proceeded from doubtfulnes, God would not haue named Isaak of such laughter: in the which name *Rasi* noteth many mysteries in the letters: *iod*, signifieth the ten tentations of Abraham: *tsaddi*, the age of Sarah of nintie yeare: *cheth*, the eight day for circumcision: *coph*, an 100 yeares, which was Abrahams age. 3. Neither did Abraham at the first doubt, but afterward was confirmed in the faith, which is the opinion of *Iohannes Arboreus*, reported by *Pererius*: for the Apostle doth free Abraham also from all doubting, either first or last: Rom. 4. 20. *Neither did he doubt of the promise of God through vnbeleefe.* 4. Neither is *Caietans* conceit to be admitted, whereunto *Pererius* seemeth to subscribe, that Abraham doubted not of the truth of Gods promise, or of his power, but onely he doubted, whether the promise were to be taken literally, or mystically, *in c. 17. Genes.* for what reason had Abraham to thinke of any mysticall sense, if he beleeued that God would and could literally and properly make good his word. And S. Paul sheweth that Abraham vnderstood the promise properly and literally, when he saith, *that he considered not his owne bodie, which was now dead, beeing almost an hundred yeare old, nor the deadnes of Sarahs wombe.* Rom. 4. 19. 5. Neither yet can I fully consent to *Ambrose* and *Rupertus*, that doe discharge Abraham of all manner of doubtfulnes: as *Ambrose* saith, that whereas Abraham praieth for Ismael, he did not doubt of Gods promise, to receiue a sonne by Sarah: but desireth that Ismael also may liue, *& sic superabundet gratia*, *and so Gods grace might abound the more. Rupertus* saith, that whereas Abraham said, *shall a sonne be borne to him that is an hundred yeare old: non dubitando dixit, sed suam fœlicitatem admiranda: he doubted not in so saying, but admiring his owne happines:* for there appeareth some difficultie and hesitation in Abrahams speech, seeing he obiecteth with himselfe the same thing which Sarah did: *shall a child be borne to him that is an hundred yeare old:* as Sarah said, *shall I certenly beare a child that am old.* Gen. 19. 13. though Abraham yeilded not to this obiection, as Sarah did, neither shewed so great weaknes in doubting, and therefore was not reproued, as Sarah was. 6. Wherefore, the best solution is, that these obiections and doubts in Abraham, proceeded not from want of faith; but Abraha feeling in himselfe a fight betweene faith and carnall sense, striueth against humane reason, and ouercommeth these motions at the first, and *so was strengthened* (as the Apostle saith) *in the faith*; and his faith was thereby made more glorious. *Caluin.* There was then in Abraham a strife betweene his naturall reason, which wondered, that he at an hundred yeare, should haue a sonne of Sarah, and his faith, which beleeued that God was able to doe it: yet in this cogitation he remained

Quest. 11. whether Abraham laughed through incredulitie.

lib. 5. commentar. genes. c. 35.

not long, his faith preuailed.

Quest.1. Whether Abraham were circumcised first or last.

v.23. *Then Abraham tooke Ismael, &c.* 1. It is questioned, whether Abraham were circumcised first, to giue good example, or last, which I thinke rather with the Hebrewes, because Abraham had beene vnfit by reason of his cutting to circumcise others: but it is certaine he beganne first with his owne sonne Ismael, to make the other more willing. 2.

Whether he circumcised his familie himselfe.

Abraham alone could not circumcise all his familie: therefore it is like that thereto, he vsed the helpe of others: as the Iewes to this day, vse Chirurgians, which are skilfull in cutting to circumcise their children. 3. Abraham the same day doth circumcise his familie, to testifie to the world, that he was not asnamed of the badge of his profession, and to shew his prompt obedience, in not deferring the commandement: whereupon to this day the Iewes circumcise in the day, not in the night. *Mercer.*

4. Places of doctrine.

1. Doct. Our faith must rest onely vpon Gods word.

v.4. *Behold I make my couenant, &c.* We learne, that our faith must depend onely vpon Gods word: as here the Lord would haue Abraham to consider, who it was, that made this couenant with him: *behold I, &c.* We must not then greatly regard, what man saith: but the word of God must be our warrant. As our Sauiour maketh this opposition; *You haue heard that it was said to you of old time, &c. but I say vnto you.* Matth.5.27. *sic Calvin.*

2. Doct. The sacraments called by the name of the things.

v.10. *This is my couenant*, that is, the signe of my couenant: so the sacraments are called by the name of the things, which they represent, because they are not naked and bare signes, but doe verily seale vnto vs the promise of God. In the same sense, and by the like figure called *metonomia*, doth our Sauiour call the bread his bodie, saying, *This is my bodie*, whereof it was a figure onely and representation. *Mercer.*

3. Doct. difference betweene externall and internall calling in the Church.

v.7. *I will establish my couenant betweene me and thee, and thy seede after thee in their generations, &c.* All then that were of Abrahams seede by Isaak, did belong to the externall couenant, and Church of God: and therefore are called in generall by our Sauiour, the children of the kingdome: yet the couenant of grace appertained onely to those, that receiued it by faith, and so were the children of faithfull Abraham: as S. Paul saith, *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seede.* Rom.9.8. *Calvin.*

4. Doct. Baptisme the sacrament of regeneration belongeth to infants.

v.12. *Euery man child of eight daies old, shall be circumcised, &c.* From hence the baptisme of infants, which commeth in the place of circumcision, is most pertinently prooued, against the grosse errour of the Anabaptists: for as then infants were circumcised, to shew the contagion of the nature from the which they were cleansed by the circumcision of the spirit: so euen infants now beeing guiltie of originall corruption, haue neede of the sacraments of regeneration.

5. Doct. Gods purpose and promise toward vs, should not stay our praiers.

v.20. *Concerning Ismael, I haue heard thee, &c.* God had promised before to Hagar, that he would greatly encrease her seed, Gen. 16.10. and yet here it is ascribed to the praier of Abraham: whereby we learne, that we are to pray euen for those things, which we know God purposeth toward vs: as our Sauiour saith, *Your heauenly father knoweth whereof ye haue neede, before ye aske of him.* Math. 6. 8. yet in the same place he teacheth his Apostles to pray. *Mercer.*

5. Places of confutation.

Confut.1. Against adoration of angels.

v.3. *Abraham fell on his face, and God talked with him.*] If it were an angel, that in the person of God talked with Abraham, then was this no gesture of adoration, in that Abraham fell vpon his face: for the angels will not suffer men to worship them, Reuel. 22.9. But if they will needes haue it adoration, then it was God, that talked with him, and not an angel, as the words of the text insinuate. *Muscul.*

2. Confut. The circumcision of the male, how it serued also for the vse of the female.

v.12. *Euery man child of eight daies, &c.* Though the males only were circūcised, because the beginning of generation, and so of originall corruption was from them, yet it serued also for the signe of the couenant for the female sexe, because the woman is of the man,

as the Apoſtle ſaith, 1.Cor.11.8. and ſo was circumciſed in the man. But hence it followeth not, that ſacraments now may be applied to the vſe and benefit of ſuch as receiue them not, which is an vſuall thing in the popiſh Church: becauſe there is now no ſuch reaſon or means of communicating the ſacraments to the not receiuers, as circumciſion both by the intention of the author, and order of nature, in the male, was forcible alſo in the other ſexe.

Hence alſo it is euident, that Sacraments doe not actually conferre the grace of iuſtification, or remiſſion of ſinnes, becauſe Abraham was not iuſtified by his circumciſion. But he was firſt iuſtified by faith, and afterward receiued circumciſion the ſeale thereof, as S. Paul ſheweth, Rom.4.10,11. Thus Ireneus concludeth, *quod non per circumciſionem iuſtificabatur homo ſed in ſignum data eſt populo, clarum fuit indicium ipſe Abraham, qui ante circumciſionem iuſtificatur, &c.* That a man was not iuſtified by circumciſion, but it was giuen as a ſigne to the people, Abraham is a cleere euidence who was iuſtified before circumciſion. *Chryſoſtome* alſo rendring a reaſon why infants were circumciſed, thus writeth: *Altera cauſa fuit, vt reipſa diſceremus, nihil animæ circumciſionem illam profuiſſe, ſed eam ſignum tantum gratiæ eſſe factam, &c.* Another cauſe is, that we ſhould learne, that the circumciſion did not profit the ſoule, but was onely a ſigne of grace: for children, when they vnderſtand not what is done to them, can reape no profit thereby to their ſoules. Hence alſo is confuted the note of ſome Hebrews, that Abraham, cap.17.v.1. is bidden to be perfect, becauſe he had not yet receiued circumciſion, whereby he was made perfect: for circumciſion was no cauſe, but a ſigne of his election in the couenant. *Mercer.*

3.Conſut. Sacraments doe not actually conferre grace.

lib.4.aduerſ. hær. cap.30.

Chryſoſt.hom. 39.in Genes.

Wherefore, whereas *Pererius* ſheweth a threefold preeminence of baptiſme beyond circumciſion. 1. In the facilitie or eaſineſſe of it, becauſe it is not ſo painefull to the fleſh, as circumciſion was. 2. In the vniuerſalitie and libertie: for baptiſme is free for both ſexes, for all nations that profeſſe Chriſt, at all times: circumciſion belonged onely to the Iſraelites, and to the males, and was tied to the eight day. 3. In the efficacie, becauſe baptiſme abſolueth a man from all ſinne, and the puniſhment thereof, &c. We willingly acknowledge the two firſt points of preeminence: but ſuch an efficacie actually to giue remiſſion of ſinnes, neither circumciſion had then, nor baptiſme nowe: for it would then followe, that euery one that is baptiſed, is ſurely ſaued, his ſinnes beeing remitted, or elſe that his ſinnes beeing remitted, may returne againe. But God vſeth not where he hath once forgiuen ſinnes to remember them any more, Eſech.18.22. Baptiſme then we confeſſe, *ſignificatione*, in ſignification and repreſentation is more rich then circumciſion was: for waſhing is a more liuely reſemblance of our clenſing in the blood of Chriſt; and it is a commemoration of a benefite performed, whereas circumciſion was a type of the ſame to be exhibited. But otherwiſe for the efficacie there is no difference: they both are ſeales and confirmations of faith for the remiſſion of ſinnes, not actuall conferrers and beſtowers of grace.

4.Conf. baptiſme wherein it excelleth circumciſion.

Baptiſme giueth remiſſion of ſins no otherwiſe then circumciſion did.

Further, *Herodotus* is here found to be in an error, that thinketh, that the Egyptians were the firſt that were circumciſed, and that the Iewes receiued it from them. Whereas it is euident that Abraham was the firſt that receiued circumciſion by the commandement of God himſelfe, and that the Egyptians aboue 200. yeare after learned it of the Hebrewes, that ſoiourned with them aboue 200. yeares more.

5.Conſut. Abraham the firſt that receiued circumciſion.

Herodotus error.

v.14. *The vncircumciſed male, &c. ſhall be cut off, &c.* This place I ſhewed before, queſt. 1. to be vnderſtood not of children that were vncircumciſed, which was their parents fault and not theirs, but of ſuch as were *adulti* of yeares: therefore it is no good reading, to ſay the vncircumciſed man childe, but the male, *Zachar.* for the *infant* of eight daies olde, mentioned v.12. is of purpoſe omitted here. Hence then it is inferred, that there was no ſuch abſolute neceſſitie of circumciſion, that children wanting it ſhould be damned. 1. For the children of Iſrael were not circumciſed for the ſpace of 40. yeares, all the time of their ſoiourning in the wilderneſſe. Ioſ.5.6. Neither is it noted to haue beene any fault to neglect it, becauſe they were continually in their iourney. So they were charged to keepe the paſſeouer by an ordinance for euer, and whoſoeuer kept it not as it was preſcribed, ſhould be cut off, Exod.12.14.15. yet vpon extraordinarie occaſion, as of ſome vncleaneneſſe, or by reaſon of a long iourney, they might deferre the eating of the paſſeouer till the 14. day of the ſecond moneth. Numb.9,10.11. yea it is euident that the paſſeouer after the

6.Conf. Neither circumciſion vnder the Iewe, nor baptiſme vnder the Goſpel abſolutely neceſſarie.

firſt

The possessour but once kept in the wildernes, by the space of 40. yeares. Caietan in c.17. Genes.

first institution was but once kept in the wildernesse for the space of 40. yeares, namely in the first moneth of the second yeare. Numb. 9. 1. And it was not celebrated againe till Iosua his time. Iosua. 5. 10. after they were entred into the land of Canaan. 2. *Caietane* a popish writer giueth good euidence here, *consentaneum est, vt non puniantur, nisi qui culpam admisit, infantes autem nullam possint admittere culpam, proinde pœna hic designata, ad solos adultos spectat, vt ij solum merito puniantur, qui solum de omissa circumcisione iure culpandi sunt.* It is fitte that none should be punished, but they which had committed the fault: but infants can commit no fault, therefore the punishment here designed doth belong onely to the *adulti*, that they onely be worthily punished, which onely are rightfully blamed for the omission of circumcision. Now put baptisme in the place of circumcision, and this sentence is most true as wel of the one as of the other: that as there is no cause, why an infant should perish for want of circumcision, which is not his fault, so neither for the not hauing of baptisme: If then the ceremonies of the lawe were not vrged with such strict necessitie, there is no cause to impose such a yoke nowe vnder the libertie of the gospel.

6. *Places of morall obseruation.*

1 Obser. Affection may sometime be blinded euen in the righteous.

How Abraham praied that Ismael might liue.

v.18. *O that Ismael might liue, &c.* 1. Though Abraham neither doubted to receiue a sonne by Sarah, and so praieth for Ismael. 2. Neither yet feared least Ismael should haue died, another sonne beeing promised, as some thinke. 3. But onely desireth, that Ismael together with the promised childe might be blessed: and doth in thus praying, acknowledge himselfe vnworthy of such an extraordinarie blessing, holding himselfe contented, if it so pleased God, with this sonne which he had alreadie had. *Mercer.* 4. Yet Abraham sheweth his humane infirmitie and blinde affection toward Ismael. And thus we see, that oftentimes righteous men may be blinded in their affections, as Isaac was toward Esau, whome he would haue blessed. Ioseph toward Manasse, before whome Iacob preferred Ephraim the younger. Gen. 48. So Samuel was deceiued in taking Eliab the eldest brother of Dauid for the Lords annointed. 1. Sam. 16. 6.

2. Obser. Of the true ioy of the spirit.

v.17. *Abraham laughed.* *Onkelos* readeth *reioyced*: and indeed this laughter of Abraham proceeded not of incredulitie, but shewed the great gladnesse of heart, which he conceiued vpon this promise of the Messiah, which should come of his seede: of this ioy our Sauiour speaketh in the Gospel, *Your father Abraham reioyced to see my day, he saw it, and was glad.* Ioh. 8. 56. There is no ioy then to the ioy of the spirit, neither any gladnesse like to that which ariseth of our hope of saluation in Christ.

3. Obs. Abrahams obedience in keeping circumcision.

v.23. *Abraham tooke Ismael, &c.* Abrahams obedience diuersly appeareth. 1. in that he differreth not the time, but the selfe same day circumciseth his family. 2. In that he circumciseth all the males of his house, omitting none. 3. He performeth this ministerie and seruice cheifely himselfe, wherein he might vse also the helpe of others: for he alone was not able to circumcise 318. persons, for so many he had in his house. 4. He refuseth not to be circumcised at the age of 99. yeares. This example of faithfull and obedient Abraham teacheth vs, how diligent we ought to be in keeping Gods commandements: and how exact in celebrating the mysticall rites and sacraments of religion.

4 Obs. the duti of the maiers of familes.

Further in that Abraham circumciseth his whole familie, it sheweth what the dutie of parents and maisters of families is, to see that all in their house be brought to the knowledge of God: for this cause is Abraham commended of God, Gen. 18. 18. And in the law, the charge of keeping holy the sabboth, both for the children, seruants, strangers and sojourners in the house, is laid vpon the gouernour of the familie. Exod. 20. 10. Abraham also beginneth with his owne sonne Ismael: and so should parents giue good example to others, in their gouerning of their owne children. *Mercer.*

5. Obs. The righteous had in remembrance with God.

v.24. *Abraham was 99. yeare old, &c.* The scripture doth most exactly set downe the yeares of Abrahams life in fiue seuerall places. He was 75. yeares old when he went out of Haran. Gen. 12. 4. He was 86. when Ismal was borne. Gen. 16. 16. Ninetie nine when he receiued circumcision. Gen. 17. 24. an hundred yeare old when Isaack was borne. Gen. 21. 5. And the whole time of his life is set downe, an hundred and seuentie fiue yeares, Gen. 25. 7. This is done to none other ende, but to shewe vs, that the righteous are had in remē-

brance

braice with God: that their yeares, daies, monethes, yea the haires of their head before him are numbred: *Peter.*

v. 12. *He that is borne in thy house, and bought with thy money must needes be circumcised: Mer-* 6.Obs. Contrary religions not to be suffered in one kingdome.
cerus well collecteth hereupon, that neither kinges in their kingdomes, nor fathers in their families, should tolerate any contrarie religion, but bring all (vnder their charge) to the obedience of faith, : first this is agreable to the precept and commaundement of God in scripture. 1. For the charge of keeping holy the lords day, is laid vpon the father of the house, both for himselfe, and all that are within his gate. Exod. 20. 10 but Idolaters and superstitious parsons, cannot sanctifie, or keepe holy the Sabboth to the lord. 2. The lord commaundeth, that if any parson shall entise to idolatrie, or any citie shall sett vp a new worshippe, the one should be killed, the other destroyed. Deut. 13. 9. 13. 3. To this belongeth that precept of the lord: *to seperate the precious from the vile.* Ierem. 15. 19. true worshippers must be seuered and discerned from false. 4. This is the meaning of the lawe. Leuit. 19. 19. *not to sowe the feild with diuerse seedes, nor to weare a garment of diuerse things:* so diuerse religions and professions in one kingdome are not to be admitted, or suffered: likewise Moses saith. Deuter. 22. 10. *thou shalt not plowe with an oxe, and an asse together:* which Saint Paul thus expoundeth 2. Cor. 6. 14. *be not vneiually yoaked with infidels, &c. what communion betweene light and darkenesse, &c.*

Secondly, this hath beene the practise of the Church in all ages, to cast out the leauen of contrarie doctrine and profession: In the time of Enos before the flood, the seruants of God and true worshippers, beganne to call vpon the name God, that is to serue the lord apart in their holie assemblies, and to seperate and deuide themselues from the prophane generations of Cain: Ismael is cast out of Abrahams house, because he was a scorner of Isaack, as all Idolaters are of true worshippers: Iacob reformeth his house, and putteth away the straunge Goddes Genes. 35. 2. Iosua maketh the Gibeonites hewers of wood, and drawers of water for the house of God. Iosua 9. 13. Dauid expelleth the Idolatrous Iebusites out of Ierusalem. 2. Sam. 5. 8. Asa put Maacah his mother from her regiment, because she was an *Idolatresse*, and brake downe her Idole. 2. Chron. 15. 16. Iosias put downe the Chemarims a sect of idolatrous preists. 2. King. 23. 5. Zerubbabel would not suffer the aduersaries of Iudah to build the temple with them, but refused their seruice, which they offered. Ezra. 4. 3.

According to the patterne of these worthie examples, we doubt not, but that our Christian Soueraigne is resolued to take away all mixture of religion: not to admitt any toleration of contrarie worship, but with Iosias to expell all idolatrous Chemarims, and Masse preists, with *Asa* to putt all such from places of gouernement, and with Zerubbabell to reiect their seruice and employment, either in Church or common wealth: And wee assuredly trust, that the presence of Gods arke amonge vs shall cause that Dagon of Rome to loose both his hands and head for euer in this our famous and thrice renowned countrie of Britannie.

CHAP. XVIII.

1. *Methode.*

THis chapter hath two partes. 1. The entertainement of the Angels in Abrahams tent, and such things as there were done to v. 17. 2. The purpose of God concerning the destruction of Sodome, with Abrahams deprecation for the same, to the end of the chapter.

In the first part. 1. There is the apparition of the angels, both in what place, and at what time v. 1. and in what manner v. 2. 2. Their intertainement offered by Abraham v. 3, 4. accepted by the Angels v. 5. performed by Abraham v. 6, 7, 8. 3. The promises renewed concerning Abraham and Saraes sonne v. 10. and Sara for her infirmitie reproued, both for her laughter. 12, 13, 14. and for her denial. v. 15.

In

In the ſecond part. 1. The Iord ſheweth a reaſon, whie he will impart his counſell to Abraham concerning the ouerthrowe of Sodome v. 18. 19. 2. The lord propoundeth his reſolution, with the cauſe thereof. v. 20. 21. 3. Abraham entreateth: where firſt is ſett downe the ground of his praiers the iuſtice of God. 23. 25, then his particular requeſt ſixe times repeated from 50. parſons to be found in Sodome to 10.

The diuerſe readings.

S.diuerſ.ſig. v. 1. *At the oake of Mamre. S. plaine or valley of Mamre. cat.* eclon ſignifieth both a plaine, and an oake: *it is moſt like it was a plaine ſett with oakes.*

S.C.H.c. v. 2. *he worſhipped in or vpon the ground. S.C.H. bowed himſelfe toward the ground. T. P. B. G. ſhachah, to bow: ſo is it taken* Iſa. 51. 23. *bow downe, that we may goe ouer.*

mut. perſ. v. 4. *Let your feete be waſhed. H. let them waſh your feete. S. waſh your feete. cat. ſic etiam hebr.*

v. 5. *you ſhall eate. S. comfort or ſtrengthen your heart. cat.*

C.interp. v. 8. *he miniſtred vnto them. C. ſtood by them. cater.*

T.r. v. 10. *I will come to thee according to this time, εἰς ὥρας, at the very howre. S. in this time, vita comite, life beeing preſent. H. or wherein ye ſhall be alive. C. according to the time of life. B. G. P. heb. when this time ſhall flouriſh or reuiue againe. T.*

S.c. v. 12. *it was not ſo with me till now. S. ſhall I haue youth. C. ſhall I haue luſt. cat, hebr. gnadan: to take pleaſure.*

diuerſ.ſignif. v. 15. *Sarah. deemed. cat ſhee lying deemed. T. cacaſh,* ſignifieth both.

Ch.add. v. 21. *I will appeare and iudge. C. I will goe downe and ſee.*

I will make an ende of them, if they repent not, if they repent I will not reuenge them. Ch. the others haue not theſe words.

C.ad. v. 22. *Abraham ſtood in praier before God. Ch. ſtood yet before God. cater.*

S.ad. v. 28. *wilt thou deſtroy for fourtie fiue the whole citie, S. cat. for fiue.*

The explanation of doubts.

Queſt. 1 Of the viſion and apparition made to Abraham in Mamre.

v. 1. *Againe the Lord appeared, &c.* 1. This was the ſixt apparition of God to Abraham, taking thoſe two in the 15 chapter for one: which herein is preferred before the reſt, becauſe this apparition is made in an humane ſhape: which is not expreſſed in the reſt: and this is the third viſion of this kind, as *Caietane* noteth, when the Lord ſhewed himſelfe in ſome viſible forme: 1. to Adam in Paradiſe: 2. to Agar in the wildernes. Gen. 16. 13. 3. to Abraham in this place. 2. This apparition was not long after the other in the former chapter: for in both after a yeare a ſonne is promiſed to Abraham, *Rupertus:* and the promiſe is renewed for Sarahs cauſe. *Calvin.* 3. It was now in the heat of the day, that is, noonetide. *Septuag.* the vſuall time of reſt and repaſt. *Iun.* when Abraham ſat at his doore, to take ſhade, and to eſpie what trauailers paſſed by, to giue them entertainment. *Muſcul.*

Queſt. 2. who the three angels were that appeared to Abraham.

v. 2. *Three men ſtood by him.* 1. They were not three men, but ſo appeared, *Iun.* they ſtood not hard by him, for he needed not then haue gone to meete them: but they ſtood before him, or ouer againſt him, for ſo the word *gnaal* ſignifieth. *Muſcul.* 2. Abraham at the firſt did not know them to be angels: for he receiued them vnawares. Hebr. 13. 1. yet there appeared ſome extraordinarie excellencie in them, in that Abraham vſeth them ſo reuerently: for otherwiſe to euery common paſſenger, he would not haue giuen ſuch reuerence. *Calvin.* 3. Neither can it be certenly affirmed, that theſe three men, were the three angels Michael, Gabriel, Raphael, as ſome of the Hebrewes: the firſt, the meſſenger to Abraham, the other appointed for the deſtruction of Sodom, and Raphael for Lots deliuerance: for both the angels that went toward Sodom, were in equall commiſſion to deſtroy the citie. c. 19. 13. *the Lord hath ſent vs to deſtroy it:* and to deliuer Lot, v. 16. *they caught Lot and his wife by the hand, &c.* 4. Seeing Abraham doth reuerence one aboue the reſt calling him *Lord*, v. 3. who alſo is called *Iehouah*. v. 17. their opinion may ſafely be receiued, that thinke this eminent perſon, with whome Abraham talked, to be Chriſt. But it is a collection without ground, by the apparition of theſe three Angels, to conclude the

Trinitie

Trinitie, as *Pererius* seemeth to insinuate. *Calvin.*

v.3. *Lord if I haue found fauour, &c.* Abraham seeth three men, but speaketh as to one: 1. whereby, neither a threefold knowledge of God is shadowed forth: of his nature, by his benefits, by his iudgements, as *Philo.* 2. nor yet hereby is signified the mysterie of the Trinitie, that one God in three persons is to be worshipped, as *Rupertus.* 3. neither did Abraham speake vnto euery one of them particularly, as *Ramban.* 4. but Abraham saluteth the third person as more excellent, either for the dignitie of his person, or for some respect, which the other two had vnto him. *Chrysost.* but for such seruices as equally belonged to them all, he speaketh to them all in generall, as the washing of their feete. 5. as they were three persons, so he offereth vnto them three seruices; to wash their feete, to rest them vnder the tree, to comfort their hearts with bread. *Perer.*

Quest.3. why Abraham speaketh to one of the 3. Angels as chiefe.

v.6. *Three measures of fine meale, &c.* The word is *Seime*, which is the same in English, a seime. 1. which neither containeth so much, as *Epiphanius* saith, that is, 56 sextarios, pints. 2. neither is it so large, as the measure called *amphora*, which contained 80 pound waight, as *Hierome.* 3. neither yet doth it receiue 24 sextarios, or 36 pounds, as *Pererius.* 4. nor yet is it so large, to containe as much and an halfe, of the Italian measure called *modius*, as *Ioseph. lib. 9. antiquitat.* 5. But in true account, the Hebrew seime was the third part of an Epha: which Epha is not equall to the Grecians *metreta*, or *medimnus Atticus*, which did hold an 108 pound, as *Pererius* gesseth. But the Epha contained ten *homers*, Exod. 16. 37. that is, so many pottles: for the homer held two *chaniees*, that is, two wine quarts and an halfe: so that the seime beeing the third part of an Epha, did containe foure *cabi*, euery *cabe*, held foure *legi*, euery *lege* sixe common henne egges: the whole capacitie would receiue 96 egges. And this measure did equallize the Romane *modius, sic Iunius in hunc locum*, which is 14 pints English, and 14 ounces, somewhat lesse then our pecke: and so it is well translated in the great English bible, three peckes of fine meale or flowre: for it is not like that Abraham for three men would prouide three great measures, bushells, or seimes of fine flower.

Quest.4 Of the Hebrew measure called a Seime.

v.5. *Make cakes vpon the hearth:* the Septuagint translate ἐγκρυφίας, *panes subcinerticios, bread baked in the ashes*, as *Hierome* readeth. 1. We neede not with *Ambrose*, from hence to gather, that Abraham vsed cakes raked vp or hidden in the ashes, as the Greeke word seemeth to import; *eo quod latere debet omne mysterium, &c.* because these things were done in mysterie. 2. Neither was this kind vsed so much for the finenes and delicacie, as *Athenæus* noteth; that it was in great request among the *Athenians. lib. 3.* and so *Muscul.* 3. but in respect of the speedie and present preparing rather. *Iun.* 4. Neither is it necessarie, that we vnderstand the whole calfe to be made readie at once, but such parts thereof, as more speedily could be dressed. *Muscul.* 5. But whereas the Hebrewes would haue these cakes to be vnleauened bread, because it was now the *Pasch*, it is not like that this ceremonie was now vsed. *Mercer.*

Quest.5. Of the cakes and other prouision which Abraham prepared.

v.8. *And they did eate.* 1. We neither thinke with *Theodoret*, that these angels seemed onely to haue bodies, and so also seemed to eate, but neither in truth: he saith they tooke the meate, *simulatis manibus, with counterfeit hands*, and put it into *simulatum os*, their counterfeit mouth: for these angels had palpable and tractable bodies for the time, as may appeare by the washing of their feete. 2. *Thomas* thinketh that they assumed a true bodie, *sed non vera fuit comestura, but it was no true eating*: but why should it seeme more vnlikely for them truly to eate, then to haue true bodies? for there may be a true eating, though the meat be not conuerted into the substance of the bodie, as our Sauiour did eate after he was risen againe. 3. Wherefore it is the sounder opinion, that these angels, as they were endued with true bodies for the time, so they did verily eate, as they did walke and speake and doe other actions of the bodie truly: yet did they not eate of any necessitie: but like as these bodies by the power of God assumed for the present, were againe dissolued and turned to their first nature, so was the meat which they did eate. *Calvin.*

qu.62. in Genes. Quest.6. whether the Angels did truly eate, or had true bodies. 1.part.4.51. artic.ad.5.

v.10. *I will certenly come againe according to the time of life.* 1. which cannot be vnderstood of God, as if he should say, *if I liue*, as *Hierome*: the immortall God would not so speake, as a mortall man. *Calvin.* 2. neither is it spoken of Sara, *vt Genevens.* 3. or of Abraham and Sarai, *Chald.* that life is certenly promised to them both: *Luther.* for seeing God before promised to giue Abraham a sonne of Sarah, Gen. 17. 16. he could not doubt,

Quest.7. The meaning of these words, according to the time of life.

that Sarah ſhould then be liuing. 4. neither is it referred to the child, that he ſhould be borne aliue: annotat. of the great bible: for this was alſo promiſed before, Gen. 17.19. that God would make a couenant with Iſaak, and his ſeede: there was no queſtion, but that this child ſhould haue a perfect birth. 5. *Iunius* and *Calvins* expoſition is therefore to be preferred before the reſt: *I will come vnto thee, when this time ſhall reuiue againe*: that is, the ſame time twelue moneth: as it may be interpreted out of the former chapter, 17.21. *which Sarah ſhall beare vnto thee, the next yeare at this ſeaſon*: and ſo in other places this word *to reuiue*, as here applied to the time, is attributed vnto things without life. 1. Chron. 11.9. Ioab is ſaid to reuiue, that is, repaire the reſt of the citie. 6. But that is a meere fable of the Hebrewes, that the angel made a line vpon the wall, to the which when the ſunne came that time twelue month Sarah ſhould haue a ſonne. *Mercer*

Qu. 7. why Abraham is called olde.

v. 11. *Now Abraham and Sarah were olde, and it ceaſed to be with Sarah after the manner of women, &c.* 1. *Philo* noteth, that Abraham is the firſt that in ſcripture is called an old man, though many before him, were much elder in yeares: and thinketh he was ſo called *propter canitiem virtutum*, for his olde age & growth in vertue. But that is not the meaning here: it is giuen as a reaſon, why Sarah doubted of a ſonne becauſe ſhee was old and her lord alſo. 2. Neither is *Peterius* collection ſound, that becauſe, Sarah ſaith *ſhall I haue luſt*, that Abraham and Sarah after the birth of Iſmael had conſented to abſtinence from matrimoniall acts: for Abraham long after this had children by Keturah, which ſheweth that there was in Abraham moderate luſt and deſire: and Sarah, though her deſire that way had beene extinguiſhed, yet ſhee was to be obedient: Sarah then onely ſpeaketh comparatiuely, that the heat and luſt of youth was now abated in her.

Peter in 18. Gen. v. 11. whether Abrahã and Sarah vowed continencie.

Further, 1. Some thinke that Abraham by reaſon of his great age, was ſimply vnapt for generation in himſelfe; but yet receiued a generatiue facultie from God to beget Iſaack: *ſic Thom. Aquin. Cont.* Abraham, 37. yeares after by Keturah had ſixe ſonnes. Gen. 25.2. therefore it is like then he was not ſimply vnapt for generation: nor yet vnabled by an extraordinarie facultie; ſeeing alſo that many yeares after, ſome at 80. yeares of age and more had children, as *Cato*, and *Maſſiniſſa*. *Plin. lib. 7. c. 14.* 2. Wherefore *Auguſtines* opinion is more probable, that Abraham was not ſimply vnapt for generation, but not by Sara: for afterward by another wife he receiued children. 3. Whereas the Apoſtle ſaith, that Abrahams bodie was now dead, beeing almoſt an hundred yeare old, Rom. 4. 19. this is ſpoken in reſpect of Abrahams owne opinion, who was out of hope to haue children, *he conſidered not his owne bodie*, ſaith S. Paul. *Perer.* And comparatiuely, becauſe his bodie was now dead, beeing almoſt an 100. yeare old, and much more vnable, then before: and if in his younger yeares, he receiued no children by Sarah, much leſſe hope was there nowe. *Calvin.*

Qu. 8. Whether Abraham was ſimply vnapt for generation.

Auguſt. qu. 33. ſuper Genes.

Two reaſons are alſo giuen of Sarahs barrenneſſe: becauſe ſhee was olde, and the monethly cuſtome of women had left her: 1. Sarah was now ninetie yeare olde, which may ſeeme in thoſe daies, when they liued long (as Sarah attained to an 127 yeares, Gen. 23.1.) to be no ſufficient reaſon of her not bearing: for then one of ninetie yeares might be eſteemed as one of 50. now beyond which time women commonly beare not; though ſome haue children after thoſe yeares, as Cornelia bare Voluſius Saturninus at 60. yeares. *Plin. l. 7. c. 14.* 2. Neither the ſtaying of the monethly courſe, may be thought of it ſelfe a ſufficient cauſe of Sarahs barrenneſſe; becauſe as *Ariſtotle* writeth, ſome may conceiue without them, though it be rare: *lib. 7. de hiſtor. animal. c. 2.* 3. But yet conſidering that Sarah both in her young time, and while the cuſtome of women continued with her was barren: ſhee beeing now both old, and that vſe diſcontinued, muſt needs be much more. And therfore thoſe both concurring in aged and barren Sarah, doe make the worke more miraculous, in that ſhee now conceiued.

Qu. 9. The reaſons of Sarahs barrenneſſe.

v. 12. *Sarah laughed.* 1. This laughter of Sarah can neither be altogether excuſed, as *Ambroſe* maketh it a ſigne of a myſterie, rather then an argument of incredulitie. 2. Neither yet did Sarah directly detract from the credit of Gods promiſe: for ſhee did not yet know that they were angels. 3. But of a womanly modeſtie ſhee ſhewed her ſelfe at the firſt incredulous, and beeing guiltie of her infirmitie, though feare denied it: but yet when ſhee was rebuked, ſhee ſtood not in defence thereof, neither replied, and was confirmed in her faith, and beleeued. *Auguſt.* 4. And herein Gods mercie appeareth, that is contented

Qu. 10. Sarahs laughter whether it argued her incredulitie.

to

to chastise Sarahs incredulitie with a simple reprehension, whereas Zacharie for the like offence, was stricken dumb. *Calvin.*

v.17. *Shall I hide from Abraham.* 1. Whereas the Septuag. read from Abraham, *puero*, my childe, *Ambrose* sheweth, that Abraham, though olde in yeares, is called a childe, or youth: *ob pueritiæ obsequium*, because of cheerefull obedience, and prompt and readie seruices: but we neede not stand vpon this note, seeing the word is not in the originall: and yet it is vsuall in scripture, by that word to vnderstand seruant. Lib. 1. de Abrah. c. 6.

2 Likewise where the latine readeth, *can I hide from Abraham*, which in the originall standeth thus *shall I hide? Pererius* obseruation, how diuers waies a thing is said to be impossible, or that cannot be, is impertinent: yet because there may be vse elsewhere of this annotation, I will not omit it. Qu. 11. How a thing is said to be impossible.

1 A thing is said to be impossible, when meanes and strength is denied. 1. Cor. 3. 2. *I gaue you milke to drinke, for ye could not, &c.* 2. That which is seldome done, though it may be done. Math. 5. *A citie set vpon an hill cannot be hidde.* 3. That which is not fitting nor conuenient, Math. 9. *The children of the bridegroome cannot mourne so long as the bridegroome is with them.* 4. When a thing may be done, but against the will. Gen. 37. 4. *The brethren of Ioseph could not speake peaceably to him.* 5. That which cannot be done of man, or by any naturall cause, though vnto God not impossible, as to cause a Camell to goe through the eie of a needle. Math. 19. 6. That which is simply impossible both in nature, and to god, as including a contradiction: *as it is impossible God should lie:* Heb. 6. 7. That which is forbidden by a superiour power: as the angel saith to Lot, Gen. 19. 22. *I can doe nothing, till thou be come thither.* 8. That which is euill and vnseemely, as Ioseph saith to his mistresse, *How can I doe this great wickednesse, and sinne against God,* Gen. 39. 9.

v.18. *Seeing that Abraham shall be indeed a great nation, &c.* Two reasons are giuen, why the Lord will not conceale from Abraham his counsell concerning the destruction of Sodome: first in regard of the dignitie and priuiledge, which the Lord had indued Abraham with: both carnall, in that he should be a father of a mightie people: & spirituall, because of him should come the Messiah: in whome all the nations of the earth should be blessed. 2. In respect of Abrahams diligence and dutie in teaching and instructing his posteritie after him. For this should seeme to haue bin the godly practise of the fathers, to catechize their families & instruct them: concerning the creation of the world, transgression of man, destruction of the old world, Gods prouidence, the Messiah to be reuealed, euerlasting life to come, and such like: *Perer.* 3. The Hebrewes thinke, that because the *Pentapolis*, or valley of fiue cities belonged vnto Canaan, which was promised to Abraham, the Lord imparteth this matter. Qu. 12. Wherefore the Lord imparted his counsell to Abraham concerning the destruction of Sodome.

v.20. *The crie of Sodome is great, &c.* 1. Foure sinnes are noted in scripture, to be crying sinnes: the sinne of blood, Gen. 4. 10. The sinne of oppression, Exod. 22. 23. The detaining of hirelings wages, Iam. 5. 4. The sinne of vncleannesse, as in this place: *Perer.* 2. By the crie of sinne is here vnderstood the impudencie of sinners, *Gregor. Peccatum enim quod est culpa in actione, peccatum enim clamore est culpa cum libertate, &c.* Sin with a voice, is a fault in action, sinne with a loud crie, is a licentious libertie, *lib. 7. moral. c. 7.* 3. Their sinne is said to be multiplied: 1. because of the continuall custome of sinning. 2. The number of offenders. 3. The number of sinnes: as pride, fulnesse of bread, idlenesse, contempt of the poore, Ezech. 16. 49. *Perer.* 4. Their sinne in the singular number is said to be increased, because, though they had many sinnes, yet there was one most notorious amongst them, the sinne of vncleannesse. *Musc.* 5. The fruitfulnesse of the ground, pleasantnesse of the water, brought aboundance: their aboundance made them wanton. *Philo.* 6. And their sinne was so much the greater, because not 15. yeares before, God had both chastised them by captiuitie, and againe in mercie deliuered them, yet they notwithstanding, neither regarding the mercies, nor iudgements of God, went on in their sinne, *Lorin.* Qu. 13. Of the greatnesse of the sinne of Sodom.

v.21. *I will goe downe and see.* 1. It is a figuratiue speech for God, who filleth all things, neither goeth nor commeth, and he which knoweth all things, needeth no inquisition or search, to informe his knowledge. *Perer.* 2. God punisheth three waies: 1. for the most part God deferreth the punishment of sinners till the next world: thus by his patience some may be brought to repentance: that men should thinke of another life: and plaine iudgement beside this, that he might take triall of the faithfulnesse of his seruants, that Qu. 14. How the Lord punisheth, and for what reason. Why god deferreth his punishment for the most part till the next life.

serue him obediently in faith, though presently they neither see punishment nor reward. 2. The Lord punisheth in this life, but after a long time, much patience & often warning: as the Israelites at the length, because of their sinnes were carried into captiuitie. 3. Sometime the Lord punisheth forthwith, when the sinne is dangerous and contagious, as Core, Dathan, and Abiram, were straightwaies punished for their rebellion. 3. God punisheth for three causes in this life: 1. for the correction and amendment of him that is punished. 2. for the preseruing and maintaining of Gods honor, that is contemned. 3. for the good example of others.

Quest. 15. How Abraham went on the way with the Angels, and how he stood before God.

v. 22. *Abraham stood before the Lord, and drew neare, &c.* Whereas Abraham is said v. 16. to goe out with the Angels toward Sodome: it was not to shew them the way, as *Rupertus*: nor yet onely to shew his humanitie vnto them who as he had entertained them freindly, so would bring them on the way kindly. *Perer.* the Hebrewes also thinke he went a mile with them, to shew his courtesie; but he did it rather to shew his dutie and reuerence to the Angels. *Calum.* for Abraham did not now thinke they were prophets: but knew them to be Angels, not by their departure and going into heauen, as *Augustine* thinketh: but he discerned it before by their communication. 2. Abraham acknowledgeth the third Angel to be God: and therefore the other two onely are called Angels. Genes. 19. 1. *Iun.* and prepareth himselfe to make intercession to God: as the Chalde readeth, *he stood in praier*: some thinke, that the three Angels vanished away, and then God spake to Abraham, some that this was a new vision, after the Angels were departed: some take this to be an Angel, who is called Iehouah, because the lord spake in him: *Mercer.* but by this meanes, Abraham should haue committed idolatrie, in worshipping the Angel, because God spake in him: therefore it is rather to be thought, that this third Angel was Christ: and whereas in the next chapter, v. 18. Lot also saith, *Lord*: he speaketh not to the Angels, but turneth to God. 3. He draweth neare vnto God, both by his reuerent approaching, and in his deuout affections. *Caluin.*

Quest. 16. Abrahams praier not to be accused of temeritie.

v. 24. *Wilt thou destroye and not spare the people for fiftie righteous, &c.* 1. It is euident that Abrahams intercession is specially intended for Sodome: whereof the Lord maketh speciall mention v. 26. yet his affection and pitie was in like manner extended to the other cities, that they might be spared according to the same rule. 2. Neither did Abraham dissemble his affection, as some thinke, as though he onely made intercession for Lot his kinsman there dwelling, but he remembreth all other righteous men, that should be there found. *Caluin.* 3. Neither doth Abraham pray more in affection then iudgement, as *Perrinus* thinketh: because it is noe vniust thing with God to chastice temporallie the righteous with the wicked, as Ezechiel and Daniel were caried into captiuitie: for the same chastisement is to a diuerse end, to the wicked and impenitent, a beginning of euerlasting iudgement, to the righteous, a correction for their amendment: neither was it necessarie that for the deliuerance of the iust the whole citie should be spared: for God could deliuer the righteous, as Noah in the flood, and Lot in the families of Sodome, and destroy the rest: Abraham vpon these reasons is not to be accused of temeritie: because that from this place, the Apostle seemeth to derive that sentence Rom. 3. 6. *als how shall God iudge the world.*

How it standeth not with Gods iustice to punish the iust and wicked together.

Wherefore concerning the first reason I thinke rather with Vatablus, that Abraham regeth not Gods iustice as in it selfe considered, but in the opinion of the infidels: who not knowing how the same punishment may fall out to diuerse endes, would accuse God of iniustice, if the righteous should haue perished with the wicked: or with *Caluine.* that Abraham propoundeth to himselfe this destruction of Sodome, as a forerunner of euerlasting iudgement, and therefore prayeth that according to the rule of Gods iustice, the righteous might be exempted from it. 3. Neither doth Abraham entreat, that the citie should altogether be vntouched, and the wicked goe vnpunished, but that the righteous might be spared. *Caluin.* so he requesteth two things, the one, that the very place might be preserued, not vtterly destroyed: if not, yet at the last, that the righeous perish not. *Marl. 6.* Whereas God saith, v. 26. *I will spare all the place, &c.* He in his mercie granteth more then Abraham asked: that if there could haue been so many righteous found, the citie for their sakes should haue beene wholly deliuered: which was an indulgence, which the lord would haue graunted for this time, not to be a perpetuall rule: for the lord afterward by his prophet threateneth

threateneth, that if Noah, Daniel and Iob were among the people, they should onely deliuer their owne soules: he would not spare the rest for their sakes Esech. 14. 16. *Pererius.*

Further, if it be asked, whie Abraham beginneth with 50. and endeth at tenne: and beginneth not rather here first. 1. We need not for answere herevnto, with Thomas *Anglicus*, picke out a misterie from the numbers: who by *fifte* vnderstandeth such as are perfectly righteous, and so by the other lesser numbers, the inferior order of iust men: for the scripture vseth other proportions to set forth the degrees of righteous men: as an 100. 60. 30. Matth. 13. 8. and if this were a good reason: Lot should haue beene none of the righteous persons, because he was vnder tenne. 2. But the other coniecture of the same author is not to be refused: that *Abraham* will not be so bould, as at the first to entreate, that the citie might be saued for tennes sake, but descendeth by degrees. 3. Neither is *Tostatus* reason good, that Abraham is directed of God, to descend no lower then tenne, because he knewe, that there were some iust men vnder tenne, for whose sake yet he would not spare the citie: which iust men he thinketh themselues were deliuerd: that God directed *Abraham* in his praier is true; but not vpon any such ground: for excepting Lot his wife and two daughters, no other righteous men are mentioned to be deliuered: nay the scripture saith, all the inhabitants beside of the cities were destroyed: Genes. 19. 25. and so it is like, that all which died in the flames of the cities, were partakers also of their sinnes. 4. Neithet, the 50. first named are to be diuided among the 5. cities: 10. to be found in euery citie, as some of the Hebrewes: neither yet in naming the 50. doth *Abraham* pray onely for Sodome, as *Aben Ezra*: but though Sodome be specially mentioned because it was the mother citie of the rest, in the which as the greatest citie, this number was most like to be found, yet *Abraham* intendeth the benefit to all. Neither doth *Abraham* end in tenne, because he thought there were so many righteous in Lots house, he and his wife, his 4. daughters and their husbandes: for Lot had but two daughters, and the same vnmarried: and *Abraham* hath not respect so much to the safetie of Lots familie, as the preseruation of the whole citie; neither yet because fewer then tenne, as Noe with the rest, that made eight could not deliuer that generation: neither doth he stay at tenne, as though God for a lesse number of iust men will not spare a citie: for as sometime for more then 50. God will not suspend his iudgements, as Samaria and Israell was not spared, though God had reserued to himselfe 7. thousand. 1. King. 19. 18. so for fewer then tenne, God sometime will shew mercie, as he promised to spare Ierusalem, if but one righteous man could be found there. Ierem. 5. 1. *Mercer.* 5. It is therefore more like that *Abraham* named no lesse proportion then tenne lest he should haue beene to bould with God: as also for this reason; because he must either haue fallen tenne more as in all the other numbers, (sauing one) and then there should haue beene none at all: or els he should haue descended by fiue, as in the second instance; which number of righteous persons well nie *Abraham* knew to be in Lots house; euen fower, himselfe, his wife, and two daughters; whose liues, beeing the whole summe of the righteous in Sodome, *Abraham* might thinke a sufficient redemption, though he entreated not, for their cause also to haue the rest saued.

Quest. 17. Whie Abraham beginneth at 50. and endeth with tenne.

No more iust persons in Sodome then were deliuered.

From hence also we may take the solution of an other question, how it came to passe, that *Abraham* maketh no mention in his praier of Lots deliuerance, whome before by strong hand he had recouered from captiuitie. Genes. 14. 1. Some thinke that *Abraham* remembred Lot in his praier, but Moses expresseth it not, making mention rather of that parte of his praier, which might more cõmend his charitie, in making request for strangers. *Pererius.* 2. Some thinke that Lots deliuerance was included in that generall request, v. 23. that God would not destroy the righteous with the wicked. *Musculus.* and therefore God is said to haue remembred *Abraham*, when he sent out Lot, that is *Abrahams* intercession. Genes. 19. 29 *Luther.* 3. Some are of opinion, that *Abraham* might haue some special reuelation of Gods purpose for Lot. *Caluin.* But it is more like that *Abraham* relyed vpon Gods generall promise; *I will blesse them that blesse thee* & therefore doubted not, but that God had a blessing in store for Lot. *Iunius.*

Quest 18 Whie Abraham maketh no mention of Lot in his praier.

Genes 12. 3

4. Places of doctrine.

1.Doct. The wicked spared becaus of the righteous.

v.26. *I will spare all the place for their sakes.* God spareth the wicked because of the righteous, which either are allied in blood, as Cham was preserued for Noahs sake: or ioyned in cohabitation: as Paul had all the soules giuen him that were in the same shippe, Act.27. or when the righteous are mooued in pietie and commiseration toward them: as at Samuels request the Lord spared the people of Israel, 1.Sam. 12.19. *Muscul.* therefore, *sapiens est stulti redemptio, a wise man is a redemption for a foole:* and as a phyſitian, that healeth the common diseases: as a valiant man, that is a defense & muniment to the common wealth: *Philo.* so in forren stories the like princely minde is recorded to haue beene in *Augustus Cæsar*, who hauing ouercome *Antonie*, and taken the citie of *Alexandria*, when the citizens expected nothing els but present destruction, the Emperour proclaimed publikely, that he did pardon their rebellion for *Arius* sake, a philosopher of that citie, whome he vsed familiarly. *Perer. ex Plutarch. in M. Anton.*

Doct.2 Of the diuers kinds of intercession and mediation. Phil.lib.de execration.

v.23. *Abraham drew neare, and said.* *Philo* noteth three kinds of intercession and mediation with God. 1. Gods owne goodnes and mercifull clemencie: as our Sauiour saith, *my father himselfe loueth you.* Ioh. 16.27. 2. The intercession and request of the righteous: as S. Iames saith, *the praier of faith shall saue the sicke.* c.5.15. 3. The repentance and true humilitie of the offender, that craueth pardon: as the prodigall child vpon his submission was receiued to fauour. Luk. 15.4. But he omitteth the principall intercession of all, whereupon the rest are grounded, of the which he was ignorant; the most effectuall and all sufficient mediation of our blessed Sauiour Christ Iesus: according as the Apostle saith, *If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous.* 1.Ioh. 2.1.

Doct.3 How Abraham calleth himselfe dust & ashes.

v.27. *I am but dust and ashes.* Man may be foure waies compared: 1. with the bruit beasts and plants, in respect of whome man is of a most excellent workemanship, beeing created according to Gods owne image. 2. with the starres and celestiall bodies, vnto whome man is inferior in regard of his terrene constitution, but superior in his soule. 3. with the Angels, to whome man in the substance of his soule, is but a little inferior, as it is in the Psalme, 8. *Thou hast made him a little lower then the angels.* 4. But if man be compared with the omnipotent and eternall God, he is but as dust and ashes before him, and in deede as nothing: as the Prophet saith, *Behold the nations are as a droppe of a bucket, and as the dust of the balance: all nations are before him as nothing, and they are counted to him lesse then nothing and vanitie.* Isa,40.15.17. therefore Gregorie saith well, *Sancti quanto magis interna diuinitatis conspiciunt; tanto magis se nihil esse cognoscunt, &c. the Saints, the more they consider the diuine nature of God, so much the more they acknowledge themselues to be nothing.*

lib.18.moral.

5. Places of confutation.

1.Conf. Angels are not to be adored or worshipped.

v.2. *He bowed himselfe to the ground.* From hence it can not be concluded, that Angels are to be adored and worshipped, as the vulgar latin readeth: for Abraham supposed these to be men and not angels, and therefore it is but a ciuill kind of reuerence, which he giueth vnto them: otherwise though Abraham should haue forgotten himselfe, in yeilding vnto them adoration, yet would not they haue accepted it: as the angel forbiddeth Iohn to worship him. Reuel. 22.8. *Thomas Aquinas* answer, that Iohn would haue giuen vnto the angel, the diuine and highest kind of worship due vnto God, and therefore was forbidden, is insufficient: for this were to make so great an Apostle ignorant, what duetie was onely to be yeilded to God: and it is misliked by *Peerius*, one of that side. And whereas he findeth out an other shift, that this adoration exhibited by Iohn was not vnlawfull, but inconuenient to be done, in respect of the great excellencie, to the which man was now aduanced by Christ: this is as slender an answer, as the other; for in that the Angel forbiddeth Iohn to worship him, because he was his fellow seruant; it sheweth that it was not onely inconuenient, but vnlawfull also for one seruant to worship an other. Iohn therefore doreth the Angel, not of ignorance, but of forgetfulnes, beeing in an ecstasis of minde, and rauished with the glorie of the angel: for if the Apostle had not forgotten himselfe, he

would

would not twice haue failed herein. Apoc. 19.10. 23.9.

v. 19. *I know him, that he will command his sonnes, &c. Pererius* here noteth, that God foreseeing Abrahams godlines and obedience, doth bestow vpon him these great benefits, among the which was this reuealing of his counsell concerning Sodom: whereas the onely reason, as *Vatablus* well noteth, why the Lord doth accumulate and multiplie his graces vpon his seruants, is his owne fatherly loue toward them: who hauing once made choice of them, doth for euer loue them: for what els doth the Lord here make mention of, but his owne graces vouchsafed to Abraham? it was not then any merit in Abraham, that procured this encrease of graces, but Gods fauour: who leaueth not his, but addeth graces vpon graces, till he haue accomplished their saluation. *Calvin.*

2. Conf. The foresight of our obedience not the cause of the encrease of grace.

Here further may be noted *Chrysostomes* errour: who saith that Abraham, *ex seipso, & scientia sibi naturaliter insita ad tantum virtutis fastigium pervenit: of himselfe and his naturall knowledge did attaine to such an high degree of vertue. Pererius* would thus excuse *Chrysostome*, that by saying, *of himselfe, &c.* he excludeth all externall helps by the instruction of other, and not the secret reuelation of Gods spirit and supernaturall gift of faith. If Chrysostome could be so handsomly expounded, for mine owne part, I would be glad: but who seeth not, that his words carrie an other sense? for the scripture vseth, to set these two one against an other, *by grace*, and *of our selues*: Eph. 2. 8. *By grace are ye saued through faith, not of your selues*: if Abraham then was made righteous of himselfe, it was not by grace. The scripture also sheweth, that God first called Abraham from his idolatrous countrey, before he did yet any commendable worke. Gen. 12. 1. Wherefore all Abrahams righteousnes depended vpon the calling of God, as *Chrysostome* in an other place, hath this sound saying, *quamvis fidem adducas, à vocatione eam accepisti: what though thou hast faith, thou hast receiued it from thy calling.*

hom 44. in gen. Constant. 3. Chrysost error of freewill.

hom. 13. in 4. ad Corinth.

v. 19. *That the Lord may bring vpon Abraham, &c.* Hence *Chrysostome* noteth, that Abraham, *primum in omnibus virtutis suæ dedit specimen, & sic diuinum meruit præsidium; did first shew euery where an example of vertue, and so merited the diuine assistance. Pererius* two waies would iustifie *Chrysostome*: 1. he saith, he speaketh not of merit of condignitie, but of a sufficient and fit preparation onely vnto grace. 2. or he meaneth not that Abraham merited the first grace of iustification, but onely the amplification or encrease of it. *Peter. in 18. Genes. disput. 3.*

Conf. 4. There is no preparation in a mans nature to his calling.

Contra. 1. It is Gods mercie and loue, which first calleth vs, before we can be any way prepared thereunto: there is no fitnesse, aptnesse, or congruitie in our nature, but all is of grace: so Moses saith, *Because the Lord loued thy fathers, therefore he chose their seede after them.* Deut. 4. 37. Gods loue was the first motiue, for the choice and calling of Abraham. And againe, seeing Terah Abrahams father was an idolater, vnder whome Abraham was brought vp, and by all likelihood infected that way before the Lord called him: what preparation could there be in Abraham, or prouocation to his calling. 2. Neither was the beginning onely of Gods fauour toward Abraham of grace, the encrease thereof by merit: for Iacob beeing of Abrahams faith confesseth, *that he was not worthie, or lesse, then the least of Gods mercies.* Gen. 32. 10. he confesseth that none of Gods graces, neither first or last, were conferred vpon him, for his worthines: therefore *Calvin* well noteth, that this word, *that, consequentiam magis notat, quam causam, doth note rather a consequence, then a cause.* Where the Lord findeth his seruants faithfull and obedient, he will encrease them with further graces, not merited by their obedience, but added in mercie according to the gratious promise of God, that vouchsafeth of his fatherly goodnes so to crowne the faithfull seruice of his children. For otherwise if our seruice and obedience be waighed in it selfe, it deserueth nothing: as our Sauiour saith, *When we haue done all things, which are commanded, we must say we are vnprofitable seruants: we haue done that which was our dutie to do.* Luk. 17. 10.

Iosu. 24. 2.

Neither first nor second grace merited.

Morall obseruations.

1. Mor. The commendation of spiritualitie. lib. 1. de Abrah. cap. 4.

v. 2. *Herian to meete them from the tents doore.* Ambrose here well noteth, *non otiosus sedit Abraham in ostio tabernaculi, &c.* Abraham did not idlely in the doore of his tabernacle, *sed longe aspicit, nec aspexisse contentus, occurrit aduenis festinatus occurrere, quia non satis est rectè fa-*

cere, niſi etiam maturet quod facias. But he ſpieth a great way off, neither was he content to eſpie, but went to meete them: he made haſte to meete them; becauſe it is not enough to do well, vnleſſe thou ſpeedily diſpatch that thou doeſt. Abraham therefore is commended for his hoſpitalitie: and thus is he rewarded: whereas he thought he entertained men, he receiued angels, as the Apoſtle noteth, Heb. 13. 1. and *Ambroſe* ſaith, *qui ſcis, an deum ſuſcipias, cum hoſpitem putas: how knoweſt thou, whether thou receiue God, whome thou takeſt to be a ſtranger.* But now a daies, men are ſo farre off from haſting to meete ſtrangers, to inuite them home, that many of the poore members of Chriſt with begging and entreating, can hardly finde entertainment.

1. Mor. againſt curious building and careleſſe hoſpitalitie.

v. 6. *Abraham made haſt into the tent to Sarah, &c.* Abraham is not curious in his dwelling, but courteous in entertaining of ſtrangers: much vnlike is the practiſe of theſe daies: great men delight to build great houſes, but keepe no hoſpitalitie: Abraham contrariwiſe, contenteth himſelfe to dwell in a tent, yet his doores are open to ſtrangers. This example of Abraham ſhall condemne the curioſitie of this age in trimming their houſes, and their careleſenes in neglecting ſtrangers; which abuſe of great men Iob noteth, *They build in ſolitarie places.* Iob. 3. 14. that the poore and ſtrangers ſhould not trouble them.

2 mor. Women muſt learne to keepe their owne houſes.

Beſide, in that Sara kept in her tent, the propertie of a modeſt matron is expreſſed, which keepeth her ſelfe at home, and loueth her owne houſe; by which example ſuch goſſips and buſie bodies are reprooued, that vſe to goe from houſe to houſe, giuing themſelues to idleneſſe and pratling: as the Apoſtle deſcribeth them. 1. Tim. 5. 13.

4. Againſt curioſitie in diet.

v. 7. *Tooke a tender and good calfe:* here is a patterne of frugalitie: Abraham prepareth for his gueſts, no wine, curious fare, or daintie diſhes, but wholeſome countrie fare, as cakes, butter, milke, veale, and ſuch like: curioſitie then niceneſſe, ſuperfluitie, and exceſſe in feaſts and bankets is not commendable. *Perer.* As the Apoſtle ſaith, *Be not drunke with wine, wherein is exceſſe.* Eph. 5. 18.

5. Againſt curioſitie of the eare.

v. 10. *Sarah heard in the tent dore:* Sarah beeing otherwiſe a moſt modeſt matron, yet ſheweth her infirmitie and curioſitie, in liſtening behind the doore, what the angels ſaid to Abraham: which is a fault very much incident to that ſexe, to be harkning, and giuing eare to heare things to which they are not called. The preacher giueth a caueat againſt ſuch curioſitie of the eare. Eccleſ. 7. 22. *Giue not thine heart to all the words that men ſpeake, &c. Muſcul.*

6. Againſt marriages for luſt in old perſons.

v. 12. *After I am old, ſhall I haue luſt?* Sarah thought it a ſhame for her in her olde age to giue her ſelfe to the ſport and pleaſure of youth: hereby the dotage of aged perſons is reprooued, which doe prouoke their decaied and dead bodies to luſt againe, and doe ruine their abated heate, by vnequall and vnſeemely marriages. *Perer.* Hereunto agreeth the counſell of the Apoſtle, that wiſheth younger widdows to marrie, but ſuch to be choſen as were not vnder ſixtie yeare old, 1. Tim. 5. 10. ſuppoſing ſuch to haue no ſuch neede of marriage.

7. The duie of wiues to their husbands.

v. 12. *And my Lord alſo.* Saint Peter from hence exhorteth wiues to be obedient and dutifull to their husbands, as Sarah was to Abraham, calling him lord, or maſter, 1. Pet. 3. 6.

8. Sinne muſt not be excuſed, but acknowledged.

v. 15. *Sarah denied, &c.* Though Sarah ſhewed her infirmitie in her deniall, yet beeing conuinced, ſhee by ſilence yeildeth, ſhee in obſtinacie replieth not, to iuſtifie her ſinne: ſo likewiſe Peter after he had denied Chriſt, did not dubble his ſinne by defending it, but diminiſh it, by lamenting for it. *Muſcul.*

9. Gods loue appeareth in reuealing his will to his ſeruants.

v. 17. *Shall I hide from Abraham that thing which I doe, &c.* Like as a true friend will impart and reueale his ſecrets to his friend: ſo the Lord herein ſheweth his loue to Abraham, in vouchſafing to reueale vnto him his counſell. So our Sauiour ſaith to his Diſciples; *Henceforth call I you not ſeruants, for the ſeruant knoweth not his maſters deed, but I haue called you friends, for all things, that I haue heard of my father, haue I made knowen to you.* Iohn. 15. 15. Euen ſo alſo are the faithfull bound to propagate the knowledge of the trueth, as Abraham is commended, becauſe he would teach his ſonnes, and his houſhold after him to walke in the feare of the Lord, *Calu.*

10. Examination muſt goe before iudgment.

v. 21. *I will goe downe and ſee, &c.* The Lord, which knoweth all things, needed not to haue ſearched or examined the truth, before he proceedeth to puniſhment: But this is for our example, as *Gregorie* noteth: *nimis ſola hominum aut ſuſpitione credere, quam probare:* that we preſume not to giue credit to the report of men ſinne, before we haue proued.

Thus

Thus the Lord did in punishing the old world, and in confounding the languages, Gen. 11. first take triall and knoweledge of the transgression, before he inflicted punishment: which is a patterne for iudges, to proceede maturely and gravely to sentence, after due examination and searching out of the cause: as Iob saith, *when I knew not the cause I did search it out.* Iob. 29. 16.

v. 29. *And he yet spake to him againe.* 1. Here appeareth the great libertie of speech, and bouldnesse of the Saints in their praiers: Abraham reneeth his requests times. 18. 2. We see also the goodnesse of God, that cannot withstand the requests of his seruants, nor be offended with their importunitie. *Mysent.* So Moses, when God had purposed to destroy Israel, did striue in his praiers, and obtained fauour by his importunitie. 3. If God so patiently heard Abraham praying for wicked Sodome, much more gratiously will he receiue the supplications of the faithfull for his Church. *Calvin.*

11. The efficacie of the praiers of the Saints.

CHAP. XIX.

1. The Method.

THis chapter entreateth of such things as happened to Sodome, and of such matters as concerne Lot.

Three things are declared touching Lot, his hospitalitie in receiuing the angels, v. 1, 2, 3. his deliuerance out of Sodome, which containeth, 1. the warning which Lot gaue to his kindred, and their refusall, v. 12, 13, 14. 2. The mercie of God in hastening and pulling Lot out of the citie, 15, 16, 17. 3. The request of Lot concerning Zoar, v. 19. to 23. 4. the iudgement vpon Lots wife, v. 26. Thirdly concerning Lot is expressed, the incestuous practise of his daughters, and the fruite and issue thereof, v. 31. to the end.

Concerning Sodome, first their sinne and iniquitie is set forth: where, 1. we haue their vngodly attempt against the young men in Lots house, v. 4, 5. 2. Lots pacification, with their outrage, v. 5. to 10. 3. The punishment of blindnesse vpon the Sodomites. v. 11.

Secondly the ouerthrow and destruction of Sodome is described. 1. The cause God rained from heauen. 2. The manner, fire and brimstone. 3. The lamentable effect, the cities were ouerthrowne.

2. The diuers readings.

v. 1. *Lot sate in the gates of the citie. H. gates of Sodome &c.* — H.c.

worshipped with his face to the ground. H. S. C. bowed himself with his face. T. P. G. B. heb. She-hah. to bow or humble the bodie.

v. 6. *that we may company with them. S. know them, &c.* — S.c.

v. 9. *he came in as a stranger. H. came in to dwell. H. one came to sojourne. C. P. he came alone as a stranger. G. he came as one to sojourne. B. this man but one came to sojourne. T. heb. echad. one.* — S. H. de, T. G. s.

v. 14. *which married his daughters. S. B. P. which were to marrie his daughters. H. T. G. C.* — S. B. mss. temp.

v. 15. *in the punishment of the citie. T. G. sinne of the citie. &c. sic heb. gnaun.*

v. 16. *and set them without the citie. Sept. haue not this clause, as the rest haue.* — T.G.

v. 17. *least I be consumed. S. least I perish. &c.* — S. det.

v. 19. *I can not be saued to the mountaine. S. C. H. B. I cannot escape to the mountaine. P. T. G. heb. mat. se. so escape. so it is taken, v. 17 a scape to the mountaine.* — T.G.s.

v. 20. *is it not a little one, meaning, citie, &c. is not vet pe-at-tsua, a small matter, i. which I aske. T. It seemeth rather to be referred to the citie, tsoghnah, little, whereof the citie was called tsoghar, or Zoar.* — T.c.

my soule shall liue because of thee. S. my soule shall liue. &c. — S. ad.

v. 21. *I haue admired thy face in this word. S. I haue receiued thy face in this thing. cæt. nasah.*
T. inter. *to receiue. T.* interp. *I haue respect of thee,* or vnto thee.
v. 26. *his wife looked backeward S. looked behind her H. C. lots wife behind him G. or following*
T. G. r. *him looked backe B. his wife looked backe behind him P. T. sic & heb. for Lot went after his wife, to sett her forward.*
S. c. 28. *flame arised S. sparkes H. smoke cæ. chitor smooke*
S. H. add. v. 33. *he knew not when he slept, and when he rose S. when he laie downe, and rose vp cæt.*
38. *Called his name Ammon, the sonne of my sonne in lawe S. Ammon. 1. the sonne of my people. H. called him the sonne of my people C. called him Ben Ammi cæt. sic heb.*

3. The explanation of doubtes.

Quest. 1 Why Lot sat in the gate of the citie.

v. 1. *Lot sate at the gate of the citie, &c.* 1. Neither as a iudge, because he sate in the gate, which was the place of iudgement. 2. Neither to meete his sheapardes with their flockes. 3. But Lot there sat as Abraham in his tent doore, to take occasion to entertaine straungers, as also knowing the wicked vse of the citie, to preserue them from their rage and violence. *Caluin.*

Quest. 2. Of the two Angels that came in the euentide.

v. 1. *In the euening came two Angels.* 1. These two were not the sonne and the holy ghost, as some thinke, and that God the father staid still with Abraham: but they were, as they are called Angels. 2. They are two, not for that one had commission to destroy Sodome the other to deliuer Lot, or as though one Angel had not sufficed for this busines: but they were both ioyned in commission, as it pleased God. 3. Those were Angels and not prophets: which are also called men, because they were Angels in nature, and men in their habite. 4. They stayed not 5. houres in the way, as the Hebrewes thinke, but Sodome was of such distance from Abrahams tent, that the iourney might well aske 5. or 6. houres. 5. They came about euentide to Lot, at noone and in the cleare day to Abraham: they were to him messengers of ioy, but now ministers of iudgement. 6. Lot bowed himselfe vpon his face *aphim*, his nose touched the ground: which is not added here and not before concerning Abrahams obeysance as though Abraham beeing the more worthie parson, would not bowe so lowe, as *Rabbi Carus*: but it is added *ex abundanti*: *Mercerus.*

Quest. 3 Of Lots inuiting of the Angels into his house.

v. 2. *See my Lords.* 1. It is but a curious obseruation: that *adonai* is here written with *patach*, as beeing but a ciuil salutation, and before c. 18. 3. with *camets*, as beeing then properly spoken of God: for neither did Abraham know them at the first to be Angels, nor yet is the word in most copies there written with *camets*. 2. Neither doth Lot say turne aside into my house, as by the posterne or priuie gate, for feare of the Sodmites, as Rasi, for their gooing in was wel knowne vnto them. 3. It is also a curious note, that Lot would haue them first goe in and then wash, that they might not be seene washing in the streates. 4. Neither doe the Angels at the first refuse, that Lot might not come in daunger for lodging of straungers, which was publikelie forbidden, as some thinke, in Sodome: But they ciuilly refused, to make triall of Lots humanitie, as for the same cause our Sauiour did the like, to make his true disciples more earnest Luk. 24. *Mercer.*

Quest. 4. Whether the children & all the people of Sodome came together.

v. 4. *From the young to the old; all the people from all places:* 1. Not such children onely as were of discretion came together, *Caietane*: but euen the youth of the citie corrupt by the euil example of the rest flocked together with the rest. *Caluine*, as we see that children, where an vnrulie companie is assembled, doe runne on heapes. 2. Neither, as *Lyranus and Tostatus.* is it an hiberbolical speach that all the people came together: but it is most like, that this was a generall concurse of the whole citie, all besetting Lots house, some nearer some further of. *Pererius.* 3. Some thinke, that the Sodomites would admitte no strangers to come in among them, and therefore they were so earnest against these young men: for whereas there are 4. properties among men, 1. mine is mine, thine is thine, 2. mine is thine, and thine is mine, 3. mine is mine, and thine is mine, 4. mine is thine, & thine is thine: the 1. of naturall men, the 2. of populare, the 3. of cruell men, the 4. of godly: the Sodomites were of the first and third ranke beeing vnmercifull to others, all-hauing to themselues. *Mercer.*

v. 5

v. 5. *Bring them to vs, that we may know them, &c.* 1. Their meaning is not, that they would know what gestes he had receaued into his house. 2. Neither did they by a mannerly tearme conceale their vile lust. *Caluin.* 3. But they were come to that impudencie, that they were not ashamed publikely to proclayme their wickednes: but the scripture setteth downe an vnhonest thing by an honest name. 4. And this seemeth to haue beene extraordinarie, and not vsual thus to besett Lots house: both because these two young men, were of excellent and Angelical bewtie and fauour, which kindled their filthie lust: and God so disposing, that before their destruction they should come to the height of sinne. Quest. 5. Of the beastelie and immoderate lust of the Sodomites.

Now whereas it may be questioned, whie Lot would stay in such a wicked citie, the answere is. 1. That by this occasion a trial might be had of the horrible wickednes of the Sodomites. 2. And that Gods mercie might appeare in Lots deliuerance. 3. *Chrisostome* addeth further: that Lot staid, *vt sicut optimus medicus morbos eorum emendaret*, that as a good phisician he might cure their diseases: and though he saw that he litle preuailed, yet he was not to giue ouer, as a god phisician, though he cure not, *nihil de arte sua, vel officio prætermittit, doth omitt nothing of his arte or dutie.* Quest. 6. Whie Lot stayed in Sodome so wicked a place. Chrys. hom. in Genes. 43.

v. 8. *Behould now I haue two daughters:* This fact of Lots, in offring his daughters to the rage of the Sodomites is diuersely excused. 1. *Ambrose* reason is. *minus erat secundum naturam coire, quam aduersus naturam delinquere: it was a lesse fault to compatie with his daughters according to nature, then with the young men against nature:* and so according to that saying: of two euiles the lesse is to be chosen: which rule indeed holdeth in such euiles, as are punishments, but not in such euiles as are sinnes: in corporall things, not in spirituall: no euil or sinne is to be admitted at all; neither is it commendable before God to escape a greater sinne by doing a lesse: there is no such necessitie, that a man should commit sinne; he ought rather to die, then to sinne. If he be blessed that condemneth not himselfe, in the thing he alloweth. Rom. 14. 22. then he is not blessed, that alloweth a sinnefull thinge in act, which he condemneth in iudgement. 2. *Chrisostomes* excuse is, that Lot did it, *vt seruaret hospitib. honorem, that he might preserue his guestes from shame and violence:* But for this Saint Paul hath giuen vs a rule, *not to doe euil, that good may come thereof.* Rom. 3. 8. 3. *Augustine* maketh this supposition, though he allow it not; *voluerat eas non peccare, si in ipsis fieret, quod inuitæ fieri in se sustinebant: he knew that his daughters should not sinne, if they were forced to endure that, which was against their willes: and therefore his daughters not sinning, he sinned not:* But *Augustine* himselfe doth very well answere this obiection, that if the maidens had consented to the Sodomites, *facient cum Sodomitis te authore nequitiam: thou shouldest be the author of their sinne*, if not *patientur a Sodomitis te authore violentiam: thou art the author of this violence.* 1. It was vncertaine, whether they might haue beene drawen to consent. 2. Yet was it a sinne in Lot to prostitute his daughters especially beeing betroathed to others, as it may appeare. v. 14. Quest. 7. Whether Lot offended in offring his daughters. Lib. 1. de Abraham. c. 6. Of two euiles the lesse to be chosen, wherein it houldeth. Cont. Mendac. c. 9.

4. *Caietane* thinketh that Lot did not offer his daughters with any purpose to put of one sinne with another, but vseth an hyperbolical kind of submission, thinking thereby to appease their rage; some add further, that Lot knew, they would not desire his daughters beeing espoused alreadie to some great men of the citie; *ex Caluin.* But this had beene too great presumption in Lot, and tempting of God, to make such an offer to so vnrulie a multitude, hoping that it would not be taken.

5. Some thinke, that though a man in himselfe is not to doe a lesse euil to auoide a greater, yet it is lawefull, when we see an other obstinately sett to comitt a great wickednesse, to mollifie his mind with a perswasion or insinuation to a lesse euil, as *Chrisostome*, would haue those that are accustomed to sweare, rather to sweare by their own head, then by Gods. *Gregorie* resembleth it thus: *qui murorum vndiq; ambitu clauditur ne fugiat, ibi se in fugam præcipitet, vbi brevior murus inuenitur: he that is shut vp within the wall, that he cannot flie, let him escape that way where the wall is lowest. Contra,* 1. This is a good rule, where we are perswaders onely from euill, and not actors our selues of euil; for *Augustines* rule is good, *peccare omnino non debemus, ne alij grauius peccent: we must not sinne at all, least other sinne more.* If Lot had perswaded them rather to haue gone to the maides of the towne, & let the young men alone, it had beene more tolerable, then to prostitute his owne daughters. 2. Though in it selfe it be a greater sinne, to abuse men vnto lust, then women, yet was it a greater Whether a lesse euil may be perswaded to auoid a greater. Hom. 27. ad popul. Antiochen.

fault for Lot to be the author and counseller of this attempt against his daughters, then to suffer his ghests to be abused.

6. Wherefore this fact of Lot can not be iustified, no more then that of the Ephrathite, Iud. 19. 24. though it may be somewhat qualified: 1. in respect of Lots good charitable affectiō to vse all means to preserue his ghests from violence. 2. in regard of those times, when knowledge was not so ripe, nor it might be this point so well cleared to Lots iudgement, whether a lesse euill might not be admitted, that a greater be auoided. 3. Lot, as *Augustine* well coniectureth, did it *animo perturbato*, with a troubled minde, and of a sodaine, and therefore not so well aduised. 4. if any shall vrge S. Peters words, 2. epist. 3.7. *And deliuered iust Lot vexed with the vncleane conuersation of the wicked*; and hence conclude, that Lot was herein blameless the shall not so reason well: for though generally Lot be called a iust man, yet it followeth not, that euery particular act of his was iust: for then his incest with his two daughters would find defence.

v.11. *They smote the men with blindnes, &c. that they were wearie in seeking the doore, &c.* 1. *Chrysostome* noteth, *non tantum excaecati sed viribus dissoluti, &c. they were not onely blinded, but their strength failed:* this also may well be coniectured, yet the word beareth not that sense, but onely that they were wearie in seeking the doore, so *Iaah* signifieth. 2. one *Ribera*, as *Pererius* noteth, would haue it vnderstood, not of Lots doore, but that euery man returning was weatie in seeking his own doore: because it is said, Wisd. 19.16. *Euery one beeing compassed with darknes, sought the entrance of his doore*: which words are vttered of the darknes of the Egyptians, not of the blindnes of the Sodomites: & it is euident by the text, that the Sodomites sought to find that doore, which the Angels pulled in Lot by. 3. this blindnes, was neither an vtter depriuation of their sight, for then as *Augustine* saith, they would rather haue sought them guides to haue lead them, then laboured to find the doore: neither was it an obscuring of their sight concerning the obiect of the doore onely, as *Perer.* neither was it a blindnes procured by any naturall meanes, as by the obscuring the obiect, darkning the aire, or weakning the sight, as *Pererius* imagineth: but it was a miraculous and immediate worke: *they smote the men with blindnes*; they smote not the *medium*, or the *obiect*: but their sight was generally blinde, that they had no discerning of one thing from an other: as the Aramites were blinded, that they could neither discerne Elisha the prophet, the way, nor the citie. *Calvin.* so that both their discerning and seeing faculty, both inward and outward sense were dazeled, and therefore the word *sanvere*, is put in the plural number, *sanverim*: they were then as it were *san blind*, which word may very well be deriued from the Hebrew: so is the propertie of such, not to discrie or discerne things of any distance from them.

Quest. 8. With what kind of blindnes the Sodomites were smitten.

v. 14. *Lot went and spake to his sonnes in law, &c.* 1. Those were the men vnto whome Lots daughters were espoused, not alreadie married, as some of the Hebrewes thinke, and *Mercerus*, that Lot beside the two virgins, had two other daughters married: but it may appeare that Lot had no more sonnes or daughters, but onely two: because when the Angel had bid him bring out his sonnes in law, his sonnes and daughters, he onely spake to his sonnes in law: therefore sonnes he had none, nor other daughters to speake vnto, but those two which were with him. 2. It is euident also, that onely Lot, his wife, and two daughters were deliuered out of the flames of Sodom: 1. that it might appeare, that there were no more righteous persons in Sodom, so that the number of tenne last mentioned by Abraham, could not be made vp. 2. if any other had escaped, if men, Lots daughters would rather haue practised with them then their father, if women, they would haue entised them to doe the like as they did. As for the wine, which they drunke, they might either carrie it themselues, or vpon beasts, there was no such necessarie vse of seruants in that behalfe: or which is most like, they brought it with them from Zoar, *Mercer.*

Quest. 9. Lot had onely two daughters, no other children.

Onely foure persons escaped frō Sodome.

v. 14. *He seemed, as though he had mocked.* It will be here questioned, why the Lord willeth such to be warned, whome he knew would despise their calling. The answer is readie, God notwithstanding would haue them to be called, that they might be more inexcusable, and his iudgements appeare to be most iust: like as he hath appointed the Gospel to be preached to all the world, yet many are called and few chosen, as our Sauiour saith. Mat. 20.16. *ex Calvin.*

Quest. 10. why Lot is willed to speake to those that would not heare him.

v. 17. *Looke not behind thee.* The Lord forbad *Lot*, and likewise the rest with him, to looke

behind

behind them, not either because of the Angel that destroied Sodom, or for that it was dangerous to looke into the infected aire, as the Hebr. but for these reasons: 1. to trie their obedience, as he did Adams in prohibiting the eating of an apple. 2. to shew hereby the indignitie of that place, that was not worthie by any honest man to be looked vpon. 3. to stay Lots curiositie, that he should not too narrowly looke into Gods iudgements, or gaze vpon his workes. *Perer.* 4. as also for more speed sake, as the Apostles were likewise forbidden to salute any by the way. *Iun.* 5. that *Lots* desire and affection might be sequestred from the pleasures and wealth of the citie. *Calvin.*

Quest. 11. why Lot and the rest are forbidden to looke backe.

v. 26. *His wife looked backe behind him.* 1. not behind her selfe, as the Latin readeth: 2. neither yet being behind *Lot*, dragging after him, did shee looke backe, as *Caietan in c.* 19. *Genes.* and *Mercer.* 3. neither did shee looke behind vpon *Lot*, that shee might come after him. *Calvin.* for then shee had not broken the angels charge. 4. but shee looked toward Sodom behind and beyond her husband. *Iun.*

Quest. 12. how Lots wife looked behind him.

Shee was turned into a pillet of salt. God shewed this example of seueritie vpon *Lots* wife, 1. for her disobedience. 2. her incredulitie, in not giuing credit to Gods word. 3. her curiositie in desiring to see the citie burning. 4. her foolishnes in pitying the ruine of her countrey, kinred, and people. 5. her affection seemed yet to be addicted to the pleasures of Sodom: and therefore our Sauiour giueth a caueat hereof, *Remember Lots wife*, Luk. 17. 32. that we for sauing and louing of this life, loose not the next. *Perer. Calvin.*

Quest. 13. why god so seuerely punished Lots wife.

Piller of salt. 1. Not because *Lots* wife perished in the fire of brimstone mingled with salt, as it is Deut. 29. 23. as *Aben Ezra*: for it might as well be said a piller of brimstone. 2. neither is it so called onely because it was a durable piller: as an euerlasting couenant is called a couenant of salt. Numb. 18. 19. for salt hath a propertie to preserue things from corruption and decaying. 3. Neither was shee turned into a piller of salt, because shee refused to bring the ghests salt the day before, as some of the Hebrewes dreame. 4. Neither yet is it an allegorie, to signifie such to be as sensiesse pillers, which diuert their affections from spirituall to earthly and sensuall things: as *Philo* applieth it. 5. But hereby is signified, that she both was turned into a piller of materiall salt, & that also durable and of long continuance, which *Iosephus* saith remained to be seene in his time. *lib. antiq.* 1. *Bonibardus* long after maketh mention of it in his description of the holy land: and the *Thargum Hierosolymit.* saith, that it is *durabit vsq; ad tempus resurrectionis*, to continue till the resurrection: but God would haue that monument, *vt præstet fidelibus condimentum, &c.* that it might be a seasoning to faithfull men to take heede of backsliding, as *Augustine* noteth. Further, 1. neither must it be supposed that her soule, but her bodie onely was turned into a piller of salt. *Calvin.* 2. And the Lord might haue mercie vpon her soule, though this chastisment was shewed vpon her bodie. 3. And it is most like that this miracle was done before *Lot* came to Zoar: neither is it to be thought, that *Lot* and his two daughters went before, and his wife staid behind in the field to looke backe, as *Caietan* thinketh: but it was done in Lots sight and presence, for the better example sake, before they entred into Zoar: for when *Lot* departed out of Zoar, mention is made onely of him and his two daughters. And they which haue trauailed that countrey doe testifie, that this piller was to be seene betweene Segor and the dead sea, where Sodome and Gomorrhe stood. *Perer. out Borchard.*

Quest. 14. what piller of salt Lots wife was turned into.

Augustin. lib. 16. de ciuit. dei. c. 30.

Quest. 15 what became of Lots wiues soule.

In what place Lots wife was turned into a pillar of salt.

v. 20. *See now this citie hereby, &c.* 1. Neither was this done in mysterie, that Lot refused the mountaine to dwell in Zoar, to signifie, as *Gregorie* collecteth, that a low, humble, and meane life, is to be preferred before high places. 2. neither did Lot refuse the high places, because of the craggie rockes and steepe hills, which are to be seene in the mountaines of Engaddi: 3. but *Lot* himselfe giueth two reasons, why he preferreth Zoar before the mountaines: one in respect of himselfe, because the citie was hard by, and he might sooner escape thither, then to the mountaine: the other in behalfe of the citie, he entreateth for it, because it was but a little one, and not likely to be so wicked, as the more populous cities.

Quest. 16. why Lot refuseth to goe to the mountaines.

v. 22. *I can doe nothing, &c.* 1. Some apply this to the angels, which could not exceed Gods commission. *Muscul.* 2. Some to Christ in respect of his humanitie to be assumed. 3. But it is better vnderstood of Christ as he is God, neither doth this restraine the power of God, which is no otherwise executed, but according to his will: he cannot, because he will

Quest. 17. How the Lord saith, I can doe nothing.

will not, neither can change his decree concerning the ſauing and deliuering of Lot: and in the like phraſe of ſpeech, it is ſaid in the goſpel, that Chriſt could doe no great workes in his owne countrey, becauſe of their vnbeleefe. Mark. 6. 5. for like as the Lord promiſeth and purpoſeth a bleſſing to the faithfull, as here deliuerance to Lot, ſo he hath decreed to withhold it from vnbeleeuers. 4. the Hebrewes doe here but trifle, that the Angel is here depriued of his power, becauſe he did arrogate it to himſelfe, v. 13. and that they were depriued of their miniſterie 138 yeares till Iacobs ladder.

Qu. 18. Of the name of the citie Zoar. q. 65. in Gen.

v. 22. *The name of the citie was called Zoar.* 1. It is then corruptly called Segor, as the Latine and Septuagint read. 2. *Theodoret* alſo is deceiued, that ſaith Segor ſignifieth the opening of the earth, becauſe the earth ſwallowed vp the inhabitants of this citie: for that is the ſignification of Bela, which was before the name of the place, Gen. 14. 2. deriued of the word *balang, to ſwallow or deuoure.* 3. The right etymologie then of the word is here giuen by Lot, becauſe it was *tſegnar*, a little one. 4. This was an happie change, not onely of the name, but of the condition and ſtate of the citie: before it had the name of deſtruction, but now it is called little, that it might put them in minde of Gods mercie in ſparing of the citie for that time at Lots requeſt. *Muſcul.*

Qu. 19. How the Lord rained frō the Lord.

v. 24. *The Lord rained brimſtone and fire from the Lord out of heauen, &c.* 1. This is not al one, to ſay the Lord rained fire from himſelfe, as *Vatablus, Oleaſter*, with others: that note this to be a phraſe of the hebrewes, to put nownes for pronownes: as Gen. 4. Lamech ſaith, heare o ye wiues of Lamech, *for my wiues:* 2. Neither doeth it onely ſignifie, that this was an extraordinarie and miraculous raine, cauſed by the Lord himſelfe, beſide the courſe of naturall cauſes: as *Caietane.* 3. But this place was well vrged by the fathers to proue the eternitie of Chriſt: that the Lord Chriſt, to whome the father hath committed all iudgment, did raine from Iehouah his father. Thus the fathers applied this text, *Iuſtinus, Tertullian, Cyprian, Epiphanius, Cyril*, with others. Thus *Marcus Arethuſius*, in the Syrinian Counſel did godlily interpret this place againſt the hereſie of Photinus, that held Chriſt not to haue beene before his mother. 4. For thus the Lord hath tempered the ſcriptures, that beſide the literall ſenſe, in diuers places of the old teſtament, the myſterie of the trinitie is inſinuated: as Gen. 1. *Let vs make man:* Pſal. 2. *This day haue I begotten thee*: which the Iewes vnderſtand literally: the firſt they ſay is but a phraſe of ſpeech: the ſecond vttered of Dauid. But to our vnderſtanding, the myſterie of the trinitie is here reuealed.

Socrates lib. 2. c. 30. Syrienſe. c. 16.

Qu. 20. Of the raine of fire and brimſtone, the beginning and manner thereof.

Rained brimſtone and fire. 1. This was a miraculous and extraordinarie raine, wherein fell together fire and brimſtone, as a fit matter to diſperſe the fire, and ſalt alſo, as it may be gathered. Deut. 29. 23. The land ſhall burne with brimſtone and ſalt: and it may be, that water powred downe alſo, whence was gathered the dead ſea remaining to this day. 2. This raine came from heauen, that is, the vpper region of the aire, the place for fierie meteors: and it is not vnlike, but that the nature of the ſoile, beeing full of pitch and ſlime & other combuſtible matter. Gen. 14. 10. did much increaſe the combuſtion: though *Strabo* be deceiued, who thinketh, that this fierce fire did breake out firſt from the earth. lib. 17. 3. This was a fit puniſhment for this wicked people, that as they burned with vnnaturall luſt, ſo they ſhould be conſumed with vnnaturall fire. *Gregor.* 4. The ſubuerſion of theſe cities was very ſuddain: it was done, as *Ieremy* ſaith, in a moment. Lament. 4. 6. And Abraham riſing vp early in the morning, ſawe onely the ſmoake, and not the falling of the fire: and yet the ſunne was but in riſing, when it began to raine fire and brimſtone. Gen. 19. 24. 28. by the breake of daie the angel haſtened Lot forward, v. 15. betweene which and the ſunne riſing one may goe foure miles, as the Hebrewes. 5. Of all examples of Gods iudgments this is the moſt fearefull in ſcripture: 1. becauſe of the ſtrange puniſhment: 2. the ſuddainneſſe of their deſtruction. 3. the perpetuall monument thereof to this day. 4. and it was a forerunner of euerlaſting fire and perdition. Iude, v. 7.

The moſt fearefull example of the deſtruction of Sodome and Gomorrha.

Qu. 21. How many cities were deſtroyed with Sodome. Lyran. in 19. cap. Genes. Vatab. & q. 69. in Gen.

v. 24. *Vpon Sodome and Gomorrhe.* 1. Neither were theſe two cities onely deſtroyed, as *Salianus.* 2. Nor yet tenne cities, as *Stephanus*, or thirteene, as *Strabo*: 3. nor fiue, as *Lyranus, Theodoretus*, who thinke, that Zoar alſo was deſtroyed after Lots departure. 4. But it is moſt like, that onely foure cities were ouerthrowne, Sodome, Gomorrhe, Admah, Zeboim; for theſe onely are rehearſed, Deut. 29. 23. for Zoar was preſerued by the interceſſion of Lot, v. 21. *I will not ouerthrow this citie, for the which thou haſt ſpoken*: and it was knowne by the name of Zoar in Iſayas time. cap. 15. 5. *Hierome* alſo maketh mention of it in his daies,

and

and saith, *sola de quinq; Sodomorum vrbib; precib. Lot præseruata est*: it was onely of the fiue cities of the Sodomites preserued by the praier of Lot. 5. But whereas it is said, Sapient. 10.6. that the *fire came downe vpon the fiue cities*: the word is *pentapolis*, which is taken iointly for the whole region, wherein the fiue cities stood; not for the fiue cities seuerally. *ex Perer.*

v. 25. *And ouerthrewe those cities and all the plaine, &c.* where nowe standeth the dead & salt lake or sea. 1. *Plinie* saith, it is aboue an hundred miles long, and 25 broad. 2. But *Iosephus*, which better knewe, beeing brought vp in the countrie, gineth it but 580. furlõgs in length, that is, 72 miles and somewhat more, and an 150 *stadia* or furlongs broad, that is nineteene miles or thereabout. By this it may appeare what a great destruction this was, which ouerflowed such a great circuit of ground. 3. *Aristotle* also so testifieth by heare say, that the thickenesse and saltnesse of the water is such, that it beareth vp man or beast throwen into it, *ex Perer.*

Qu. 22. Of the largenesse of the plaine that was destroyed. Plin. l. 5. c. 16. Lib. 5. de bell. Iudaic. c. 5. Lib. 2. Meteor.

All the inhabitants of the cities. 1. Then *Strabo* is deceiued, which thinketh that some of the cities were forsaken of those which could flie away, lib. 17. so that he supposeth, that diuers escaped: but the scripture testifieth, that all the inhabitants sauing Lot, his wife, and two daughters were destroyed. 2. Not onely the men and women, but the infants also perished in the fire, so that there remained no seede or ofspring of the Sodomites: as the Prophet witnesseth, Isay, 1.19. *Except the Lord had reserued vnto vs a seede, we should haue bin as Sodome, &c.* This the Lord did, 1. to increase their sorrow and torment in seeing the destruction of their children. 2. to shewe his perfect detestation of that wicked nation, whose very seed was accursed. 3. Although those infants were not guiltie of their fathers actuall sinnes, yet it may stand with Gods iustice temporally to chastise the children for their fathers sinnes, as Dauids childe begotten in adulterie died. *Perer.* 4. God hath absolute power and free choice to shew mercie to whome he will, and to withhold it at his pleasure. 5. Gods iudgements are secret, yet most iust. *Caluin.* 4. This destruction of the Sodomites by fire was a foreshewing of euerlasting fire, *the vengeance* whereof they nowe suffer. Iud. 7. therefore *Hierome* is deceiued, that saith, *Deum ad præsens reddidisse supplicia, ne in æternum puniret.* that God did chastise them presently, that he should not punish them eternally. Vnlesse *Hierome* be expounded to speake conditionally, if they repented, which it is not like they did. We may therefore safely subscribe to the sentence of Saint Iude, that the Sodomites are eternally punished: for neither were there any iust men left after Lot was gone out, vpon whome God might shew mercie: neither is it like they did repent in that instant, seeing they scorned Lots warning before: neither can any temporall punishment whatsoeuer, redeeme or buy out euerlasting damnation.

Qu. 23. Whether any were saued beside Lot and his companie.

Whether the infants were destroyed and wherefore.

Whether the wicked Sodomites were damned in hell.

Hieron in 1. cap. Naum.

v. 25. *And all that grewe vpon the earth.* 1. Not onely for that time were the plants and hearbs smitten, but the earth was stricken with barrennesse for euer. As the Psalme hath reference to this example, 107.34. *A fruitfull land turneth he into barrennesse or saltnesse for the wickednesse of the inhabitants. Aristotle* also witnesseth, that the bitternesse and saltnesse of the water is such, that no fish can liue therein, *lib. 2. meteor.* 2. *Borchardus* also that spent 10. yeares in the veiwing of that countrie, saith, that no grasse groweth there, and that it alwaies smoaketh: *1. part. c. 7. num.* 38. which is agreeable to that place of the prophet Isay, 34.9. *The riuers thereof shall be turned into pitch, the dust thereof into brimstone, the smoake thereof shall goe vp for euermore.* 3. Others also doe write, that the fruit which there groweth is outwardly like other fruite, but within the rine there is nothing but dust and ashes: *Ioseph l. 5. de bell. Iudaic. Solinus* saith *fuligineum fauillaceam, ambitio extima cutis cohibet.* that the goodly outward rine or skinne onely doeth keepe in, the filthie soylie embers, *cap.* 37. *Peruius.*

Qu. 24. Of the barrennes of the ground where Sodome stood, and the strange fruit there growing.

v. 30. *He feared to tarrie in Zoar, &c.* 1. Not so much for that the cittie was subiect to earthquakes, and had diuers times before beene thereby ouerthrowne, whereupon it was called Bala, of Balaug, which signifieth to swallow or deuoure: and therefore Lot might thinke, that now much more the same calamitie might befall it, in this fearefull tempest of fire and brimstone, *sic Hieron. in tradition. Hebraic.* 2. But rather Lot seeing the same sinnes to raigne in this place, might feare least the same punishment should ouertake them: wherin notwithstanding he sheweth his weakenesse, in not staying vpon the Lords promise. *Caluin.* 3. As also that fearefull iudgement which fell vpon his wife at his entring into

Qu. 25. Why Lot feareth to stay in Zoar.

Zoar, might moone him the sooner to depart from thence.

Quest. 26. How Lot is said to be deliuered for Abrahams sake.

v. 29. *God thought vpon Abraham and sent Lot out, &c.* It may be here questioned how Lot is said for Abrahams sake to be sent out, when Saint Peter saith, *that iust Lot was deliuered.* 2. Pet. 2. 7. he was then deliuered for his owne righteousnes by the Apostles sentence: The answer here is, not that Lot was deliuered for his seruice to Abraham in Egypt, in concealing Sarah to be his wife, or following him out of his countrie; but. 1. Lot was indeed principally deliuered, neither for Abrahams, nor his owne righteousnes, but for the lords owne mercie and goodnes sake: and it is most certaine, that Lot should haue beene deliuered, though he had not beene Abrahams nephew: yet the lord to testifie his loue to Abraham, and to encourage vs one to pray for an other, doth shew how much the praiers of the faithfull preuaile with him. 2. God is said to remember *Abraham*, not what he prayed, but what God said to him, that he would not destroy the righteours with the wicked. *Muscul.* 3. As also it may be referred to the lords first promise made to *Abraham*, *I will blesse them, that blesse thee.* Gen. 12. so that Lots deliuerance dependeth not vpon any merit in *Abraham*, but Gods gracious promise toward him. *Iunius.*

Hom. 5. in Genes. Quest. 27. Whether Lots daughters were indeed ignorant, that here was no man left aliue but their father.

v. 31. *There is not a man in the earth to come in vnto vs, &c.* 1. *Origen* thinketh that Lots daughters thought verilie, that all the world had beene destroyed by fire: as it is like that they had heard of their father, that there should be a conflagration of the world, but they perfectly vnderstood it not: But this is not like, for they might easily haue discerned from the hilles, the rest of the countrie to be vntouched, and they came but latelie from Zoar, which was preserued. 2. Some thinke further, that this ignorance of theirs was inuincible, and remediless, and by this argument would excuse their practise with their father: *sic Ioseph.* lib. 1. *antiquit. Irenæus.* lib. 4. c. 51. *Ambrose.* lib. 1. de *Abraham.* c. 6. 3. Others thinke that indeed Lots daughters did thus ignorantly perswade themselues, but so as that present arguments were offered to cause them to thinke otherwise: and therefore their ignorance was not inuincible: as the vew of the countrie, the preseruation of Zoar, which vpon their fathers feare, they might imagine also to be destroyed, the remembrance that Sodome was punished for their particular sinnes: they knew also that their father had a godly vncle and a great kinred: at the least, they might before this attempt haue consulted with their father. *Caietan. Peter.* 4. But I rather subscribe to *Caluine.* that they doe not so speake, as though all men of the world were perished (which they did knowe vpon the former reasons) but onely the men of that place: as *Iunius.* well translateth, *in terra hac, in this countrie*: and they beeing shutt vp in the caue could haue no accesse to others. *Mercer.* though that other coniecture, of *Caluines.* that there might be beside some of their seruants, be not so probable: for they would not then haue practised with their father.

Quest. 28. Lots drunkennes whether to be excused.

v. 32. *Wee will make our father drunke with wine, &c.* 1. some doe altogether excuse *Lot* in that he was drunken, because he did it not of intemperancie, but onely to mitigate and allay his greife and heauines: *Chrisostome.* hom. 44. in Genes. and Thomas saith, that *Lot non aliter excusatur a culpa*: that *Lot* is wholie to be excused: and his reason is, because *actus præcedens talis fuit, vt ex eo sequeretur ebrietas sine peccato*: *the praceding acte was such that drunkennes followed without sinne*: which is not true, for wine cannot be taken with excesse without sinne: as Saint Paul saith. Ephes. 5. 18. *be not drunke with wine wherein is excesse*; the very excesse is sinnefull, howsoeuer taken. 2. *Theodoret* will not whollie excuse *Lot*: *ebrietas Lot nonnullam habet reprehensionem, venia tamen semper atam*: *Lots drunkennes hath some reprehension, but worthie of pardon*; because *vino animi ægritudinem sublabatur*: he did allay his sorrowe with wine. 3. But *Augustine* doth whollie condemne it, thinking that it beeame not a iust man, *talem adhibere consolationem, such a kind of consolation*; And indeed in this case though *Lot* might haue more freely vsed wine in this forlorne estate, yet to vse it in excesse to dronkennes and lust, can haue no excuse. *Muscul.*

Quest. 69. in Genes.

Lib. 22. cont. Faustu. 43.

Lib. 4. c. 51. Quest. 29. The incest of Lots daughters no waies excusable.

v. 32. *That we may preserue seed of our father.* 1. Some doe excuse this fact of *Lots* daughters first *Irenæus*, saith *ipsæ excusabiles, arbitrantes se solas relictas ad conseruationem generis humani*: *they are excusable, thinking they were onely left for the preseruation of mankind*: *Ans.* 1. A good intention maketh not a good action; it is not enough to propound a good end, but the meanes also must be good; their desire to preserue mankind was commendable, but the meanes to compasse it, by incest with their father, was not iustifiable. 2. It seemeth also that they sinned against their cõscience, knowing, that their father would ne-

ther haue assented to them, if he had not beene made dronken first to forget himselfe.

Secondly, *Chrisostome* before alleadged, saith, it is extreame madnes to condemne those, *quos scriptura ab omni liberat crimine, whome the scripture freeth from all blame.* *Ans.* The scripture setteth downe onely a plaine narration of the fact, without either praise or dispraise, according to the holy manner thereof, leauing the consideration thereof to the godly wise Reader; It sheweth that they committed this fact of ignorance, and loue of posteritie, rather then of intemperancie, which is not enough for the approbation of their fact, though it be somewhat for the qualification thereof. Hom. 44. in Genes.

Thirdly, *Ireneus* vseth an other reason of excuse because of the misticall signification: he would haue Lot to signifie Christ, his daughters the two synagogues. &c. *Ans.* 1. This mysticall application hath no warrant in scripture, but is only deuised by man. 2. Though it were, yet the argument followeth not: for the scripture borroweth similitudes and allegories from thinges which are not allowed: as from the enchaunter or charmer. Psal. 58. 5. Christes sodaine comming is compared to the theife. 1. Thess. 5. 2.

2. Wherefore this attempt of Lots daughters is no way excusable. 1. Because incest with the father is a sinne against the lawe of nature, and no waies tolerable. 2. They could not be ignorant, that, although those fewe cities were desolate, the whole world was not emptied of people. 3. Their owne conscience gaue them, that they did not well, because they did intoxicate their father with drinke, thinking that if he were in his perfect memorie, he would not consent vnto them. 4. Though procreation of children and the propagation of mankind be a thing to be desired, yet was it not lawful by vnlawful meanes to compasse it: in this case the Apostles rule must stand, not to doe euil, that good may come thereof. Rom. 3. 8. 5. The resolution then is this. first, that the sinne of Lots daughters was greater then their fathers: for this cheife fault was his dronkennes: but they committed a double fault in making him dronke and committing incest with him: therefore *Augustine* saith well: *Culpandus est Lot, non quantum ille incestus, sed quantum illa ebrietas merebatur: Lot was to be blamed, not as much as this incest, but his dronkennes deserued*; for the one was voluntarie, the other inuoluntarie: Secondly, his daughters sinned the lesse, because they desired their fathers companie, not for lust, but for procreation: as both their wordes shew, and for that they did it but once. *Calume.* yet was their offence verie great beeing against the lawe of nature: And therefore *Augustine* saith well: *potius nunquam esse matres, quam sic vti patre debuerunt. ibid. It had beene better for them neuer to haue beene mothers, then to haue vsed their father so.* Reasons taking away all defence of Lots incest. Lib. 22. cont. Faust. c. 43.

Further: if this question be mooued, whether in this case, if there had beene no more men in the world left but Lot, it had beene lawefull for his daughters to haue conceaued by him. 1. *Ambrose* affirmeth it by the example of Adam and Eua which was taken out of *Adam*, and yet carnallie knowen by him. But this example is not proper, for Eue cannot be said to be *Adams* daughter, seeing the beginning of such kinredes is by carnal copulation and commixtion; neither will God euer suffer in his prouidence such necessitie to fall out, that none but the father and daughter should be left for procretation; which necessitie, if euer it were likelie to be, had beene seene in Noahes flood; when notwithstanding God would rather preserue wicked Cham for the generation of the world, then bring in any such necessitie of vnnaturall copulation. Quest. 30. The copulation of the father and daughter in no necessitie lawefull or tolerable.

2. Therefore *Augustine* thinketh more truelie, that in this supposed case it had not beene lawefull for Lots daughters to doe as they did; because *vetita est lege naturali talis commixtio, such carnall commixtion is forbidden by the lawe of nature* and admitteth no dispensation; *And* againe, their owne mind gaue them they did not well; the care of conseruation of mankind belonged to their father, and therefore they should haue consulted with him; they then not consulting with their father, feared his consent, and so condemned in their conscience their owne acte. Lib. 22. cont. Faust. c. 43.

v. 33. *He knew not when she laie downe, nor when she rose vp.* 1. It can neither be as the septuag. read; *he knew not, when he laie downe, or rose vp*: for Lot was not so senseless, not to knowe what he did, when he awoake and rose vp. 2. Neither is it a thing *incredible*, *nescientem coire quempiam, for a man not knowing in his sleepe to doe the act of generation*, seeing the scripture so testifieth here of Lot. 3. Neither is *Lyranus* opinion right, that Lot onely was ignorant, when his daughter came to him and rose vp, but he knew what he did in the Quest. 31. Whether Lot were altogether ignorant what was done to his daughters. Hier. in tra dition. Hebraic.

acte, ſuppoſing through forgetfulnes that it might be his wife: for Lot if he remembred himſelfe, when he awaked, what he had done, would not haue committed the ſame thing againe. 4. Neither is *Toſtatus* conceit out of *Thomas* probable, that Lots daughter conceiued by him by nocturnall pollution and ſhedding of ſeede, not by the act of generation, as *Thomas* reporteth of one, that was by that meanes with child by her father, who for preſeruing of her virginitie, kept her in his owne bedde: for the text it ſelfe ouerthroweth this conceit: they conſulted to lie with their father, or as the Septuag. read, ſleepe with him, and ſo they did. 5. Therefore *Caietanus* opinion is to be preferred: *Lot omnino neſciuiſſe vniuerſam rem geſtam: that Lot was ignorant of the whole matter what was done from the firſt to the laſt:* of which opinion *Chryſoſtome* was before: the reaſons are theſe. 1. *Chryſoſtome ea peccata nos condemnant, quæ ſcienter facimus: thoſe ſinnes condemne vs, which we doe wittingly:* but the ſcripture excuſeth this fact of Lot by his ignorance. 2. *Caietane* ſaith, *hoc omne opus perfici poſſe impedito rationis vſu: that this buſines may be done, though the vſe of reaſon be hindred,* as in thoſe that are drunken. 3. *Pererius* addeth, that the progreſſiue facultie may be exerciſed in ſleepe: as many walke, carrie things from place to place, and doe ſuch like things in their ſleepe: and of the ſame ſort might this act be. 4. The deuill alſo to helpe forward this worke, might worke ſuch a phantaſie in Lots minde beeing aſleepe. 5. But *Calvins* coniecture is beſt: *non tam vino fuiſſe obrutum, quam propter intemperiem diuinitus percuſſum ſpiritu ſtuporis: that Lot was not ſo much oppreſſed with wine, as ſtricken with a ſpirit of ſlumber and ſenſleſines from God, becauſe of his intemperance:* to which, agreeth that ſaying of *Chryſoſtome, diuina diſpenſatione factum, vt ſic illo vino gravaretur, vt omnino ignoraret: that God ſo diſpoſed, that he ſhould be ſo ouercome of wine, that he was vtterly ignorant.* It was not then the operation onely of the wine, but Gods worke withall, that cauſed this ſenſles ignorance.

Toſtat. in c. 19. Geneſ.

The cauſes, why Lot was permitted thus to fall, are rendred to be theſe. 1. his double incredulitie, in not giuing credit to the Angel promiſing him ſafetie firſt in the mountaine, and then in Zoar, cauſed him to be puniſhed with theſe two ſinnes of drunkennes and incontinencie. *Hieron.* 2. His drunkennes made way vnto his luſt. *Calvin.* 3. God hereby ſheweth his great goodnes and ſingular prouidence, who can turne euill vnto good: for of Moab one of thoſe inceſtuous births came Ruth, which was married to Booz, of whoſe line came our Sauiour after the fleſh. *Perer.* 4. God hath ſet forth this example, to make vs circumſpect: *ne abeamus in ſecuritatem: that we be not ſecure. Luther.* If *Lot* ſo excellent a man fell into ſuch grieuous ſinnes, of drunkennes and inceſt, who ought not to be humbled, and take heede to his waies, and depend vpon God, for his direction.

Queſt. 32. The cauſes why the Lord ſuffered Lot thus to fall.

4. *Places of doctrine.*

1. Doct. None perfectly iuſt in this life. Auguſt. q. 45. in Geneſ.

v. 8. *Behold I haue two daughters, &c.* *Calvin* from hence concludeth, that no mans workes are ſo perfect, but in ſome things they faile. The Scripture calleth *Lot* a righteous man, but *ſecundum quendam modum, after a certaine manner*, as *Auguſtine* ſaith. The ſcripture noteth ſixe great faults in this righteous man: 1. his contention with Abraham, Exod. 13. 2. his offering of his daughters to the rage of the Sodomites. 3. his incredulitie in doubting to be ſaued in the mountaine. 4. his weaknes of faith, in fearing to ſtay in Zoar, which the Lord promiſed to ſaue for his ſake. 5. his drunkennes. 6. his inceſtuous act, though involuntarie. Therefore as S. Iames ſaith, *In many things we offend all.* Iam. 3. 1. ſo there is none ſo righteous, but in ſome things he offendeth.

2. Doct. The Elect Angels miniſters of Gods iudgements vpon the wicked.

v. 13. *The Lord hath ſent vs to deſtroy it.* The good Angels then, as they are Miniſters of Gods mercies toward the elect, Pſal. 91. 11. *He ſhall giue his Angels charge ouer thee:* ſo are they the executors of Gods iudgements vpon the wicked: as vpon the hoaſt of Senacherib, 2. king. 19. and here vpon the citie of Sodom. Sometime alſo the elect Angels doe execute Gods iudgements vpon his owne people: as 2. Sam. 24. when Dauid had numbered his people: but this is more rare, and then, when ſuch iudgements tend rather to our good then hurt, our correction rather then confuſion.

3. Doct. No man can deliuer himſelfe from the bondage of ſinne.

v. 16. *The men caught him, and his wife by the hands, &c.* As *Lot* would not haue haſtened to come out of Sodome, if the Angels had not pulled him by the hands; ſo cannot we free

our

our ſelues from the bondage of ſinne, nor come forth out of the wickednes of the world, except the Lord doe call vs out: as our Sauiour ſaith, *None can come vnto me, except my father draw him.* Ioh.6.44.

v. 17. *Neither tarrie thou in all the plaine.* *Lot* is not onely taken forth of Sodom, but forbidden to ſtay in the plaine, that belonged thereunto: ſo is it not enough to come forth from the groſſe ſuperſtition of the Romiſh Babylon, but we muſt ſhake off whatſoeuer hath any affinitie or agreement with it. *ſic Muſcul.* as the Apoſtle ſaith, *Abſtaine from all appearance of euill.* 1.Theſſ.5.22.

4.Doct. We muſt abandon whatſoeuer belongeth to Babylon.

v. 28. *He ſaw the ſmoake of the land mounting, &c.* Abraham ſaw not the raine of fire and brimſtone, but the ſmoake onely thereof, and yet he roſe very earely: ſo that it ſeemeth the burning of Sodom was done in a moment: for the raine fell not, till *Lot* was entred into Zoar, which was about the ſunne riſing. v.23. By this we may ſe, how ſuddenly the world at Chriſts comming ſhall be conſumed with fire, and we changed in a moment in the twinkling of an eye. 1.Cor.15.52. *Muſcul.*

5.Doct. The deſtruction of the world by fire ſhall be ſudden.

v. 36. *Thus were both the daughters of Lot with child, &c.* We finde in ſcripture, that many lawfully companying with their husbands, as Sara, Rebecca, Rachel, Anna, yet hardly conceiued: and yet diuers with one vnlawfull copulation were with child, as Thamar with Iuda, Berſebe with Dauid, Lots daughters with their father: which the Lord doth not, as more fauouring ſuch vnlawfull coniunctions, but to this ende, that ſuch ſecret vncleane workes ſhould come to light, for their conuerſion, as in Iuda, Dauid; or confuſion. *Marlor.*

6.Doct. wherefore vnlawfull copulations are often more fruitfull then lawfull.

5. Places of confutation.

v. 4. *All the people from all quarters.* All the whole citie of Sodome conſented in euill, onely *Lot* and his familie were free. Vniuerſalitie then is but a ſlender or vncertaine argument of the truth, or Church that profeſſeth it. It is oftner ſeene, that the greater part is the worſe then otherwiſe. The Romaniſts therefore reaſon but ſimply, that their religion is the beſt, becauſe the greater part of the world receiued it: for by the ſame reaſon the vncleane conuerſation of Sodom might be iuſtified againſt *Lot.*

1.Conſut. Vniuerſalitie no ſure marke of the Church.

v.26. *Shee became a piller of ſalt.* Let not prophane perſons ſcoffe at this, as though it were one of *Ovids* Metamorphoſis fables. There is great difference betweene Gods actions, and Poets fictions: he that beleeueth that God made all things of nothing, which daily ſeeth, birds to come forth of egges, and liuing creatures to be engendered by dead ſeede, and hopeth for the reſurrection of the bodie, can not doubt, but that God could turne a womans bodie into a ſaltie piller.

2. Againſt Atheiſts, that beleeue not the tranſmutation of Lots wife.

v. 38. *He dwelt in a caue.* Euen *Lot* in a ſolitarie caue committed ſinne: it is not then the place that amendeth mens manners. *Gregorie* well ſaith, *ſi deſit ſpiritus non adiuvat locus: if an heart be wanting, the place helpeth not.* *Lot* ſinned in the mountaine, Adam fell in Paradiſe, the Angels in heauen. It is then but a Popiſh fanſie, that a Monks coule, a cloiſter life, an Hermites weede, can make a man more holy. But it is to be feared, that as drunkennes and inceſt were committed euen in the caue, ſo the cloiſters and cells of Popiſh votaries are not free from the like vncleannes.

3. Monkiſh and ſolitarie life maketh not more holy. hom.1. in Ezek.

6. Places of morall obſeruation.

v. 7. *I pray you my brethren doe not ſo wickedly, &c.* *Lot* ſheweth that a furious multitude, is to be gently dealt withall, and not to be exaſperated with ſharpe words: as here *Lot* calleth the Sodomites his brethren, not in the ſame profeſſion, but in reſpect of his cohabitation, and common condition of life. This is S.Pauls rule, *inſtructing them with meekenes that are contrarie minded.* 2.Tim.2.25.

1.Obſer. Vnruly people to be gently handled.

v.10. *The men put forth their hands, and pulled Lot, &c.* The Lord though he deferre his helpe, yet will not faile vs in the greateſt daunger, when we are brought to a ſtraight. As here *Lot* was deliuered from the Sodomites, as from raging lyons, when he was as vnder their pawes. *Calvin.* In the like pinch the Lord deliuered Dauid, when Saul had compaſſed him in. 1.Sam.23.26.

2.Obſer. God deliuereth in extremitie.

3.Obs. prophane persons make a mocke of Gods iudgements.

v.14. *He seemed to his sonnes in law, as though he had mocked, &c.* Such are the prophane Atheists and worldlings, that make but a mocke and scorne of Gods iudgements, and are no better perswaded of the ende of the world by fire, then these wretches were of the destruction of Sodome: of such Saint Peter speaketh: *that there shall be in the last daies mockers, &c.* which shall say, *where is the promise of his comming*, &c. 2.Pet.3.3. *Caluin.*

4.Obser. we must not deferre our turning to God.

v.16. *As he prolonged the time.* By Lots example, who delaying the time, if God had not beene more mercifull to draw him forth, he might haue perished in the ouerthrow of Sodome, we are taught, how dangerous a thing it is to deferre our calling, and to trifle or dally with Gods iudgements. Therefore the prophet Amos saith, *Prepare to meete thy God o Israel.* Amos, 4.12. better to meete and preuent the Lord by repentance, then to stay till his iudgements ouertake vs.

5.Obs. we must no forsake our calling.

v.26. *His wife looked backe.* This teacheth vs, that a man should not fall away from his profession and calling, whereinto he is once entred: as our Sauiour saith, *He that setteth his hand to the plowe and looketh backe, is not fit for the kingdome of God*, Luk.9.62. *Muscul.*

6.Obs. that wauereth in faith is neuer setled.

v.28. *Not so my Lord:* Lot not following the Lords direction, to goe first to the mountaine, entreateth for Zoar: yet beeing in Zoar, he is not contented to stay there. So they which doe not submit themselues to Gods ordinance, but are doubtfull in faith, are vnconstant and wauering and neuer setled: as S. Iames saith, *a wauering minded man is vnstable in all his waies.* Iam. 1.8.

7.Obs. Custome and continuance in sinne dangerous.

v.35. *They made their father drunke that night also, &c.* We see then what a dangerous thing it is once to giue way to the tentation of Sathan: Lot hauing beene once drunken alreadie, is more apt to fall into it againe: so fearefull is a custome and continuance in sin. Our instruction is therefore, that we should resist the temptation at the first, and not by yeilding to giue way for a second assault: as the Apostle saith, *Be not ouercome of euill, but ouercome euill with goodnesse*, Rom.12.21.

8.Obs. The sinne of drunkennes howe dangerous. hom.5.in Gen.

Further, we see how much drunkennes is to be taken heed of, which did prostitute Lot so excellent a man, to such beastly vncleannesse. *Origen* well noteth: *decepit Loth ebrietas, quem Sodoma non decepit; vritur ebrius flammis vulcanis, quem sobrium sulphurea flamma non attigerat:* drunkennesse deceiued Lot, whome Sodome could not deceiue: he burneth with the lust of women, beeing drunken, whome while he was sober, the flames of brimstone touched not. Wherefore let vs alwaies remember that saying of the Apostle, *Be not drunke with wine wherein is excesse, but be ye fulfilled with the spirit.* Eph.5.18.

CHAP. XX.

1. *The Method.*

THis chapter hath two parts: first the taking away of Sara Abrahams wife, v.1,2. Secondly the restoring of her againe: where first is set downe the admonition of Abimelech in a dreame, v.3 to 8. then Abimelechs expostulating with Abraham. Thirdly Abrahams defence, v.9. to 14. Fourthly, the restitution of Sarah with large gifts, v.14. to 17. Lastly, Abrahams thankefulnesse in praying vnto God, & the effect of his praier, v.17,18.

2. *The diuers readings.*

Ch.cer. Sa.

v.1. *dwelt betweene Recam and Agara. C. betweene Cades and Sur. cet.*

v.2. *he feared to say, She is my wife, least the men of the citie should slay him for her sake:* this is added by the Septuag. which the other haue not.

S.H.ad. Sept.

v.4. *wilt thou slay the ignorant and infirmation. S.H. the righteous nation, cater.*

v.3. *God came vnto Abimelech by night. S. the word came from the face of the Lord to Abime-*

lech

lech in a vision of the night. Ch.the Lord came to Abimelech by a dreame in the night eater. Ch.ad.

v.6. The Lord said vnto him by dreame.Ch.S.the Lord said vnto him,cat.I spared thee.S.I kept thee.H.B.G.I did prohibit thee.T.C.P.chasach.10 prohibite. S.C.ad.

v.9. that worke that no man euer did,hast thou done to me.S.things which were not wo thy to be done.Ch.which are not wont to be done.P.which thou oughtest not to haue done.cater.heb.nhich shall not be done. diff.verbor.

v.13. when God brought me out of my fathers house.S.H.when God caused me to wander out of my fathers house.cat.when the people erred after the workes of their hands,the Lord applied me to his feare out of my fathers house.Ch. Ch.ad.

v.14. Abimelech tooke a thousand,didrachma,shillings.S.the rest haue not these words. S.ad.

v.11. a thousand didrachma.S.a thousand siluerlings.H.B.G.a thousand sicles. C.a thousand sicles of siluer.T.v.heb.a thousand of siluer.

v.16. these things shall be for the price of thy face. S. this shall be a vaile to thine eies.H.B.this shall be a vaile of honour.C.he shall be a vaile to thine eies.T.G. T.G.r.

v.16. speake all things truely.S.whithersoeuer thou goest,remember thou wast deprehended.H. because I haue sent to take thee,and haue seene thee in all things,which thou hast said,be thou rebuked.Ch.thee was thus reproued.B.G.and all this is,that thou maiest be learned.T.heb.she reproued her selfe. S.H.c. C.ad.

v.17. they were refreshed.C.they bare children.cat.heb.ialad:to bring forth.

3. The Explanation of doubts.

v.1. *Afterward Abraham departed thence toward the south countrie,&c.* Abraham had now dwelled in the plaine of Mamre aboue 14.yeares,before Ismael was borne,who was thirteene yeare olde,when he was circumcised,Gen.17.25.Nowe he remooueth from thence, 1. not because of any famine as *Pererius* thinketh,for the scripture maketh mention but of one famine to haue fallen in Abrahams daies.Gen.26.1. 2. nor yet for hospitalitie sake,as some Hebrewes:for he was now a sojourner in a strange countrie. 3. nor yet forced through the iniuries and wrongs offered by his neighbours. 4. But it is most like, that the fearefull spectacle of the ruine of Sodom, with the pestilent and vnwholsome aire thereof rising,mooued Abraham to change his dwelling:God so disposing,that Abraham should not continue alwaies in one place,as a possessor, but shift from place to place,as a stranger and sojourner. Qu.1.Wherefore Abraham remoued from the plaine of Mamre where he had so long dwelt

v.1. *He dwelt betweene Cadesh and Shur:* 1. Those were the names of two desarts: the wildernesse of Shur,was that,into the which the Israelites entred,when they had passed ouer the red sea.Exod.15.22. 2. It is the same which is called the desart of Ethan, as *Tostatus* prooueth against *Lyranus*:as may appeare by comparing Exod.15.22. with Numb. 33.8.3.This place of Abrahams dwelling is called afterward Beersheba.Gen.22.32.*Iunius.* Qu.2. Of the desart of Shur.

Sojourned in Gerar. 1. This was the south bounds of Palestina,as is euident.Gen.10.19. Sidon,Gerar,Sodome,Lasha,are set downe as the foure vtmost partes of the countrie of Canaan:Sidon,Gerar from the north to the South on the west side, Sodome,Lasha,from the south to the north eastward. 2. This Gerar was at the first a kingdome by it selfe, distinguished from the fiue principalities of the Philistims.*Iun.* It was the cheife city of the region called *Geraritis.Hierom.* 3. Here Abraham did sojourne with Isaack 25.years:from hence he went to sacrifice his sonne in the land of Moriah,Gen.22.1.*Perer.* Qu.3.Of Gerar where Abraham sojourned.

v.2. *Abimelech sent and tooke Sara:* Sara was now 90. yeare old,how could shee at these yeares retaine such beautie,as that shee should be desired of kings: 1. Neither is the historie transposed,as *Lyranus* thinketh vpon this reason: for Abraham remooued not from the plaine of Mamre,till after the ouerthrow of Sodome. 2. Some thinke that this beautie in Sara was miraculous,as the hebrews. 3. But we neede not seeke a miracle: other reasons may be alleadged;1.women then at ninetie might be as a fresh,as nowe at fourtie: for as feauentie or eightie is nowe the full age of women,so then they lined an hundred & thirtie:Sara died at an hundred twentie seauen yeares.*Perer.* 2. moderate diet,and chaste life might be a great helpe:but specially Gods blessing, as Moses, Iosua, Caleb,retained their Qu.4. How Sara retained her fauour and beauty at 90.yeares of age.

their ſtrength & vigor in their old age, Deut. 34.7. Ioſ. 14 11. *Luther.* And as Sarah had a childe at 90. ſo it is like her fauour & color was, as it vſeth to be in childbearing women. *Mercer.* 3. The not bearing, or nurſing of children was a great meane to preſerue her fauour. *Perer.* 4 Her inward partes and other womenlie giftes might commend her, as well as her fauour: and this comelines of her parſon was a ſingular gift from God among the reſt. *Caluin.* Theſe reaſons may be yeilded, that Sarah at thoſe yeares did keepe her bewtie, which conſiſteth of three thinges, the ſoftnes of the fleſh, the ſmoothnes of the skinne, the ſweetnes or freſhnes of the colour. *Perer.*

Queſt. 5. Whie the Lord dealt more mercifully with Abimelech then with Pharao

v. 3. *God came to Abimelech*: The lord dealeth more mercifullie with Abimelech then with Pharao, for the like offence: Pharao was not admoniſhed by dreame but forced by plagues to confeſſe his ſinne. Geneſ. 12. 1. We need not with. *Rupertus.* to runne to allegories: who by theſe two afflictions of Abraham in the taking away of his wife would haue the two captiuities of the Iſraelites ſignified: one in Egypt, where the Egyptians ſuffered many plegues, the other vnder the Caldeans, from whence they were deliuered by Cirus with good conditions. 2. Neither is the reaſon hereof, becauſe Pharao was a more wicked king, though Abimelech indeed ſeeme to be the honeſter man: for the beginning of Gods mercie is from him, not from vs. 3. But the difference of this proceeding commeth from the mercifull diſpoſition of God: who will haue mercie on whome he will. Rom. 9. 15.

Queſt. 6. Of diuine dreames and the diuerſitie thereof.

v. 3. *In a dreame by night.* 1. The viſions which are ſhewed in the day are more excellent, then thoſe which fall vpon men in the night, if all other circumſtances be alike: not onely for that, it muſt be a greater propheticall power, which can ſequeſter the ſoule from the thoughtes and cares of the daie wherein it is occupied, then in the ſilence of the night, which is *Aquinas* reaſon, but becauſe, all the powers of the ſoule, when the bodie is watching: are in their operation and working, and ſo better prepared for heauenly contemplation: an argument hereof may be this: that dreames in the night haue beene ſhewed to naturall and carnall men, as to Pharao, Nabuchadnezer; but viſions of the daie are ſhewed to the faithfull, as to Daniel, and Peter. Act. 10. 2. Yet the parſon of Abimelech conſidered, who was in the daie occupied in the affaires of his kingdome, the night was a fitter ſeaſon for him to be drawen to heauenlie meditation. *Muſcul.* 3. There are two ſortes of diuine dreames: one which is by repreſentations and ſimilitudes of other thinges, ſuch were the dreames of Pharao and Nebuchadnezer; the other is a more excellent kind, when one heareth God ſpeake to him, as Abimelech here, or an Angel, as Ioſeph, Matth. 1. or ſome man, as Paul. Act. 16.9. And theſe more noble dreames, are for the moſt part ſhewed to the ſeruants of God. *Perer.* 4. But we muſt take heed, that we aſcribe not two much to dreames, and to make thoſe diuine that are not, which may be thus diſcerned. 1. The dreames which God ſendeth, are good and godly, not ſauouring of any carnall thing. 2. They are ſent vpon graue and waightie occaſions. 3. Aud for the moſt part to men fearing God. 4. And they leaue a certaine perſwaſion and inward ſenſe of Gods preſence in the ſoule. *Muſcul.*

Diuine dreames how to be diſcerned.

Queſt. 7. Whie the lord ſaith of Abraham, he is a prophet.

v. 7. *Deliuer the man his wife againe, for he is a prophet, and he ſhall pray, &c.* 1. Some make this clauſe, *for he is a prophet*, a reaſon of the former ſentence, of deliuering his wife: becauſe he beeing a prophet did knowe that he had not come neare her, and therefore Abimelech need not doubt to deliuer her. *Iunius, Perer.* 2. Or he is a prophet and deare vnto me, and the wrong offered to him, I will reuenge as done vnto my ſelfe. *Iun.* 3. Becauſe he is a prophet, maruaile not, that this puniſhment is laid vpon the, for dooing wrong to ſuch an excellent man. *Caluin.* 4. But it is better referred to the wordes following: he is a prophet and an holie man, and therefore ſhall pray for thee, and his praiers ſhall preuaile. *Muſculus.*

Queſt. 8. Of diuerſe kindes of propheſying.

This word prophet, or to propheſie is diuerſely taken in ſcripture. 1. He is called a prophet to whome things ſecret and hid, were reuealed, and the knowledge of things to come by the ſpirit of God: ſuch in times paſt were called ſeers. 1. Sam. 9. 9. 2. They were called prophets among the heathen, that howſoeuer could foretell things to come, as ſome did by the ſubteltie of Sathan: ſo Saint Paul calleth Epimenides the Cretenſians prophet. Tit. 1. 3. Thirdly they were called prophets that had a ſpeciall gift to indite hymnes and ſonges to the praiſe of God: 1. Chron. 25. 3. Ieduthun is ſaid to haue propheſied vpon the harpe.

harpe. 4. They were ſaid to propheſie, which did imitate onely the prophets outward geſture, when they were beſide themſelues; as Saul propheſied, when the euil ſpirit came vpon him. 1. Sam. 18. 10. that is his outward geſture and behauiour was as of a man beſide himſelfe. 5. They were alſo called Prophets, that were expouuders and interpreters of Scripture; ſo is it taken. 1. Cor. 14. ſo *Aaron* was Moſes prophet. Exod. 7. 1. that is his ſpokeſman. Exod. 3. 16.

But a prophet is taken properlie the firſt way; whereof there were two ſortes. 1. They were called prophets, which had ſecrets reuealed vnto them to publiſh by writing & preaching to the people: and in this ſenſe the word *Nabi* a prophet, commeth of *Nub*, which is to ſpeake. 2. They alſo were called prophets, who though they preached not, yet God reuealed many things vnto them, and vſed them familiarelie: and in this ſenſe, *Nabi* ſhall be deriued of *ban*, which is to vnderſtand: of this ſort was Abraham a prophet: *Toſtat. Oleaſt. ex Perer.* Queſt. 9. Two ſortes of prophets.

v. 12. *Yet in very deed ſhe is my ſiſter, &c.* 1. Neither is their opinion ſound, that thinke Sarah to haue beene Abrahams owne ſiſter by his father, not by his mother: *ſic Lyppoman, Satus, Caietanus*: for ſuch mariages were not in vſe among the faithfull in *Abrahams* time. 2. Neither was ſhee the daughter of Terah his brother, adopted by Terah: for *Abraham* ſaith, ſhe was the daughter of his father. 3. Therefore *Chriſoſtomes* ſentence is to be preferred, that houldeth Sarah to haue beene the daughter of Haran *Abrahams* brother, whome Thare had by one woman, *Abraham* by another: this Haran died a long time before his father, ſo that Sarah after the death of her father, might very well be called the daughter of Terah, becauſe he was her grandfather, and he was alſo inſtead of her father beeing dead. 5. *And* whereas *Abraham* ſaith, *in very deed ſhee is my ſiſter*: he ſaith not that ſhe was properlie his ſiſter, beeing his neice, but he ſaith, *in very deed*, to free himſelfe from the ſuſpition of lying. See more of this matter. Geneſ. 11. 4. 18. Queſt. 10. How Sarah is ſaid to be Abrahams ſiſter. Chryſ. hom. 45. in Geneſ.

v. 16. *A thouſand peeces or ſicles of ſiluer*: The cómon ſicle neither was of ſo litle value, as one Ribera affirmeth out of Budeus, as equiualent to the *Atticke drachma* or groate, which is the eight part of an ounce. 2. Nor yet doth it counteruaile 4. drachmaes or groates, as Ioſephus. 3. Nor an whole ounce as Hierome. 4. But the common ſicle doth waigh. 10. gerahes: the ſicle of the ſanctuarie was dubble, of 20. gerahs in waight. Exod. 30. 13. and euery gerah did waighe. 16. barlie cornes: ſo that the common ſicle did waigh 160. barly cornes, that is two drachmaes and ſomewhat more: *Iunius*. and therefore the 70. tranſlate the ſicle *didrachmah*, a dubble groate: that is a quarter of an ounce, about 14. pence ſterling. Queſt. 11. How much the ſicle was in value.

v. 16. *He is a vaile of thine eyes to all, that are with thee, &c.* 1. This is neither to be referred to the gift, which *Abimelech* gaue. 1. *As* thoug he had giuen it for a recompence for taking Sarah away, as the Septuagint read and *Chriſoſtome* expoundeth. 2. Or to buye Sarah and her maid vailes to hide their bewtie that others be not intangled. *Homerus ex Perer.* 3. Or that it was a gift of honor to ſhew, that Sarah was both chaſt and innocent Latine. tranſlat. and the great Bible: ſo alſo *Raſi*. Queſt. 12. Who is ſaid to be a vaile of Sarahs eyes.

2. It is not vnderſtood of this excuſe or diſſimulation, which Sarah vſed, as though the ſenſe ſhould be this: that ſhe might vſe this vaile or colour of the truth among her owne: for they could not be deceaued, but among ſtraungers ſhe ſhould plainely confeſſe her ſelfe to be *Abrahams* wife: *Lyranus Toſtatus*. for what needed Sarah to vſe any ſuch excuſe, where ſhe was knowen.

3. Some doe referre it as well to Abraham, as to the gift, and to all that now happened, that they were ſignes of Sarahs chaſtitie. *Mercer.*

But the beſt interpretation is, to applie it to Abraham that he ſhould be the vaile of her eies. 1. That no man knowing her to be Abrahams wife ſhould looke vpon her to deſier her. *Aben Ezra, Caietan.* 2. It alſo putteth Sara in mind of her ſubiection to Abraham, whereof the vaile is a ſigne. 1. Cor. 11. 10. 3. *Oleaſter* alſo further ſtretcheth it: that Abraham was her vaile, that is her iuſt excuſe, that ſhe did this, for his cauſe, beeing by him perſwaded: but the former expoſition is the better.

She was thus reproued. 1. The 70. read, *ſpeake the truth*, that is, that I am innocent, and touched the not: but this reading diſſenteth from the originall. 2. ſo doth the latine: remember thou art deprehended: *Lyppoman.* ſaith it ſhould be read *reprehenſam, reprehended,* Queſt. 13. How Sara was reproued.

not

not *deprehenſam, deprehended.* 3. *Iunius* readeth, *all this is done, that thou maiſt be learned.* 4. But the better reading is, all this was, that ſhee might be reprooued, or in all this ſhee reprooued her ſelfe: ſo that they ſeeme to be the words rather of the writer concerning Sarah, then of Abimelech to Sarah.

Quest.14. Whether Abimelech were smitten with any disease.

v.17. *God healed Abimelech, &c. for the Lord had ſhut vp euery wombe.* 1. *Aben Ezra* is not right, that thinketh, that Abimelech himſelfe was ſtricken with no diſeaſe: but that he is ſaid ſo to be, becauſe his wife, and maidens were puniſhed: for the text it ſelfe ſaith, that *God healed Abimelech:* and it is moſt like, that God ſent vpon him ſome infirmitie in his ſecrets, whereby he was kept from comming neare to Sarah.

What the ſhutting vp of the wombe ſignifieth.

2. The ſhutting vp of the wombe, is not to be vnderſtood (as *Pererius* doth) of the difficultie of bringing forth: for then the children beeing readie for birth, and ſtaying longer then their time, ſhould haue beene ſuffocated: and the text ſaith, the *Lord had ſhut vp euery wombe:* but all were not great with child at one inſtant. Neither neede we with *Calvine*, becauſe in ſo ſhort a time (Sarah beeing conceiued with child of Iſaach, and not yet deliuered) there could be no experience or triall of their ſterilitie and barrennes, to ſay the hiſtorie is tranſpoſed, and was done before: for Abraham till now had no occaſion to ſoiourne in Gerar: therefore the meaning is, that the women were hindred from conception, ſo ſignifieth the ſhutting vp of the wombe: as the opening of the wombe betokeneth aptnes to conceiue: as we read, Gen. 29.31. The Hebrewes affirme that not onely in the women, but the men alſo all their poores and paſſages were ſtopped, as well of the mouth to take meat, as of other places, that expell them: and that the hennes could not lay their egges: but the text beareth it not.

4. *Places of doctrine.*

1. Doct. Adulterie a ſinne puniſhable by death.

v. 3. *Thou art but dead, &c.* God threatneth death to Abimelech conditionally, if he did not reſtore Abrahams wife. *Ium.* whereby we ſee, that in the iuſtice of God, adulterie is a ſinne to be puniſhed by death: as Iudas adiudged Thamar to the fire for whoredome. Gen. 38.24. where the law then is more gentle, then to inflict the puniſhment of death vpon adulterers, they may thanke the lenity of the magiſtrate, which vſeth not that rigour which may well ſtand with iuſtice.

2. Doct. Ignorance excuſeth not ſin.

v. 6. *I kept thee, that thou ſhouldeſt not ſinne againſt me, &c.* Abimelech then if he had touched Sarai, though he did not know her to be an others wife had ſinned: ignorance then excuſeth not ſinne, though it doe ſomewhat extenuate and qualifie it. *Muſcul.* as it is in the Goſpel, *He that knew not his maſters will, and yet did commit many things worthie of ſtripes, ſhall be beaten with few ſtripes.* Luk. 12.48. he that ſinneth willingly ſhall receiue more ſtripes, and he that faileth of ignorance ſhall haue ſome alſo.

2. Doct. the whole ſam lie bleſſed becauſe of the maſter.

v. 7. *Thou ſhalt die the death, and all thou haſt:* as the ſinne of the maſter of the houſe, bringeth a iudgement vpon the whole familie; ſo the Lord alſo ſheweth mercie to the whole houſe for the maſters ſake. Luk. 19.9. *This day is ſaluation come vnto this houſe,* becauſe he is become the ſonne of Abraham. *Muſcul.*

5. *Places of confutation.*

1. Conf. No perfect righteouſnes in this life.

v. 5. *With an vpright mind, and innocent hands, &c.* This place is no groũd for their opiniõ, that think a man in this life may attain to perfect iuſtice: for Abimelech doth not abſolutely cleare himſelfe from all ſinne: but onely in this particular, in this degree of ſinne, that he had not committed willingly any act of vncleannes with Sarah. *Calvin.* as the prophet Dauid vſeth to plead for himſelfe, Pſal. 7. 3. *If I haue done this thing, if there be any wickednes in my hands, &c.* he onely purgeth himſelfe from the ſuſpition of a particular fact.

2. The ſcripture ſendeth vs not to pray to the dead, but to be holpen by the prayers of the liuing.

v. 7. *He is a Prophet, and ſhall pray for thee, &c.* Neither doth this place make for the inuocation of Saints that are departed: for God ſendeth not Abimelech to Noah, or any other departed to pray for him, but to Abraham then liuing. *Calvin.* The liuing then may pray for the liuing, which dutie may be mutually performed in charitie, while one knoweth

eth an others necessities. But for the liuing to pray to, or for the dead, which know not their wants, and they are alreadie certenly disposed of in an vnchangeable state, as the liuing are not, it hath no warrant vpon any precept or example of scripture, or any sound reason drawne from thence.

v. 13. *When God caused me to wander out of my fathers house, &c.* The word is *elohim*, Gods, in the plural number, which maketh some to vnderstand the Angels: *Vatablus, Calvin.* but God and not the Angels, first called Abraham from his countrey and fathers house. Act. 7. 3. Some thinke that Abraham thus spake according to the phrase and speach of the heathen: but Abraham doth euery where professe himselfe by erecting of altars, a worshipper of the onely true God. Wherefore this place is truly translated, *God caused me: sic P. T. B.G.S.H.* onely the Chalde readeth, in the plural number very corruptly, *when the people erred after the workes of their hands.* Notwithstanding this text doth no waies fauour the heresie of the Tritheists, that make diuers Gods: for in that here a verbe of the plural number, *hitgnu*, is ioyned with *elohim*, it sheweth the trinitie of persons: in that sometime a verbe of the singular number is put vnto it: as Gen. 1. 1. *bara:* it betokeneth the vnitie of the Godhead.

3 Conf. Against the heresie of the Tritheists.

6. Places of morall obseruation.

v. 2. *Abraham said of Sarah, shee is my sister.* Abraham had once thus offended before, and had forgotten by this pretense, what daunger Sarah was like to haue beene brought into, and yet he falleth into the same infirmitie againe. Therefore it is sometime seene, that euen the children of God may in the same thing shew their weaknes often. *Calvin.* As Iehosaphat beeing reproued by Iehu for ioyning in league with Ahab, did forget himselfe, and was afterward confederate with his wicked sonne Ahaziah, and was the second time reproued by *Eliezer* an other prophet. 2. Chron. 19. 2. and 20. 37.

1. Ob. The righteous may fall often into the same infirmitie.

v. 9. *Abimelech said to Abraham, what hast thou done, &c.* Abimelech signifieth, *my father the King*: which sheweth, that kings at the beginning were fathers and nourishers of their countrey: but afterward they which knew not God, became in stead of *Abimelachim, Oebimelachum*, that is, *our enemie the king. Muscul.* happie then is that people, that hath a king for a common father. Beside here Abimelech though a king, taketh not himselfe to be lawlesse, to doe what him list: as cruell *Caligula* said to his grandmother *Antonia, Memento omnia mihi licere & in omnes: Remember that all things are lawfull for me toward all men:* and wicked *Iulia* to *Antonius Caracalla*, soliciting him to incestuous marriage, when he answered, *vellem si liceret, I would, if it were lawfull*, replied impudently againe, *si libet, licet; an nescis te imperatorem esse, leges dare non accipere: if you will, you may; know you not, that you are Emperour, and giue lawes, but receiue none.* That state is like then to flourish, where euen kings, as Abimelech here, doe submit themselues to good lawes. As *Plato* hath an excellent saying, *in qua ciuitate lex subdita est, video ibi perniciem parari am, in qua vero lex domina est principum, ibi video salutem: in what citie the Law is subiect, I see destruction at hand, but where the law swaieth euen the prince, I see health to that place. ex Perer.*

2. Ob. good princes doe submit themselues to their lawes.

Sueton. in Calig.

Plat. l. 4. de legib.

v. 6. *I kept thee, that thou shouldest not sinne against me.* It is God that keepeth his children from sinne: either by the instinct of his spirit, or the instruction of his word, the guard and guiding of Angels, or by diseases, as Abimelech was here restrained, v. 17. or by the counsell and aduise of others, as Dauid was staied from shedding of blood by Abigail. 1. Sam. 25. *Calvin.*

3. Ob. God diuerse waies keepeth vs from sinne.

v. 7. *Deliuer the man his wife again, &c.* Vnlesse then that things violently taken from others, be restored, there is no mercie to be expected. *Muscul.* therefore Zacheus beeing truly called doth restore largely, what he had wrongfully scraped together. Luk. 19.

4. Ob. Things voluntarily gotten must be restored.

v. 9. *Thou hast brought on me, and on my kingdome this great sinne.* Adulterie is called a great sinne, not onely because of the vncleannes and filthines of it, but because of the punishment that followeth, and the calamites that sometime ouertake the whole citie and kingdome for that sinne in their gouernours. As the whole city of Sechem was put to the sword for rauishing of Dinah Iacobs daughter. Gen. 34. the whole kingdome of Dauid smarted for his sinne committed against Vriah concerning Bersheba. 2. Sam. 12. The like examples

5. Ob. Adulterie bringeth generall calamities vpon the whole citie or kingdome.

are

are found in forren hiſtories: how Troy was deſtroyed for the taking away of Helena: the name, and office of kings expelled out of Rome, for the rauiſhing of Lucretia by Sext. Tarquin. *Perer.*

6. Ob. Barrennes a due reward of his eminent life.

v.18. *The Lord had ſhut vp euery wombe, &c.* Sterilitie and barrenneſſe is a iuſt puniſhment for incontinent life: that they which ſeeke for iſſue of ſtrange fleſh, ſhould be without fruite at home. *Muſcul.* This may well be ſeene in Salomon, who of his 300. concubines and 700. wiues, left but one ſonne, Rehoboam, & him not very wiſe to ſucceed him.

CHAP. XXI.

1. *The Method.*

THis chapter hath three parts: 1. of Abrahams *œconomicall*. 2. of his *politicall*. 3. of his *religious* ſtate.

Firſt to his *œconomicall* affaires belong ſuch things as happened to Iſaack and his mother, to Iſmael and his mother.

Iſaack is borne and named, v.2,3. circumciſed, v.4. nurſed by Sarah, and brought vp with great ioy, v.6,7. weaned, v.8.

Iſmael, 1. mocketh Iſaack, and Sara ſaw it: 2. is caſt out with his mother by Sarahs motion, v.10. and Gods bidding, v.12,13. 3. he is prouided for, firſt by Abrahams care, who ſendeth her not forth emptie, v.14. by Gods prouidence, v.16. to 20.

Secondly, his *politicall* ſtate concerneth his affaires with Abimelech, 1. both as touching a league which Abraham maketh with him and his ſeed, v.23.25. 2. the reſtitution of the well, which Abimelech confirmeth to Abraham, by the accepting of ſeauen lambes, to v.33.

Thirdly Abrahams *religious* acte, was in planting a groue, and calling vpon the name of God.

2. *The diuers readings.*

H.de. v.2. *and bare a ſonne. H. bare Abraham a ſonne. cat.*

H.det. v.3. *which Sara bare him. H. which was borne vnto him, which Sara bare him. cat.*

H.det. v.6. *God hath made me to reuyce. C.B.G. to laugh, cet.* ſic & heb.

H.C.s. v.7. *who hearing would beleeue Abraham. H. he is faithfull, that hath ſaid to Abraham and performed. C. who would haue told Abraham. cat.*

giuen a childe ſucke. H.S. giuen children ſucke. cat.

H.det. v.9. *the ſonne of Agar the Egyptian. H. the ſonne of Hagar, which ſhee had borne to Abraham. cat.*

H.S.ad. *playing: C. H. S. mocking. T. B. G. P. heb. laughing: playing with Iſaacke*, added by H. and S.

T.H.r. v.14. *tooke bread and a bottle of water and gaue to Hagar, and put the childe vpon her ſhoulder. S. gaue it to Hagar putting it vpon her ſhoulder, and the childe alſo. C.B.G. taking bread, put it vpon her ſhoulder, and gaue her the childe alſo. H.T.*

S.ad. v.16. *the boy crying out wept. S. ſhee lift vp her voice and wept, cæter.*

S.H.alt. v.18. *hold his hand. S.H. hold him with thy hand, cet.*

H.C. v.20. *he was with him. H. the word of God was an helpe to the childe. C. God was with the childe. cæter.*

H. v.21. *a young man an archer. H. a principall archer. B. a ſhooter in a bowe. C.T.P.* robeh, ſignifieth an archer, and *Rabb* is a maſter, becauſe of his multipilcitie of skill.

S.cæt. v.22. *Phicol the cheife captaine. cat. Hachoz ad primum, the bridegromes friend, voluntarius. S.* this is tranſpoſed by the Septuagint, out of the 26. chap. v.6.

v.23. *ſweare vnto me by the word of God. C. by God. cat.*

thou wilt not hurt me.cet.lie vnto me.T.heb.P.shachar. T.P.r.
hurt my seed,or name.S.posteritie,stocke.H.my sonne or nephew,cat.
v.31. *he called the name the well of oath.S.Beersheba.cater.* S.app.f.pr.

3. The Explanation of doubts.

v.7. *That Sarah should haue giuen children sucke.* 1. The conceit of some Hebrewes is here ridiculous:that Sarah is said to haue giuen children sucke, in the plurall number, because many children were brought in to sucke of her, that it might appeare, whether the childe borne were hers:but this might haue beene knowne by the sucking of Isaack onely. 2. Therefore *Chrysostomes* coniecture is better, that mention is made of Sarahs sucking,that it might be euident, that the childe was verely borne of her. 3. But it is spoken in the plurall number,according to the phrase of scripture,that vseth sometime the plural for the singular:as also *Caietanus* conceit may be receiued, that hereby was signified the great store of milke that Sarah had, which was sufficient to haue suckled more children then one. Qu.1. why Sarah is said to haue giuen children sucke. hom 45. in Gen.

v.8. *The childe grewe and was weaned:* 1. *Hierome* reporteth two opinions of the Hebrewes,that some hold Isaacke to haue beene weaned at fiue yeares, some at twelue. 2. *Lyppomon* thinketh that three yeares was the common stint,as the mother saith to her son. 2.Macchab.7.27.I gaue thee sucke three yeares. 3. Some of the hebrewes thinke he was weaned at the end of 24.moneths.*ex Caluin.sic Mercer.* 4. But it skilleth not at what time Isaack was weaned:it sufficeth to know,that Isaack was not weaned before the vsuall time for any want in his mother:for he grewe first and thriued,and then was weaned.*Caln.* Qu.2.At what time Isaack was weaned.

And Abraham made a great feast. 1. Neither is it like, that Abraham,least he should seeme to imitate the fashions of the heathen, did institute a feast not vsuall:for it is not vnlike,but that there was great reioycing also at the birth of Isaack,as v.6.Sarah said,God hath made me to reioyce. 2. Neither was this done either mystically,as *Augustine* to signifie that then we should reioyce,*cum factus est homo spiritualis*, when a man is become spirituall,and weaned from carnall desires. 3. Neither yet was it performed typically to foreshewe,that Christ should weane vs,*ab infantilib.ritib.&c.* from the childish rites of the law:*Rupertus.* 4. But rather it seemeth to haue beene ; *laudabilis consuetudo*,a laudable custome in those daies,*vt initium comedendi,&c.* that the beginning of the eating of the first borne,should be celebrated with a feast.*Caietan.* For at the birth of the child, the mother beeing in griefe,and at the circumcision,the infant beeing in griefe, it might seeme not so fit a time of feasting,as at the weaning.*Mercer.* 5. And beside speciall mention seemeth to be made of this feast,because Ismael at this time, scorning this solemnitie, derided and mocked Isaack.*Caluin.* Qu.3 why Abraham made a feast w. en Isaac was weaned.

v.9. *Sarah saw the sonne of Hagar mocking,&c.* 1. The Septuagint read,*playing*,παίζοντα, but neither had it beene such a great fault for children to play together:neither was Ismael(beeing foureteene yeare older then Isaack,and almost 20.yeare old, if Isaack were weaned at 5.yeares,as some thinke)a fit plaie-fellowe for Isaacke. 2. *Lyranus* also too much presseth this word:for beside that it signifieth to play,he noteth that in scripture it signifieth,1.the acte of venerie,as Gen.26.8. Isaacke is said to haue sported or plaied with Rebecca:2.the acte of idolatrie.Exod.32.6.they rose vp to play.3.to play is taken for to fight and kill.2.Sam.2.14.*Abner said to Ioab,let vs see the young men play before vs* : the two first waies he thinketh Ismaell played with Isaacke,both in making of idols, and in vsing some obscene behauiour:some thinke also,that he did striue and fight with Isaacke.*Mercer.* 3. But we neede not stretch this word so farre.It was misdemeanour great inough for Ismael to scorne and flout Isaack, deriding him, as though he should be their young master,& heire of all:and this was the persecution which S.Paul speaketh of,Galat.4.29.And further Ismael sheweth himselfe here a very prophane person : that whereas Isaack had his name giuen of laughter:both because his father laughed,and reioyced in the spirit,when he was promised:and for that there was such great ioy at his birth,v.6.but most of all because he was a type of Christ,in whome Abraham reioyced.Ioh.8.56.and all the faithfull children of Abraham:Ismael made him indeed a right Isaack,that is,a laughing stocke,deriding this Qu.4.How Ismael is said to haue mocked Isaack.

misticall name, which was giuen him of God. *Caluin.*

Quæſt 5. Whie Sarah would haue the bondwoman and her ſonne caſt forth.

v. 10. *Caſt out the bondwoman with her ſonne, &c.* Theſe reaſons may be giuen whie Sarah deſired Iſmael to be caſt out. 1. Becauſe ſhe ſaw, how he continually abuſed and mocked Iſaak. 2. For that he ambitiouſly ſought the inheritance. v. 17. *the ſonne of this bondwoman ſhall not be heire, &c. Chriſoſt.* 3. Iſmael was of euil diſpoſition and lewd manners, ſhe might feare, leaſt Iſaack ſhould be corrupted by him, if the other ſtaid in the houſe. *Perer.* 4. Leaſt if they had ſtill both dwelled together, their poſteritie might be confounded: *propagatio nominis Abrahæ directius pertinuiſſet ad Iſmaelem: the propagation of Abrahames name ſhould haue more directly belonged vnto Iſmael beeing the elder. Caietan. Caluin.* this reaſon is confirmed by the lord himſelfe, who ſtirred vp Sarah to rouſe vp Abraham carried away with fatherlie affection toward Iſmael: for he ſaith, *thy ſeed ſhall be called in Iſaak*: which could not ſo happelie haue beene doone, if Iſmael had not beene ſeperated from him. 5. His mother alſo is caſt out with him, becauſe it ſeemeth that ſhe ambitiouſly prouoked her ſonne to ſtand for the inheritance.

Quæſt 6. What Iſaak was heire of.

v. 10. *Shall not be heire.* 1. Though Abraham yet poſſeſſed not ſo much as the breadth of a foote, yet Sarah was not ignorant, that the whole land was promiſed to Abraham and his ſeed, and beleeued they ſhould poſſeſſe it in time: 2. Abraham had great ſtoare of cattell, treaſure, & houſhold; and of other goodes, which he gaue vnto Iſaack. Geneſ. 25. 5. beſtowing onely gifres vpon his other ſonnes. 3. She deſired that Iſaack might be heire of Abrahams name and blood: as the Lord ſaith afterward: that his ſeed ſhould be called in Iſaack.

Quæſt. 7. Whether Hagar carried Iſmael vpon her ſhoulder.

v. 14. *Putting it vpon her ſhoulder and the child alſo.* 1. It is not like that Iſmael beeing now a youth of 20. yeares old was laid vpon his mothers ſhoulders to beare as the ſeptuagint reade, or that Abraham was conſtrained to bind Iſmael with cordes, and lay him vpon his mother, for v. 18. ſhe is bid to take him by the hand, not to lay him vpon her ſhoulder: and whereas ſhe is ſaid to caſt him from her: this was done, not out of her armes, but *animo*, in her mind and affection, *Auguſtine, Iunius.* or taking him into her lapp beeing ſicke, ſhe after diſpairing of his health put him from her. *Mercer.* whereas alſo he is called *ieled*, a child, this word is vſed not onely of infants, but of young men, Geneſ. 4. 23. and *Hierom* well noteth, that all children are ſo called in reſpect of their parents. 2. Neither is it here a metaphoricall ſpeech, as *Caietan.* ſaith, that to lay Iſmael vpon his mothers ſhoulders, was to committ him to her care. 3. But the ſentence is thus diſtinguiſhed, as the latine readeth well, that whereas there are two wordes, he gaue, and impoſed, or layed on, this is to be referred to the bottle of water and bread, the other to the child. 4. As for that conceit of the Hebrewes, that Iſmael was ſick, and thorough greife fell into a dropſie or ſome inflammation, which was the cauſe the bottle of water was ſo ſoone ſpent; it hath ſmall ground.

Hierom. tradit. hebraic. in Gen.

Quæſt. 8. What the reaſon is that Abraham gaue Agar and Iſmaell no better proviſion.

He tooke bread and a bottle of water, &c. How commeth it to paſſe that Abraham beeing ſo rich a man, and louing Iſmaell ſo well, ſhould ſend him out with no better prouiſion: ſeeing that they were not to ſend away their ſeruants emptie, but to giue them a liberall reward of ſheepe, corne and wine. Deut. 15. 13. 1. *Caietan.* thinketh, that by bread and water all other victuals are expreſſed, and that Abraham gaue them both ſeruants and cattell: beeing both his father and very rich, and ſo both willing and able: neither would he deale worſe with Iſmael his firſt borne, then with the reſt of his ſonnes, to whome he gaue gifres. Geneſ. 25. 5. *ſic Caietan.* But the ſcripture it ſelfe gainſaith *Caietan.* herein, which omitteth not to make mention of the very bottle, which Abraham gaue to carrie the water in: then by all likelyhood the other gifres of greater value ſhould haue beene ſpoken of. 2. Neither need we with *Rupertus* to ſeeke out an allegorie: that by Hagars carying of water & not wine, is ſhadowed forth the old ſynagogue labouring vnder the literall ſenſe of ſcripture. 3. Wherefore *Toſtatus* thinketh better, that Abraham gaue Hagar no more then theſe neceſſarie helpes in her iourney: 1. Either becauſe Sara the dame of the houſe would haue it ſo, whome God comaunded Abraham to heare in this caſe. 2. Or for that the lord had promiſed to prouide and take care for Iſmaell. 3. Or Abraham might afterward remember Iſmael with a portion among the reſt of his bretheren. *ſic Toſtatus.* 4. Or Abraham did thinke to ſend them a ſupplie afterward, they ſoiourning not farr off: 5. Or Abraham beeing in greife and heauines for their departure might forget to doe that, which otherwiſe he would haue done: for it ſeemeth he did it in haſt. *Caluin.* Among which reaſons

sons, I take the first and the last to be most probable.

v. 19. *God opened her eyes, &c.* 1. Not that her eyes were shut before. 2. Neither as though, this fountaine, which the Angel shewed did sodenlie breake out of the ground, as some thinke *ex Vatablo*. 3. But caused her to see the well, which either by reason of her greife shee before regarded not. *Caluin.* or shee sawe it not by reason of the farre distance, or for that it was in some hidden place. *Perer.* thus the two disciples are said not to haue knowen and discerned Christ, till their eies were opened, Luk. 24. 4. *Rupertus* gathereth from hence a further mysterie: that as Hagar wandring in the wildernes was brought to see a fountaine of water, so the Iewes in the end of the world shall be called and brought to the knowledge of the truth.

Quest. 9. How Hagars eyes were opened.

v. 22. *Abimelech spake vnto Abraham, &c.* 1. Some thinke, that Abimelech not of any suspition or iealosie toward Abraham, but for loue of his vertue, and seeing him to be a man prosperous and beloued of God: both by reason of the victorie giuen him against fower kings, when he recouered Lot, and the honourable congratulation of Melchisedech, that mett him, and now the rare birth of his sonne Isaack: for these causes he desired his freindship. *Pererius.* 2. But it is more like that Abimelech feared Abrahams greatnes, & therefore of feare, rather then loue desired to make a league with him. *Muscul. Caluin.* for it is no other like but that Abimelech was affected to Abraham, as afterward to his sonne that soiourned in the same place: and how Abimeleches affection stood toward Isaack, the scripture sheweth: *wherefore came yea to me, seeing you hate me, &c.* Gen. 26. 27. yet Abimelech desireth also to make a couenant of freindship with Isaake.

Quest 10. Abimelech rather of feare then loue maketh a league with Abraham.

v. 27. *Abraham tooke sheepe and beeues, &c. Pererius* thinketh that no other ceremonie was vsed, in making this couenant, but onely an oath betweene them: but this giuing of sheepe to Abimelech sheweth that some other rite and solemnite was performed. *Muscul.* 2. And hereby Abraham doth acknowledge his homage to the king of the place: for though all this land was promised to Abraham, yet the time of his actual possessing it, was not yet come. 3. The seauen lambes, were not money stamped with that marke, but so many in the kind, which Abraham giueth as a price or redemption of his well, that he might enioy it quietly afterward: *Caluin.* 4. And these seauen lambes, did not belong vnto the couenant, as a rite & ceremonie thereof: for then Abimelech would not haue asked, what they did meane. v. 29. but they were as an earnest giuen for the redeeming of the well. *Perer.* 5. *Augustine* thinketh that Abraham bought with them that parcell of ground, where he planted a groaue: and it is not vnlike; for before this time Abraham is not found to haue planted any.

Quest. 11. Of the gifts giuen to Abimelech and the 7. lambes.

v. 31. *Wherefore the place is called Beersheba.* 1. The word *shabaugh* signifieth both *seauen*, and with some little alteration of the points, to *sweare*: but here Moses deriueth the word, from the oath, which was taken betweene them, although not without relation to the seauen lambes giuen in exchaunge: *Vatab.* 2. Moses called the place *Beersheba*, that is the well of the oath, before v. 14. but that is by *anticipation*. 3. Of this well the citie next adioyning was so called *Beersheba*, which was the vtmost bounde of the land of promise toward the south, as Dan was on the north side. 4. This *Beersheba* was one of those cities that belonged to Simeons lot, Iosua 19. 2. but because Simeon had their inheritance in the middest of the inheritance of Iudah Iosu. 19. 1. *Beersheba* also is numbred among the cities of Iudah Iosu. 15. 28.

August. qu. 56. in Genes.

Quest. 12. Of the name and citie of Beersheba

Beersheba how counted among the cities of Iudah, belonging to Simeon.

v. 33. *And Abraham planted a groaue, &c.* 1. To let passe *Rupertus* allegorie, who by this groaue planted by Abrahā in a straunge countrie vnderstandeth the Church planted among the gentiles, professing Abrahams faith. 2. Abraham planted this groaue, that it might be a quiet and solitarie place, to the which he might betake himselfe, for praier and contemplation. *Caietan.* 3. Some thinke that this groaue was sett with all manner of fruitfull trees, whether Abraham did vse to carrie his ghests, and by the sight thereof to stirre them vp to praise God the giuer of all good things. *Tostat. ex Targ. Hierosol.* 4. It should seeme, that the heathen from this godly vse of Abraham, deriued by a corrupt imitation, their consecrating of woodes and groaues to their idoles: and therefore the Israelites were forbidden afterward to doe the like: and that this was the fashion of the heathen, *Pline* testifieth: how that seuerall trees were proper to seuerall Idoles the *escule or oake tree to Iupiter, the lawrel to Apollo, olive to Minerua, myrtle tree to Venus, popler to Hercules*: which abuse was taken

Quest. 13. Why Abraham planted a groaue.

The Idolatrous abuse of groaues among the heathen. Lib. 12. c. 2.

Why the Israelites were forbidden to consecrate any groues.

vp by the idolatrous Israelites: *they offered incense vnder the oakes, the poplar trees, the oliue.* Hosh.4.13. 5. This superstitious vse was afterward forbidden the Israelites, not for those reasons alleadged by *Philo:* 1. because the temple of God, *amœnitates non postulat, must not be a place of pleasure.* 2. or because dung and other filth is applied to the trees to make them grow. 3. God will be worshipped in patent and open places, not in secret and obscure corners. For then Abraham would not haue worshipped God in a groue, if vpon these grounds it were vnlawfull. 4. But the cause of the prohibition was the superstitious practise of the heathen, that had abused these things to idolatrie: to whome the Lord would not haue his people conforme themselues. Deut. 12.3. *You shall breake downe their pillers, and burne downe their groues with fire, &c. you shall not so doe vnto the Lord your God.*

Quest. 14. How long Abraham soiourned in the land of the Philistims.

v. 34. *Abraham was a stranger in the Philistims land a long season, &c.* 1. *Lyranus* thinketh with other Hebrewes, that Abraham soiourned in this countrey 25 yeares: for so old Isaak is supposed to be, when Abraham was bid to offer him vp in sacrifice: for then Abraham dwelt still in Beersheba, and somewhat after. 2. It is also not vnlike, that Abrahams time of aboad was longer in Beersheba, then it was in Hebron, in the plaine of Mamre: for it was but 25 yeares from Abrahams first comming into Canaan, in the 75 yeare of his age, to the birth of Isaak, in his 100 yeare. *Lyran.* 3. From this time of Isaaks birth beginneth the account of the 400 yeares mentioned. Gen. 15.13. *Calvin.*

The allegorie of Sara and Hagar handled by S. Paul, Gal. 4. explained.

Now whereas S. Paul doth draw this historie of Sara and Hagar, Isaak and Ismael, to an allegorie: this place giueth occasion to intreat of and handle the Apostles words: and to gather the summe of *Pererius* and others commentaries vpon that scripture, as it is set forth Galat. 4. v. 21. to v. 27.

Quest. 15. How diuersly the word Law is taken in the scripture.

v. 21. *Tell me, &c. doe ye not heare the law, &c.* 1. Sometime the law is taken for the scriptures of the old testament: as Ioh. 15.25. a testimonie alleadged out of the psalmes, is said to be written in their law. 2. sometime, the old testament is diuided into the law and the Prophets. Matth. 7.12. 3. sometime the law is taken for all the bookes beside, the prophets and the psalmes. Luk. 24.44. 4. The law is taken for the fiue bookes of Moses: as here for Genesis the first booke. *Perer.*

Quest. 16. what it is to be borne after the flesh.

v. 23. *He which was of the seruant, was borne after the flesh.* 1. Sometime *flesh* is taken for the coruptible and mortall state of man in this life: so the Apostle saith, *flesh and blood can not inherit the kingdome of God;* and expounding himselfe, he addeth, *neither doth corruption inherit incorruption.* 1. Cor. 15.50. 2. It is taken for the sinnefull state and condition of the flesh: as Rom. 8.8. *They that are in the flesh can not please God.* 3. It signifieth the nature and state of the flesh. Matth. 16.17. *Flesh and blood hath not reuealed this vnto thee:* that is, nothing in the nature of man: So in this place, Ismael is said to be borne after the flesh, that is, after the common order and course of humane birth: Isaak also was borne by promise, that is, beside the vsuall strength and course of nature, he was borne by the power of Gods word and promise, of one, whose wombe was in a manner dead in respect of her yeares. *Beza.*

Quest. 17. Of diuers kinds of allegories.

v. 24. *Which things are spoken by way of allegorie.* There are three sorts of allegories and parables: some are altogether fained and applied to the matter in hand: such are those parables in the Gospel, as Luk. 16. of the wise steward. Matth. 25. of the tenne virgins: some allegories consist altogether in borrowed phrases, and metaphoricall speaches: such as often doe occurre in the reading of the prophets. A third sort there is, which are not in words, but in the things: as the serpent in the wildernes set vp, signified Christ, Ioh. 3.14. and here Abrahams familie is a figure of the Church.

Quest. 18. How the testaments are said to be two.

These are the two Testaments, &c. 1. That is, Sarai and Hagar signifie two testaments, as the rocke is said to be Christ. 1. Cor. 10.4. 2. They are called two testaments, in respect of the diuers times, and the diuers dispensation, which in effect and substance were not two: for the law was a schoolemaster to bring vnto Christ: sauing that the false teachers, that did striue for the ceremonies of the law against the libertie of the Gospel, did make them not onely diuers, but contrarie. *Beza.* 3. A testament is properly taken for the will of the dead, but here in a more generall sense, it signifieth a couenant: and so is the Greeke word διαθήκη vsed. *Perer.*

Quest. 19. How the law held man in seruitude and bondage.

One which is Agar from mount Sinai, which gendreth vnto bondage. 1. The one testament, which was giuen in Sina, is signified by Hagar: which Sinai is out of the limits of the promised land, and so are they strangers from the true Ierusalem, that are not the children of

Abra-

Abrahams faith. *Calvin.* 2. The law is said to beget vnto bondage, not so much for that vnder the law all things were wrapped vp in mysterie, and not reuealed in such manifest sort as vnder the Gospel: for so they are called seruants that know not their masters will. Ioh.15.15. neither for that they were nourished with temporall promises, as Abraham sent away the sonnes of Keturah, but reserued the inheritance for Isaak. But because the law held them in bondage vnder the hard yoke of ceremonies. Act.15.10. and they were kept in feare, by reason of the curse and seuere sentence of the law, which they transgressed through the weaknes of the flesh. *Perer.* 3. Yet the law wrought not this effect vpon all, that liued vnder the law, but onely vpon those, that knew not the right vse of the law, which was to bring them vnto Christ: for many were in those times, as *Augustine* saith, *Ministri veteris testamenti, haeredes noui, though ministers of the old testament, yet heires of the newe.*

v.25. *Agar is Sinai, a mountaine in Arabia:* which is the better reading then to say, Agar or mount Sinai: for here Hagar is the type, and mount Sinai, (which is taken for the law, which was there giuen) is that which answereth to the type: 1. both because of the name, which signifieth, as they say, the same thing in the Arabian tongue, which Sinai doth. 2. and the word *Arabia*, signifieth also affliction, humilitie. 3. Sinai in respect of the site is without the land of promise. 4. and Arabia with the inhabitants therefore liued in a seruile state and condition: and in this respect chiefly doth Sinai represent the law, which brought a spirituall bondage. *Perer.*

Quest.20. How Agar is said to be mount Sinai.

Which answereth to Ierusalem, that now is: 1. not bordereth vpon, or is ioyned to Ierusalem, as the vulgar Latin and the B. translation writeth: for the contrarie is euident to him that beholdeth the situation of the countrey. 2. neither because the way or iourney is continued from Sinai to Ierusalem. *Aquinas.* 3. but in respect of the correspondencie and similitude: because the terrene and earthly Ierusalem, reteining still the ceremoniall yoke of the legall ceremonies, was held in spirituall bondage and seruitude. *Beza. Per.*

Quest.21. How the mount Sinai is said to answer to Ierusalem.

v.26. *Ierusalem, which is aboue, is free, the mother of vs all, &c.* S. Paul setteth against the old testament, and terrene Ierusalem, the new testament and heauenly Ierusalem, which is described by foure epithites. 1. it is said to be from aboue, because Christ the head thereof came from aboue. Ioh.16.28. *I came out from the father:* and because we must haue our conuersation in heauen, Philip.3.20. 2. It is called Ierusalem, which signifieth the vision of peace. 3. It is free, not with ciuill and outward freedome: for many may be called beeing seruants. 1. Cor.7.21. but it is free, both *morally*, in not beeing a seruant or slaue to the affections and desires of the flesh, and *spiritually* in casting off all seruile feare: and *celestiall libertie* it hath in hope, which shall be an euerlasting freedome both of bodie and soule. 4. It is now the mother of vs all, and fruitfull of many children, as Sara at the first was barren, but at the last brought forth Isaak, whose seede was promised should be as the sand of the sea: so shee that was fruitfull, the old Synagogue is now barren, shee that was barren, the Church of God, is now fruitfull among the Gentiles, according to that saying of Anna, 1.Sam.2.5. *The barren hath borne many, and shee that had many children is feeble.*

Quest.22. Of Ierusalem that is from aboue.

Diuers kinds of libertie and freedome.

v.28. *Therefore brethren, we are after the manner of Isaak.* This then is the application which the Apostle maketh of this allegorie. 1. they which make account to be iustified by the ceremonies or works of the law, are like vnto Ismael borne of the bondwoman after the flesh: they which belong vnto the faith of Christ, are the children of promise by grace. 2. As Ismael borne of the bondwoman persecuted Isaak: so they which either liue or teach after the flesh, doe now persecute the seruants of God, as the Pharisies did the Apostles, the Pseudocatholikes the professors of the Gospel. 3. As the seruant with her sonne were cast out, for mocking of Isaak; so the Iewes, for deriding of Christ, are cast out of the land of promise: and so many as beleeue not in Christ, whome they crucified, are depriued also of the celestiall Canaan. *Perer.* 4. *Augustine* further fitly expresseth this comparison, betweene the carnall and spirituall Israelites by the historie of Ionah: resembling the Iewes enuying the calling of the Gentiles to Ionah, angrie for the sauing of Niniuie: the ceremonies and carnall rites, to the gourd, that shadowed but for a time: Christ to the worme, that smote the gourd: and remooued the ceremonies, bringing in true righteousnes and euerlasting comfort and refreshing.

Quest.22. where in Ismael resembleth carnall professors.

Augustin epist. 49.

4. Places of doctrine.

1.Doct. Christiās may haue their plentifull feasts, so they take heed of excesse.

v.8. *Abraham made a great feast:* This feast was more then ordinarie, at the which some say Sem and Heber, and king Abimelech were present: but of the first two ghests there is no likelihood, because no mention is made of them afterward: of Abimelechs presence there is more probabilitie. *Muscul.* Howsoeuer, in that Abraham maketh such great preparation for this feast: we learne that it is lawfull for Christians to haue their solemne and ioyfull feasts and meetings, so that they take heed of excesse: and that the creatures of god may not onely be vsed for necessitie, but in plentie and alacritie, so there be no superfluitie. *Calun.* For as bread was giuen for mans sustenance, so wine is ordained to make the heart cheerefull. Psal. 104.14.

2 Doct. God is otherwise with his elect, otherwise with men of the world.

v.20. *God was with the childe and he grewe:* God was with Ismael by his generall prouidence and care, in that he grew vp, thriued in the world and prospered: but there is a more speciall grace and fauour toward the elect: as our Sauiour promiseth to be with his till the ende of the world, Matth. 28.20. and in this sense S. Paul saith, *God is the Sauiour of all men, but specially of them which beleeue.* 1. Tim. 4.10.

3.Doct. Children should not contract marriage without the consent of the parents.

v.21. *His mother tooke him a wife out of the land of Egypt.* This sheweth that it belongeth to parents to prouide that their children be honestly bestowed in marriage: and that children ought not contract themselues without the consent of their parents: Abraham prouideth a wife for Isaack. Gen. 24.4. Isaack for Iacob. Gen. 28.2. By Moses lawe the daughters vow was not good, vnlesse the father did ratifie it: Numb. 30.6. Wherefore the canon lawe is iniurious, that alloweth contracts, and espousalls made without consent of the parents. *Muscul.*

4 Doct. We must onely sweare by the name of god & not of Saints.

v.23. *Sweare vnto me here by God.* Abimelech, though himselfe, as it is likely, were a worshipper of other gods: yet exacteth no other oath of Abraham, but to sweare by God onely: superstitious then is the vse of papists, that vrge men to sweare not onely by God, but by the Virgin Marie and other Saints: where as the scripture saith: thou shalt feare the Lord thy God, and sweare by his name, Deut. 6.13. *Muscul.*

5 Doct. Lawfull to take an oath before a magistrate.

v.24. *Abraham said I will sweare.* This example condemneth the Anabaptists: and sheweth that it is lawefull to take an oath before the ciuill magistrate: either to testifie the truth, for the ending of strife. Heb. 6.v.12. or for the confirming of a league, and performing and keeping of faith, as there was an oath betweene Iacob and Laban, Gen. 31.50. *Luther.*

5. Places of confutation.

1.Confut. No sacraments but commanded of God.

v. 4. *Abraham circumcised Isaack, &c. as God had commanded.* Wherefore in religious duties, and especially in the administration of the Sacraments, we must follow Gods ordinance and commandement: nothing ought to be altered, added and changed in the substance and necessarie parts thereof, otherwise then God hath left them. Saint Paul deliuereth to the Corinthians the same, which he receiued of the Lord, 1. Cor. 11.23. The Church of Rome is found then to be a falsifier and corrupter of gods ordinance, who haue brought in seauen sacraments, whereas the Lord commanded but two, and these also of Gods institution, they haue defiled with many vaine inuentions, and idle superstitious ceremonies of their owne. *Calvin.*

2.Confut. Hagar was not Abrahams wife.

v.11. *This was very grieuous in Abrahams sight because of his sonne:* not because of Hagar: it seemeth then that Hagar was not Abrahams wife, as *Pererius* thinketh: for these reasons: 1. Because Abrahams affection would haue beene greater to his wife, then to his childe. 2. Hagar is called a bondwoman still: but if shee had beene Abrahams wife, shee had bin free: neither would Abraham, if shee were his wife, haue committed her to the power and gouernment of Sara, as he did: Gen. 16.6. *Behold thy maide is in thine hand, doe with her as it pleaseth thee.* The husband onely in the familie is the gouernour and head of the wife. 3. It is not likely, that Abraham should haue beene commanded to send Hagar away, neuer to returne, if shee had beene his wife: the scripture alloweth no such perpetuall seperation,

but

but in case of fornication. Matth. 5. 35. *Whosoeuer shall put away his wife, except for fornication, causeth her to commit adulterie.*

Neither are the contrarie reasons of any value: 1. *Thom. Aquin.* saith, that as in the law Moses allowed to giue a bill of diuorcement, *ad euitandum vxoricidium*, to auoid wiue-slaughter: so it was lawefull for Abraham to cast out Hagar, for the manifelling of that mysterie expressed by Saint Paul, Galat. 4. *Contra.* 1. *Aquinas* then thinketh, that the very marriage was dissolued, which *Pererius* denieth, as shall euen now appeare. 2. That which Moses permitted, was no approbation, but a toleration, as our Sauiour saith, for the hardnesse of their hearts. Math. 29. 6. but this facte of Abraham was lawefull and commendable, the example therefore is not alike. 3. God will not haue his commandement broken, to make a mysterie: but if Hagar had beene Abrahams wife, he in putting her away, had violated that precept: *they two shall be one flesh.* 4. The mysterie better holdeth to make Ismael the sonne of Abrahams bondmaid, rather then of his wife. In 4 sententi. distinct. 33.

2 *Perer.* this was doue not by the will of Abraham, but by the counsell of God: therefore Abraham might put her away, though his wife: in v. 21. *Contra.* 1. prooue her first to be Abrahams wife, and then I will yeild, that at Gods commandement shee might be put away. But this beeing the thing in question, whether shee were Abrahams wife: it is more probable that shee was not, because of this seperation. 2. God vseth not to dispense extraordinarily with his lawe, whereas his purpose and will may otherwise be effected: as in this case, the counsell of God for casting out of Hagar might stand without any contradiction to Gods precept, if Hagar be held to be Abrahams concubine, rather then his wife. 3. We finde in scripture, that God brought man and wife together, as Eue to Adam, the angel bid Ioseph not to feare to take Marie, whome he purposed secretly to send away: but of Gods seperating of man and wife, but in the case excepted, we read not.

3. This seperation was onely from bed and board, not otherwise, the marriage knotte remained insoluble and vntied still *Perer. ibid. Cont.* If the marriage bond remained, howe came it to passe, that Abraham after Sarahs death tooke a newe wife Keturah, and not his former wife Agar.

4. But the scripture saith, Hagar was Abrahams wife, Gen. 16. 3. *Sarah gaue her to Abraham for his wife. Contra.* 1. The meaning onely is, that Sarah gaue Hagar to be in stead of his wife, in this office onely, for procreation of children: and to be in her place: for shee saith, *It may be I shall receiue a childe by her:* neither is Hagar accounted afterward as a wife, but an handmaid still: 2. or we may say that Hagar is her called a wife, *improprie, improperly*, for Sarah had no power to giue Abraham another wife. *Caluin.* How Hagar is called Abrahā's wife.

v. 10. *The sonne of this bondwoman shall not be heire.* Like as Ismael did challenge the birthright, and despised Isaack, and by his mothers instigation sought the inheritance, and bare himselfe bolde of his eldership: so it is no maruaile, if that they which are but a bastard Church, and Pseudocatholikes, doe appropriate vnto themselues the name of the Church of Christ: like to those, of whome the spirit of God speaketh: *which were of the synagogue of Satan, calling themselues Iewes and were not.* Reuel. 3. 9. But as Ismael, for all his bragging, was no whit nearer the inheritance: so these bolstred out and embossed titles, will no sooner make them the Church of God. 3 Consut. Many challenge to be true Catholikes which are not.

Though Saint Paul, hauing the instinct of Gods spirit doth allegorize the historie of Sarah and Hagar: it is therefore no warrant to euery expositer and interpreter to make allegories of scripture: which corrupt vse the Roman synagogue alloweth, & others practise: 1. Saint Paules rare vsing of allegories ought to teach such, that they also shoud be verie sparing. 2. Vnlesse they could say of themselues, as Paul did, *I thinke I haue the spirit of God.* 1. Cor. 7. 4. They cannot challinge the like libertie in expounding of scripture, as Saint Paul did: therefore it may be said vnto them, as Christ said to his disciples: you know not, what spirit you are of. Luk. 9. 55. 3. *Perer.* to this purpose vseth a good reason: *It onely belongeth to God, which inspired the scriptures, perfectly to knowe all things, that were to come, and not onely to knowe them, but to dispose and direct them, as it pleaseth him, wherefore he onely can appoint, that things formerly done, verams not amq, figuram gerant, &c. should beare a true and certen type and figure of things afterward to be done.* Man therefore, that can not dispose of things to come, is not to make types and figures, according to his owne deuice. 4. Consut. not lawfull to make allegories of scripture.

And S. Paul saith, *these are two testaments*, that is, Sarah and Hagar, signifie two testements,

Galat.

5. Confur-types are said to be, that is, to signifie the things wher of they are types.

Galath.4.24. so the *rocke is said to be Christ*, that is, prefigured Christ, 1.Cor.10.3. This *Pererius* acknowledgeth: nnd yet could not see, that Christ, &c. after the same manner said, *This is my bodie*, that is, a figure of my bodie, as both Tertullian and Augustine expound: although there is great difference (I graunt) betweene the figure and representation in types, and in sacraments: for there is only a signification of spirituall things: but in the sacraments, there is a liuely and effectuall oblation of the things signified and shadowed forth, yet in the phrase and manner of speaking in both, there is no difference. *Beza.*

6. Places of morall obseruation.

1. Moral. Mothers should nurse their owne children.

v. 7. *That Sarah should haue giuen sucke, &c. Ambrose* well noteth hereupon, that by Sarahs example mothers should learne to nurse their owne children: they which of necessitie, for want of milke or weakenes, doe put forth their children to nurse are excused: but of nicenes to refuse this dutie, is worthie of blame: The prophet saying, *thou hast giuen me hope at my mothers breastes.* Psal. 22. 9. and the *Apostle* commending widowes, *that had nourished their children.* 1. Timoth. 5. 10. sheweth that God hath laid this dutie vpon mothers: which they that refuse, are but halfe mothers, which nourished the infant in their wombes, but forsake it when it commeth into the world. 2. the infants many times drawing the milke of bad women, doe imitate their euil manners, as we see in plantes and young cattell, that followe the nature of the ground that feedeth them, and the dammes that suckle, them. 3. The purpose of nature is made frustrate, when for this end God hath prouided milke for the foode of infants: for God hath made nothing in vaine. *Caluin.* 4. By this meanes also the mothers affection is alienated from the child, whom she cannot so well fansie, as whom she hath nursed and kissed at her breastes. *Perer.*

2. Our affections must be subiect to Gods will.

v. 11. *This was very greiuous to Abraham*: yet *Abraham*, though his affectiō stood otherwise, after the Lord had spoken vnto him, doth bridle his naturall affection, and submitteth it to Gods pleasure; We likewise must learne to confirme our desires to the lords will; *And* if commendable and naturall loue, such as *Abrahams* was, must be ouersway ed by our dutie toward God, how much more vnnaturall and vnlawefull lust ought to be extinguished, which are flat opposite and contrarie to the will of God? *Caluin.* this it is for a man to forsake and denie himselfe for Christ. Mark. 8. 35.

3. Moral. The counsell of inferiors not to be despited.

v. 12. *In all that Sarah shall say vnto thee heare her voice.* Abraham is bidden, to giue eare to the counsell of Sarah: And we must learne, not to despise the aduice of inferiors, when they speake the truth vnto vs, and perswade vs to that, which is right: as the Apostle saith: *set vp them, which are lest esteemed in thee Church:* 1. Corinth. 6. 4. *Muscul.*

4. Moral. The truest loue leaueth not a freind no nor in the instant of death.

v. 16. *I will not see the death of the child*: Hagars heart would not serue her to see her child die: but this was but a compassionate and effeminate loue: giue me such a freind and louer, as will not forsake one in the greatest extremitie, aud will stand by him in the agonie of death, when he hath most neede of comfort: I condemne not the first, if it proceed of tendernes of affection, rather then of nicenes and want of dutie, but I preferre the other. So the Lord said to Iacob, moouing him to goe downe into Egypt, *Ioseph shall put his hand vpon thine eyes*, Genes. 46. 4. This dutie the deareſt, and neareſt of all other, performed to their frendes, to clooſe their eyes, when they were dead.

5. God heareth our praiers euery where.

v. 17. *God heard the voice of the child, &c.* God is euery where readie to heare the complaints of the poore: Ismael was heard in the wildernes, Daniel in the Lions denne, the three children in the fierie furnace, Ionas in the whales bellie: Therefore Saint Paul saith: *I will that men euery where lift vp pure handes, &c.* 1. Timoth. 28. no place is then barred to our praiers. *Muscul.*

6. Moral. Old rancor must be left, where true reconciliation is made.

v. 25. *And Abraham rebuked Abimelech, &c.* Abraham did well, beeing now to make a firme and faithfull league with Abimelech, to power forth all the greife of his heart at once: not, as the fashion of some is, which make semblance sometimes of reconciliation & atonement, and yet doe retaine ranker and seedes of malice in their heart: as Ioab did, that embraced Abner with one hand, and strooke him to the heart with the other.

v. 26. *I know not who hath done this thing, &c. also thou toldest me not, &c.* Abraham is found to be here in some fault, that finding himselfe greiued and wronged by Abimelechs

seruants

seruants, would not complaine of it before the king, but powreth it out vpon this occasion. *Luther.* so many that hold them selues quiet a long time, some time in their heate will vtter their stomacke: But the greatest fault of all was in Abimelechs seruantes, who abusing their masters name and authoritie, doe without his knowledge take away a well from Abraham: Such is the officious disposition of many inferiour officers and Ministers vnder princes and other great men, that they will father their iniurious dealings vpon their authoritie, that neither knewe, nor consented: So Gehezi abused his Master Elisha. 2. King. 5. 22.

7. Mor. Inferior officers often abuse the name and authoritie of their lordes and Maisters.

CHAP. XXII.

1. *The Method.*

THis chapter entreateth first of *A*brahams purpose to satisfie Isaak his sonne with other things adioyning v. 1 to 20. secondly of *A*brahams kinred, namely of the yssue of his brother Nachor by his wife Milcah and his concubine Reumah. v. 20. to the end.

In the first part we haue 1. Gods commandement to *A*braham to sacrifice his sonne v. 1, 2. 2. *A*brahams obedience v. 3, 4, 5. 3. The preparation to the sacrifice, *the wood, the fire, the knife, the altar, Isaackes binding*, are all expressed v. 6. to v. 10. 4. Gods preuention of *A*braham, and promision of an other sacrifice. v. 10. to 15. 5. The lords commendation of *A*brahams faith & obedience with renewing of the promise.

2. *The diuerse readings.*

v. 2. *Onely begotten sonne. H. beloued sonne. S. onely sonne. cæt.* he. iachad. to vnite. *H.S.c.*
Into the land of vision. H. high land. S. the land of Gods worship. C. the land of *Moriah. cæt.* *H.S.c.*
which some deriue of *iarah* to feare, some of raah. to see.
v. 6. *a sword. H. S. C. a knife. cæt. maacelet*, signifieth both deriued of *acal* to deuouer. *diuers. signif.*
v. 7. *where is the sacrifice. H. the sheepe. S. beast. B. lambe. G. P. the little beast. T. H.* sheh signifieth a small beast of sheepe or goates.
v. 13. *one ramme. S.* after that a ramme. &c. *C. a ramme behind cæ. behind* achad *caught in the plain* Sabech. *S. in a tree. C. in a thicket or bush cæ. D.* seuac the perplexitie, or intangling in bushes or trees. *S.ap f.pr.*
v. 14. *And Abraham prayed and offered sacrifice in this place, and said before the lord, here shall be generations seruing him: therefore it is said to this day in this mountaine Abraham sacrificed to God. C.* and the lord called the *name of the place, Iehouah yreh. G. or the lord seeth. cæt.* *Ch. cor.* See more of this verse. qu. 17. afterward.
v. 16. *hast not withdrawen thy sonne. T. spared thy sonne. cæt. chashach* to forbid.
v. 18. *all the people of the earth shall be blessed because of thy semen. Ch. in thy seed shall all the nations be blessed. cæt.* *differ. verb. Ch. cor.*
v. 24. *concubine Rema. S. Roma. H. C. Remnah reumah.* *H.S.c.*
v. 21. *the father of the Syrians. H.S. father of Aram cæter.*

3. *The explanation of doubtfull questions*

v. 1. *After these things.* 1. Though it be vncertaine in what yeare of Isaakes age, *A*braham was bidden to sacrifice him; yet it is neither like, that he was then but 12. yeare old, as *Aben Ezra, ex tostato.* seeing *A*braham laied a burthen of wood vpon his shoulder; neither was he yet 37. yeares old as some hebrewes hould, which was the yeare of Sarahs death; but this was done Sarah beeing yet liuing and in good health; But Iosephus opinion seemeth to be more probable, that Isaak was at this time 25. yeare old. 2. But that this was done

1. Quest. At what yeares of his age Isaak should haue beene sacrificed.

done the first day of the seauenth moneth, vpon which occasion the Iewes obserued the feast of blowing of trumpets, in remembrance of Isaacks deliuerance, is but a Iewish tradition without ground. 3. Whereas *Nyssenus* and *Augustine* thinke that Sarah knewe of this intended sacrifice, *Chrysostoms* opinion is more like, that shee knewe it not, least shee should hau e bin too much grieued with the losse of her sonne. *ex Perer.*

Whether Sarah knew of Abrahams purpose.

v.2. *Take thy onely sonne, &c.* There seeme to haue beene two principall ends of this cõmandement of God. 1. that thereby Abrahams faith and obedience might be tried: as the Apostle saith, Heb.11.17. by faith Abraham offered vp Isaack. 2. The other end was, to be a liuely type and representation of the sacrifice of Christ: and to this sense some expound that place, Heb.11.19. that Abraham receiued Isaacke *ἐν παραβολῇ*, *in a similitude or parable*: which though it seeme not to be the proper meaning of those wordes: yet this offering vp of Isaacke in sacrifice, in many things representeth the death of Christ: 1. as Abraham offered Isaack, so God gaue his sonne to die for the world: 2. as Isaack was not sacrificed, so Christ was the lambe, that was as though he had beene killed, Reuelat.5.6. his diuinitie died not, and his humanitie was reuiued. 3. the time also agreeth, Abraham was three daies and three nights in going to the place of sacrifice; as Christ was so long in the graue. 4. the wood is laid vpon Isaack, Christ carried his crosse. 5. the ramme is entangled in a thicket, Christ was crowned with thornes. 6. Isaacke was offered in the same place, where afterward the temple stood, and our Sauiour suffered at Hierusalem.

2. Qu. why Isaak was commanded to be sacrificed.

Isaack howe a type of Christ.

This was the last and greatest tentation of Abraham, and in number the tenth. 1. Abraham was tempted and tried, when he was bidden to come forth of his countrie, not knowing whither. 2. when by reason of the famine he went downe to Egypt. 3. when Pharaoh tooke away his wife, that both he was in danger of his life, and shee of her chastitie: 4. when there was a strife betweene Lots seruants and his. 5. when he was constrained to arme himselfe and his seruants to rescue Lot taken captiue. 6. when at Sarahs motion he expelled Agar out of his house. 7. when at ninetie nine yeares of his age he was circumcised in his foreskinne. 8. when Abimelech tooke away his wife. 9. whē he sent away Hagar and Ismael his sonne. 10. when he was commaunded of God to sacrifice his sonne Isaack. *Perer. ex Hebreis.*

3. Quest. Of the tenne seuerall temptations of Abraham.

v.2. *To the land of Moriah*: 1. That this was the mountaine, where afterward the temple was built, there is no question: for so it is directly affirmed, 2. Chron.3.1. 2. but whether Christ were crucified vpon this mountaine it cannot certainely be affirmed, as Augustine thinketh, receiuing it from *Hierom. serm. de tempor.71*, seeing Christ suffered without the citie in mount Calvarie: vnlesse it can be shewed, that these two mountaines are continued together, and so in effect but one. 3. But that Caine and Abel did sacrifice in this place, it is vnlike, seeing they kept not farre off from paradise, which was in Mesopotamia: neither did Noah build his altar here after the flood, because the scripture saith, that the arke rested vpon the hills of Armenia, Gen.8. and immediately vpon Noahs comming forth of the arke, he reared that altar vnto God. 4. This hill, whereon the temple stood, was somtime higher then the rest of the citie, as *Iosephus* describeth it, but the Romans cast it down into the brooke Cedron, so that now it is in a manner a plaine, lower then the other partes of the citie. *Perer. ex Borchard.*

4. Qu. Whether this mountaine Moriah, were the same, wherein the temple was built.

Whether Cain, Abel, Noah, sacrificed vpon this mountaine.

For the signification of the word Moriah: 1. some interpret it, the bright or shining hill, deriuing it of *oorh, light*: because there was the oracle of God. *Aquila.* 2. Some would haue it so called of *Marar, myrrh*, because that place abounded with myrrhe and cynamō, Cantic. 4.6. 3. Some of *iara, to feare*: because God was there feared and worshipped. *Chald.* 4. Some of *iarah, to teach*: because there the law and heauenly doctrine was taught. 5. *Oleaster* fetcheth it from *mar, bitter*: because of the bitter griefe of Abraham offering his sonne. 6. But we neede not goe far for the deriuation of this word: Abraham sheweth the originall to be from *raah, to see*: not because it was a conspicuous hill, and easie to be seene, or because it was the countrie of the seers and prophets: *Lyppoman.* but because the Lord was there seene of Abraham, and did prouide for him. *Iun.*

5. Qu. Of the originall and deriuation of the name of Moriah

2 *Take nowe thine onely sonne*: Many difficulties doe concurre in this tentation of Abraham. 1. He saith not, take thy seruant, but thy sonne. *Muscul.* 2. *Thy onely sonne.* If he had had many, the griefe had bin the lesse, but nowe Isaacke was his onely sonne, Ismael beeing abdicated and sent away. *Calvin.* 3. It is added, *whome thou louest, &c.* Isaacke was

6. Qu. The greatnesse of Abrahās tentation in the sacrificing of Isaack.

a ver-

a vertuous and obedient childe, and Abraham loued him so much the more: if he had bin an vngratious sonne, the griefe had beene much lesse. *Caluin.* 4. yea he is bid to offer Isaack, of whome the Lord said, *in Isaacke shall thy seede be called*: so that Abrahams hope of posteritie by this meanes, and the expectation euen of all those promises made in Isaacke are cut off. *Origen.* 5. *Ipse primus author inusitati exempli, &c.* Abraham must be first author of an vnwonted example, in sacrificing humane flesh. *Philo.* 6. He is bidde with his owne hands to kill him, to be the executioner himselfe. *Musculi.* 7. He must offer him for a burnt offering, that no memorie or monument should remaine of him, but he should be consumed to ashes. *Perer.* 8. He must not doe it presently, but he taketh a iourney of three daies, all which time his soule is tormented with griefe and care: *dum ambulat, dum vter agit, cogitationibus animus eius discerpitur*: while he walketh vpon the way, his minde is as torne in sunder with these thoughts. *Origen. hom. 7. in Genes.* 9. It must be done vpon a mountaine, in the view and sight of the world: if a secret place had beene permitted for this sacrifice, it had beene more tolerable. *Marlorat.* 10. But the greatest conflict of all was, in that the Messiah was promised to come of Isaack, *sic in eius persona perire videbatur tota mundi salus*: and so the safetie and saluation of the world did seeme to perish in his person. *Caluin.*

v. 3. *Then Abraham rose vp early, &c.* 1. It appeareth, that the Lord spake not vnto Abraham by dreame in his sleepe, but beeing awake: both because Abraham rose vp in the night, to addresse himselfe to his businesse: he staied not till he was awaked out of his sleep: as also this beeing so hard and vnacustomed charge, it was requisite, that Abraham should haue beene in the plainest manner spoken vnto, that without all ambiguitie he might acknowledge it to be Gods voice. *Caietan.* 2. Nowe Abraham knewe it to be Gods voice, partly by that experience which he had of such heauenly conferences: that he knewe it as well, as he discerned Sarahs voice when shee spake: partly the Patriarkes and Prophets, by the cleare light and illumination of their soules, did vnderstand such visions to be of God: as the soule naturally discerneth of certaine generall notions and principles: but in these daies, there beeing no such cleare light of illumination, it is hard to iudge of visions, without some speciall direction and better certainetie out of Gods word. 3. Wherefore Abraham nothing doubting, but that God spake vnto him, did easily ouercome all other troublesome thoughts. As that it might seeme an vnnaturall and cruell part, for the father to kill his owne sonne; and that God did appeare to be contrarie to himselfe, in commanding him to be killed, in whome Abraham was promised to be blessed and increased: the first doubt Abraham was satisfied in, because nothing which God commandeth can be against nature, seeing he is the author of nature; although God may worke against the ordinarie course of nature. And like as God hath inflicted death iustly vpon all both good and badde, so at Gods speciall bidding to take away mans life, is not mans acte, but Gods: and therefore iust. Against the other doubt Abrahams faith preuailed: for he doubted not, but that God was able to raise vp Isaacke againe from the dead, Heb. 11. 9.

7. Qu. How Abraham knew, that it was God that bid him sacrifice his sonne.

v. 3. *The third day Abraham lift vp his eies.* 1. Neither doe I thinke with *Tostatus*, that this mountaine Moriah was vnder 20. miles, and so not 2 daies iourney from Beersheba, where Abraham dwelt, and that he, as full of care and griefe went but an easie pace: for it was most like, that he which rose vp so earely, as soone as the commandement was giuen him, would make all haste also to performe it. 2. Neither needs we thus to reckon the daies with *Perer.* that the first day must be counted, that, which went before, whereof the night was a part, wherein God spake to Abraham, and so he trauelled but one whole day: for this seemeth to be against the text, that counteth the third day from Abrahams setting forth. 3. Therefore I approoue rather *Hierom* opinion, which thinketh, that from Gerar to mount Moriah, it was three daies iourney: and so we neede not force the letter of the scripture.

8. Qu. Of the distance of the mount Moriah from Beersheba.

Hieron. tradit. Hebraic. in Gen. 22.

v. 4. *Saw the place afarre off.* 1. Abraham knew not this mountaine by a piller of fire vpon it, as some Hebrewes thinke: nor by any externall visible meanes: 2. neither by any vision or dreame: for in the last vision the Lord said, *which I will shew thee.* v. 2. 3. but it is most like, that God shewed it him by some secret instinct, as he vsed to speake to his prophets, and as Dauid was shewed to Samuel. 2. Sam. 16. 12.

Qu. 9. How the mountaine Moriah was shewed to Abraham.

v. 5. *And come againe vnto you.* 1. Neither doth Abraham here vtter an vntruth, saying they would come againe, whereas he in his mind purposed to sacrifice Isaak. 2. neither doth

Quest. 10. in what sense Abraham saith to his seruants, we will com. againe.

doth he so speake, including a secret condition; *si deus voluerit*, if God will. *Thom. Angl.* for Abraham knew the will of God was otherwise, that Isaak should be sacrificed. 3. neither, was this a figuratiue speach, in vsing the singular for the plural, as though Abraham should meane onely of himselfe, for he meaneth his sonne directly, *I and my child, &c.* 4. neither yet doth Abraham speake so cunningly or captiously: *captiosè loquebatur, &c.* least any of his seruants, knowing his busines, should haue gone about to hinder it: as *Ambr. lib.* 1. *de Abraham. c.* 8. 5. nor yet did Abraham so speake, because he knew God would raise vp Isaak againe to life: as *Origen. hom.* 8. *Genes.* The Apostle onely saith, *that he considered, that God was able to raise him vp euen from the dead:* but that God would doe it so presently, he knew not: neither had it beene such a triall of his faith to sacrifice his sonne, if he had beene sure, that his sonne should in that instant haue beene restored againe to life. 6. I thinke rather, that Abraham, beeing generally by faith assured of Gods power, yet was ignorant in this particular, what would fall out: and therefore spake as a man amazed and astonished: and yet ignorantly propheſied, *prophetavit quod ignoravit. Ambr. Iun.*

Quest. 11. Of Abrahams constancie and Isaks obedience.

v. 7. *My father, &c.* 1. Abrahams setled constancie appeareth, that notwithstanding these amiable words of his sonne, yet can not be turned from his purpose: *nomina vitæ solent operari gratiam, non ministrare mortis*: words of life, as to call *father, sonne*, doe insinuate grace and fauour, they minister not occasion of death. 2. Isaaks obedience is commended, who willingly submitteth himselfe: 3. beeing now 25 yeares old, and so strong enough to resist his old and weake father, yet he yeildeth himselfe. *Calvin.* 2. He was bound, not that his resistance should be feared, but least any inuoluntarie motion by the pangs of death, might haue beene procured. *Perer.* 3. His willingnes further appeareth, in that Isaak maketh no request for his life: *nemo rogat, nemo se excusat*: neither he entreateth, nor his father excuseth this fact. Poets doe fable, howe *Iphigenia* Agamemnons daughter was sacrificed to the gods for the safetie of the whole armie; but here we haue a true historie. 4. It is most like, that Abraham had before declared Gods commandement vnto Isaack, to the which he was obedient. *Iosephus* proceedeth further to shewe what the communication was betweene them: but whence knoweth he that? it is out of doubt that Isaacke was made acquainted with Gods counsell, wherewith he rested contented. *Luther.*

Quest. 12. why the Lord would not haue Isaak offered vp in sacrifice though he so commanded for the triall of Abrahams faith.

v. 11. *The Angel of the Lord called to him.* 1. I will omit here to make any long mention of the fables of the Hebrewes: how that Sathan appeared in the shape of an old man to Abraham, and againe to Sarah: and in the likenes of a young man to Isaak, to draw them from obedience to Gods commandement, but he preuailed not. *Muscul.* 2. The heathen also by their poeticall fictions haue obscured the credit and truth of this historie: for as the angel of God appeared in this last and extreame point to Abraham; so they haue also counterfeited the apparition of their gods in extreame perills. *Calvin.* 3. Thus it pleased God, that, although Abrahams faith was tried with this hard commandement, that it should not be performed: 1. for his owne glorie sake, least that Abrahams God might haue beene traduced among the heathen, as a louer of humane blood: 2. for Abrahams sake, that the Lord might more amplie reward him for his faithfull obedience. 3. for our sakes, that we might haue the example of faithfull Abraham to follow: 4. and for the generall instruction of Christians: that this might be a liuely figure vnto them of the sacrifice of Christ: both of Gods loue in giuing him to die for the world, and his obedience in humbling himselfe to the altar of the crosse. And therefore *Ambrose* fitly applieth those words of Abraham, v. 8. *God will prouide him a lambe for a burnt offering*, to the sacrifice of Christ: which was, that *alia hostia, quam deus pararet*, that other offering which God would prouide. *lib.* 1. *de Abrah. c.* 8.

Quest. 13. How the Lord saith, I know now that thou feares, &c.

v. 12. *Now I know, &c.* 1. Not that God is ignorant of any thing, or can haue any experimentall knowledge of any thing which he knew not before: for all things are naked in his sight. 2. neither, as *Augustine* expoundeth, is God said to know, *quia fecit, vt sibi Abrahem innotescere*, because he made Abraham to be knowne to himselfe. *qu. Genes.* 58. for then he should haue rather saide, *Now thou thy selfe knowest, &c.* 3. Some doe take it for the knowledge of approbation: I haue knowne thee, that is, approoued this fact of thine, as it is saide, Psal. 1. *The Lord knoweth the way of the righteous. Hilarie.* 4. Some referre it to Gods eternall knowledge: I haue knowne from the beginning, that thou shouldest doe

this

this thing, but I appointed it to be done onely now: but this had beene no commendation to Abraham: for thus God may be said to know euery thing, whether commendable or otherwise. *Thom. Angl.* 5. Wherefore the Lord speaketh here, *humanitus*, after the phrase of man, and by a metaphor. *Ium.* and in effect it is nothing els, but that Abraham had now declared and testified his faith by his fruitfull obedience. *Calvin.* as *Chrysostome* saith, *Nunc omnibus declarasti, quomodo deum syncere colas, thou hast made manifest to all, that thou sincerely worshippest God. hom. 47. in Gen.*

v. 12. *That thou fearest God.* It is so said, rather, then that thou louest God: 1. because the loue of God must be ioyned with a reuerent feare of God: *serue the Lord with feare*, Psal. 4. and the loue of God bringeth forth a filiall and dutifull feare: as the childe that loueth his father, will also feare him. 2. The feare of God is generally taken, not for the particular act of feare, but for the whole worship of God: as Psal. 25. 14. *The secret of the Lord is reuealed to those, that feare him:* and so feare in this sense comprehendeth also loue. 3. because Abraham had now forgotten his naturall loue and affection, toward his sonne, because he feared God, this act is more properly ascribed to his religious feare. *Per.*

Quest 14. why this fact of Abraham is rather ascribed to feare then loue.

Now concerning the excellencie of Abrahams fact, whereas the heathen obiected the like examples amongst them, to obscure this resolution of Abraham: as how *Codrus* of Athens offered himselfe for his people: and one *Idomeneus* king of Creete as he came from the battell of Troy, beeing in great tempest vpon the sea, did vowe vnto *Neptune* the first thing, which came forth to meete him, which was his sonne, and so he did: *Marius* is mentioned by *Cyril* against Iulian, that sacrificed his sonne: so the Scripture recordeth that inhumane fact of the king of Moab, that did offer vp his sonne in sacrifice. 2. king. 4. It shall now appeare what great difference there is, betweene these examples, and the fact of Abraham, 1. both in the difficultie of the obiect, the readines of his affection, the ende also and purpose of the action.

Quest. 15. This fact of Abraham wherein it excelleth the like among the heathen.

1. Abraham offered vp his onely sonne, whome he dearely loued beeing the sonne of his old age: a vertuous and obedient sonne, vpon whome depended, not onely the continuance of his name and posteritie, but the promise of the Messiah: these things could not concurre in any of the other examples.

2. Abraham did euery thing with singular alacritie: in the beginning he answered God presently, he tooke his iourney in hand speedily: in the middest, he shewed in his three daies iourney a setled *constancie*; in laying the wood vpon his sonne, and going vp the hill great *magnanimitie*: and in the ende in building an altar, binding his sonne, lifting vp his hand to strike, fortitude *inuincible*: the like is not to be found in those heathenish presidents.

3. Concerning the ende: they did it to purchase some benefit to themselues or their countrey, as *Codrus, Idomeneus*: for feare, as the king of Moab; or to get them immortall fame. Some, because it was the custome of the countrey: as *Philo* giueth instance of the *Gymnosophists* among the *Indians*, that when they were old, did cast themselues into the fire, and their wiues after them. But none of these things mooued Abraham: not feare of man, for no man knew this oracle but himselfe, not the escaping of any calamitie, which was not neare him: not any desire of praise, for he was alone vpon the mountaine: neither was there any such custome in Babylon, or Mesopotamia, from whence Abraham came. *Philo.* but the onely feare and reuerence, which Abraham did yeild vnto God, and the loue of his commandements did induce him to performe this hard part of seruice.

v. 13. *Behould there was a ramme caught by the hornes in a bush, &c.* 1. Neither is the conceit of Euseb. Emissen. to be receaued that thinketh *sabech*, translated a bush, to be a kind of goate with vpright hornes: neither is it a kind of shrubb or brier so called, as the septuagint thinke: or of a tree, as Gennad. and Theodoret, nor yet is it fitly translated, *erectus, vpright*, as some read: but the word *sabech* signifieth the perplexitie, winding, or clasping of a bush, or brier. 2. The fable of the Hebrewes, that this ramme, was created the sixt day and kept 3000. yeares for this vse, is ridiculous, and worthie to be laughed at. 3. Ambrose maketh this ramme a type of Christ: by his hanging in a tree or bush prefiguring the manner of Christs passion, in hanging vpon a tree: lib. 1. de Abraham, c. 8.

Quest 16. Of the ramme that was entangled in the bush.

Now whereas it may be doubted, how Abraham would take a beast for sacrifice, that

was none of his owne: It may be answered. 1. That Abraham hauing made an altar, & prepared himselfe to sacrifice, did take it to be an irreligious acte to depart, hauing not performed that seruice, and therefore of purpose looked about, to see what sacrifice might be offered to God. 2. And seeing a ramme, he tooke it as sent of God, and remembred, what he had said before, that the lord would prouide a sacrifice: 3. Therefore, he knowing, that the lord had prouided this offering, he maketh no doubt or scruple to vse it: neither is inquisitiue to examaine who was the owner: seeing that the earth is the lords and all things therein: to whose dominion, euery mans right and title ought to stoope & giue place. *Musc.*

Quest 17. How Abraham would take a ramme which was not his owne.

v. 14. *In the mount will the lord be seene.* 1. The septuagint, reading, the lord was seene, referre it to the appearing of the Angel in the mount. 2. *Hierome* reading *the lord will see*, seemeth to vnderstand it, of Gods prouiding of a sacrifice, as *Abraham* had said before v. 8. 3. Some Hebrewes doe take it to be a prophesie of the temple, which should afterward be built at Ierusalem, where the lord would manifest and shew himselfe: so also the Calde paraphrast expoundeth. 4. But beside these interpretations, which may indifferently be receaued: this name giuen vpon this occasion, and growing into a prouerbe, hath this sense, that in like sort, in the mountaine of the lord, that is in due time and place, his children in their necessities, shall be prouided for: and therefore *Tremell.* better readeth: *in the mountaine of the lord it shall be prouided.*

Quest. 18. How the lord will be seene in the mountaine.

v. 15. *And the Angel of the lord, &c.* 1. This Angell was not Christ: for the Angel addeth, *by my selfe haue I sworne* (saith the Lord:) he speaketh then in the person of the lord, as beeing not that lord himselfe: but Christ, beeing God would haue spoken in his owne person. 2. Therefore *Origen.* is found to be in a great error: whose wordes vpon this place are these, *vnde puto, quod sicut inter homines habitu repertus est homo, ita inter Angelos habitu repertus est, vt angelus: as among men he was found in habite as a man, so among the Angels, he was found in habite as an Angel.* Vnlesse *Origen.* be fauourably interpreted to speake of the office of an *Angel*: for so Christ diuersely appeared to the prophets and fathers: but if he meane, that Christ tooke vpon him the very nature and person of an *Angel*, it is a great error, and contrarie to the *Apostle*. Hebr. 2. 16. *he in no sort tooke the Angels.* 3. Therefore it is an *Angel*, which as Gods messenger, for the greater authoritie speaketh in the name of him, that sent him. *Caluin.*

Quest. 19. It was an Angel and not Christ that spake here to Abraham.

v. 16. *By my selfe haue I sworne*: 1. Some would haue the forme of Gods oath to be in this particle, chi. translated by the *Apostle* ὅτι μὴ ἐπ' ἐπ, *surely* Heb. 6. 14. the latine translateth it, *nisi, vnlesse*, as though it were εἰ μὴ as Psal. 95. 11. *I sware in my wrath, if they shall enter into my rest*: as though the oath should be explained thus: *let me not liue, or let me not be God, if &c. Perer.* But we need not so curiously to search out any other forme of Gods oath; then that here expressed: *I sweare* by my selfe: the Chalde, *by my word.* 2. *Philo.* maketh a nice and curious difference betweene swearing by God, and by the name or word of God: the first God onely sweareth by, man by the second: for to sweare by himselfe, by his name, by his word, are all one: God sweareth by himselfe. Isay 45. 23. by his soule. Ierem. 51. 14. *Amos.* 6. 8. by his name. Ierem. 44. 26. by his holines. *Amos.* 4. 2. by his right hand. Isay. 62. 8. 3. So then like as a debter doth vse two waies to satisfie his creditor, by leauing a pledge or pawne, or procuring some suertie: in like manner he that taketh an oath, sometime sweareth by his soule, by his honestie, faith, &c. as laying these things to pawne, that he will loose the credit of them, if he speake not the truth: sometime by God, as making him his suertie, and witnesse, that he speaketh the truth. So the lord swearing by his holines, goodnes, &c. doth pledge them, that vnlesse that be, which he saith, he will loose them: and swearing by himselfe, he bindeth his Godhead for the performance, as though he should say in effect, if this be not, let me be no more God. *Caluin.*

Quest. 20. Of the forme and manner of Gods oath.

Philo. lib. 3. de allegor. legis.

But further it will be asked what need God had to take an oath, seeing the word of God is certaine of it selfe, and need no confirmation; and an oath is vsed in doubtfull cases, but to God nothing is doubtful or vncertaine: an oath is vsed, when the partie cannot be credited without an oath; but *Abraham* did beleeue God. The answer then is this. 1. The lord sweareth not to any such end, as though any more credit and certainetie by his oath might be wonne vnto his promise. 2. And yet, we take not this to be a metaphoricall

Quest. 21. Whie the lord tooke an oath.

speach

speach onely with. *Caietan.* that God is said to sweare by himselfe. 3. But the lord taketh an oath, *ad amplioremconfirmationem fidei nostræ, for the better confirmation of our faith:* and he doth it, as the *Apostle* saith, *ex abundanti:* more aboundantly to shew the stablenes of his counsell. Heb. 6. 17. *Calvin.* 4. Where we may note the differences betweene this oath, and other oathes. 1. God taketh this oath willingly, not forced thereto of any necessitie. 2. He sweareth by himselfe, as hauing not a greater to sweare by; and *Philo* sheweth the reason: *solus de seipso asseuerare potest, quia solus ipse suam nouit naturam: he onely can beare witnesse of himselfe, because he onely knoweth his owne nature.* 3. He also further saith: *sententia nostra ex iuramento fidem accedit, ipsi iuramento ex ipso deo fides astruitur,* our sentence is credited because of our oath, but this oath is beleeued because of God, that taketh it.

difference betweene Gods oath and other oathes.

v. 18. *In thy seed shall all the nations of the earth be blessed.* 1. It is of all handes confessed, that the other three promises, were made vnto *Abraham* before. 1. That *Abraham* should be blessed. Genes. 12. 2. 2. That his seed should be multiplied as the starres, and as the sand of the sea. Genes. 13. 16. 3. That his seed should possesse the gate of his enimies; which is in effect the same with that Genes. 13. 12. *all this land will I giue thee, &c.* God promised *Abraham* the land of the Cananites, which were his enimies. 2. But *Ambrose* thinketh that this was a new blessing, containing a promise of the Messiah; lib. 1. de *Abraham* c. 8. *Paulus Burgensis* confirmeth the same by these reasons; because Saint Paul rehearseth this as a special blessing concerning Christ, vrging these wordes *in thy seed,* which are onely found here; and the lord confirmeth this by an oath, as Zacharie in his songe maketh mention of this oath, *which he sware to our father Abraham.* Luk. 1. 73. 3. But these reasons are easily answered; 1. Saint Paul citeth, rather that promise, made. Genes. 12. 3. *in thee shall all the gentiles be blessed.* Galath. 3. 8. for he speaketh of that promise which was made. 430. yeares before the lawe; which must nedes be that former giuen to *Abraham* at the 75. yeare of his age; but there will want 50. yeares of that summe, if the account should beginne at this time, when *Abraham* was an 125 yeares old; And whereas Saint Paul also alludeth vnto this place, v. 16. *and to thy seed*; and so expoundeth one place by an other, he sheweth, that in effect, they are both but one promise. 2. The adding of the oath, maketh it not a new promise, but confirmeth onely the former; otherwise by this reason, all these promises should be newlie made, seeing the oath goeth before them all; and indeed not onely this promise of the Messiah, but the other also concerning the possessing of the land of Canaan was ratified by an oath. Exod. 13. 5. *Perer.* 4. Wherefore here is no other promise made to *Abraham*, but such as he had heard before; but the same more amplie & fully confirmed by an oath, and againe renewed both to *Abraham* and Isaak; in which two respects, this promise is more excellent then the former. *Calvin.*

Quest. 22. Whether the promises here made are new or the old renewed.

Here by the way it shall not be amisse to explane that place of Saint Paul Galath. 3. 16. where the *Apostle* presseth the word *seed*, shewing that, because he saith, *seed not seedes*, it must be referred to one namely Christ. The Iewes doe make two principall obiections against this place 1. They vrge, that this word metaphorically taken for the ofspring of men, is a nowne collectiue, neuer vsed in the plurall number, but put in the singulare onely signifieth a multitude, as likewise doth the word *populus, vulgus, people, commonalte. &c.*

Quest 23. How S. Paul applieth this word Seed onely to Christ. 3. to the Galat.

Answer. 1. True it is, that the word *Zerangh* in the singulare number doth often signifie a multitude; but sometime in scripture it is restrained to one as Gen. 4. 25. the name of seed, is giuen to Seth, *the lord hath appointed me another seed for Habell.* Genes. 21. 13. Ismael is called Abrahams seede. Wherefore it is not enough to say that this word in the singular is sometime taken for a multitude, vnlesse they could shew it so to be vsed here. *Beza.* 2. The Apostle then, beeing not ignorant of the phrase and vsage of the Hebrew tongue, doth not contend about the word, but the sense: that the word *seede* in this place is not taken for seedes, that is, many, but for *seede*, that is, one specially. *Perer.* 2. They obiect further: that whereas it is said, *In thy seede shall all the nations of the earth be blessed*, this is but a forme of blessing by way of comparison, like to that Gen. 48. 20. *God make thee as Ephraim, &c. Ans.* 1. This speach did onely shew a forme, not the cause of blessing: it neede not haue beene said, *in thy seede*, but *in thee*, that is, Abraham: God make thee like Abraham. 2. where such formes of blessing are vsed, they are restrained to Israel: as in the place alledged, Gen. 48. *in thee Israel, shall blesse:* but here all nations shall be blessed: how should

The obiections of the Iewes against the Apostles collection answered.

ſo come to paſſe, that all nations, ſhould not *bleſſe themſelues*, but be bleſſed, but in beeing called to the knowledge of God, which is by Chriſt: wherefore theſe wordes ſhew the cauſe of bleſſing, not the forme. *Calvin.*

The meaning of the Apoſtle opened.

Now then, their obiections beeing thus anſwered, I will ſhew the right meaning of the Apoſtle. 1. I firſt reiect *Hieromes* collection, reported by *Eraſmus*: *Paulum hoc argumento abuſum apud craſſos Galatas: that Paul abuſeth this argument, hauing to doe with the dull Galathians*: for it becommeth vs not ſo to thinke of ſo graue an Apoſtle, writing by the ſpirit of God. 2. Neither is it enough to ſay, that Paul by the ſame ſpirit whereby Moſes did write, did vnderſtand him to ſpeake of Chriſt. *Caietan. in 3. ad Galat.* for S. Paul hauing to deale with the gainſaying Iewes, would not ſo much ſtand vpon his Apoſtolike illumination, neither would they reſt vpon it. 3. Neither is the word *ſeede*, taken here ſingularly for the perſon of Chriſt, but collectiuely for the whole ſpirituall ſeede of Abraham, the people of God conſiſting of Iewes and Gentiles. *Beza.* for this ſenſe ſeemeth to be coarct and not proper: and the Apoſtle himſelfe denieth it to be vnderſtood of *many*, but of one. 4. Neither doth S. Paul ground his argument vpon the receiued opinion and confeſſion of the Iewes, which he was experienced in, beeing brought vp vnder the feete of Gamaliel: who all generally did hold, this promiſe of bleſſing in Abrahams ſeed to be vnderſtood of the Meſſiah. *Perer.* for thus the Apoſtles reaſoning ſhould be inuerted: and that made his concluſion, which is his argument: for the Apoſtle doth not reaſon thus; this place is referred to the Meſſiah, *Ergo*, he ſaith not ſeedes, but ſeede. But thus rather ſtandeth his argument: In ſaying *ſeede*, not *ſeedes*, he meaneth but one, *Ergo* the Meſſiah, that is, Chriſt. 5. Wherefore if the Apoſtles words be thoroughly waighed and examined, he enforceth two concluſions in this one ſentence: the firſt is, that this place out of Moſes, muſt needes be interpreted, not of all Abrahams ſeede *confuſedly*, but of ſome one *ſpecially*: the other is, that this beeing euicted, that the Lord in this promiſe ſpeaketh but of one, it will follow of neceſſitie, that this one muſt be Chriſt.

For the firſt: that Abrahams ſeede is not vnderſtood *promiſcuè*, for all his ſeede, the Iewes themſelues could not denie: for this ſeede was firſt reſtrained to Iſaak, and Iſmael excluded, then in Iſaak it was aſſigned to Iacob, and Eſau refuſed: in Iacob, this ſeede was ſingled out in Iuda, when the other tribes were carried into captiuitie and neuer returned: therefore *ſeede* here can not be taken for many, but we muſt ſtill proceede in deſcending till we come to one in whome this bleſſing is performed. *Calvin.*

For the ſecond: that this one muſt be Chriſt, it will neceſſarily follow, becauſe none els can be named, in whome all the Gentiles receiued this bleſſing: for that place, Pſal. 72. 17. *All nations ſhall bleſſe him, and be bleſſed in him*: can not be vnderſtood of Salomon, who was ſo farre from procuring a bleſſing to all nations, that he brought a curſe vpon his owne nation and poſteritie, when for his idolatrie, a rent was made in the kingdome, the ſmalleſt part falling to the ſhare of his ſonne Rehoboam. And beſide, this pſalme is a propheticall ſong of Chriſt vnder the type of Salomon: as v. 5. *they ſhall feare him, as long as the ſunne and moone endureth.* v. 11. *all Kings ſhall worſhip him.* v. 17. *his name ſhall endure for euer*: theſe ſayings can not be vttered of Salomon, or any other mortall man, but onely are true of the Lord Meſſiah. There beeing then none els found, by whome the Gentiles were ſpiritually bleſſed, in beeing called from their filthie idolatrie to the knowledge and worſhip of the true God, in beeing lightened with Scriptures, brought to the acknowledgement, and ſo remiſſion of their ſinnes, but onely Chriſt: none els, in whome they beleeue, whoſe name is bleſſed among them: who can this els be but Ieſus Chriſt the Meſſiah? And thus it is euident that the Apoſtle hath reaſoned ſtrongly from this place, that ſaluation commeth not by the law, but by faith in Chriſt, which is the thing the Apoſtle in this place intendeth to prooue.

4. *Places of doctrine.*

a Doct. How God is ſaid to tempt.

v. 1. *God did tempt or proue Abraham, &c.* 1. God is not ſaid here to tempt Abraham *metaphoricè*, metaphorically, as he is ſaid to be *angrie*, to *repent* in a figuratiue ſpeech, as *Caietan*: but God truly and verily tempteth, that is, prooueth and taketh triall of Abrahams faith.

faith. 2. And God doth it, *non vt ipse hominem inueniat, sed vt homo se inueniat*: not that God needs to finde out man, but that man may finde out himselfe, as *Augustine* saith. 3. God tempteth otherwise then Satan is said to tempt: God properly is the author onely of good temptations, but Satan is the tempter vnto euill. Euill temptations proceede not from God, *effectiue, sed permissiue*, by way of action, but by way of permission: when the Lord withdraweth his sufficient grace, and necessarie helpe.

Gods tempting, and Sathans tempting doe diuersly differ: 1. in respect of the ende, *Deus tentat vt doceat, diabolus, vt decipiat: God tempteth to teach, the Deuill to deceiue*, as *Augustine* saith. 2. in respect of the persons: God tempteth onely the good, to make their faith and obedience knowne: sometimes the weake are tried; that after they haue fallen, they may repent and be restored: sometimes the strong, that they may be more & more confirmed: But the Deuill tempteth both good and bad, the good to bring them into euill, the bad, that they forsake not euill. 3. The obiect of good and euill temptations are diuers: good temptations are especially seene in outward things, as in pouertie, sicknes, persecution, and such like: euill temptations are exercised in spirituall and inward euills, as in euill suggestions, vngodly thoughts, stirring to euill desires, and prouoking to sinne. *Perer.*

The difference betweene good and bad temptations.

v. 4. *Then the third day, &c.* We see a manifest difference betweene the furious and sodaine motions of those, which are possessed with an euill spirit; such as Saul had, who in his rage all at once cast a iauelin at his sonne Ionathan to haue killed him, 1. Sam. 20. 33. and the deliberate actions of those, which are guided by the good spirit of God: as here Abraham not sodenly is mooued to sacrifice his sonne, but after three daies iourney, hauing thoroughly aduised vpon it, he obediently yeildeth himselfe to Gods commandement.

2. doct. The graue motions of the spirit of God differ from the furious fancies of those led with an euill spirit.

v. 12. *Seeing for my sake, thou hast not spared thine onely sonne.* God accepteth the resolute purpose and will of Abraham for the done deede. An obedient will then is accepted before God, as the worke it selfe: as the Apostle saith, *If first there be a willing minde, God accepteth it according to that a man hath, not according to that he hath not.* 2. Cor. 8. 12. *Muscul.*

3. Doct. The obedience of the will is accepted of God for the deede.

The explanation of certaine questions before omitted.

It may seeme that Isaaks obedience in yeelding himselfe willingly to death, was more excellent and worthie of note then Abrahams: because it is a greater patience to suffer death for Gods cause, then to inferre it: Isaak also should haue felt the sorrows and pangs of death in his bodie, which Abraham was onely to behold. Notwithstanding these reasons, Abrahams example of obedience excelled: 1. because he was to sacrifice his onely, most beloued, and innocent sonne, which was no doubt more grieuous vnto him, then if he had died himselfe. 2. Isaaks death came vnlooked for: it should haue beene finished at once: Abrahams griefe, as it pierced his heart three continuall daies before, so the remembrance of this fact would haue continued still. 3. The scripture giueth sentence with Abraham, which maketh mention in this place, and others beside, of Abrahams offering vp of Isaak, but ascribeth no part thereof to Isaak.

Quest. 23 whether Abrahams obedience or Isaaks patience were more notable.

Now because that example of the king of Moab, which offered vp the king of Edoms sonne in sacrifice, and not his owne, as the common opinion is, may be thought to resemble Abrahams fact here, it shall not be amisse briefly to examine that place, as it is set downe 2. king. 3. 27.

First then, 1. neither is it like, that the king of Moab, hauing learned of his priests, that God prospered Israel, because of Abrahams faith, which doubted not to offer his sonne, as *Lyranus*: and therefore he attempted to doe the like: for at this time the Israelites did not so greatly prosper, the kingdome beeing deuided because of the idolatrie of Salomon, and diuersly afflicted: and the king of Moab offered not his own sonne, but the king of Edoms, as it is expoũded by Am. 2. 1. *for three transgressions I will not turne to Moab, &c. because it burnt the bones of the king of Edome as lime.* 2. Neither did the king of Moab this by the aduise

Quest. 24. whether the king of Moab sacrificed his sonne, and wherefore.

of the prieſts,after the example of Iſrael,becauſe they vſed to offer vp their ſonnes to Molech,thinking to pleaſe the God of Iſrael hereby.*Burgenſ.* For the Iſraelites rather learned this idolatrous vſe of the Gentiles:and,the Iſraelites proſpered not, but were puniſhed of God for ſuch impieties. 3. Nor yet did the king of Moab this,to mooue the Iſraelites to commiſeration,when they ſhould ſee to what miſerie and neceſſitie he was brought, to offer ſuch a bloody ſacrifice:as *Toſtat.*& *Vatab.*for he did it rather to deſpite thē,as ſhall euen now appeare. 4. Nor yet did he offer this ſacrifice onely with an intent thereby to appeaſe his gods,and to procure their helpe: which opinion indeede the heathen had of ſuch wicked and diueliſh offerings.*Caietan, Perer.* 5. But it is moſt likely,that the king of Moab aſſaying to breake through to the king of Edom,and could not, tooke the kings ſonne of Edom,that was to raigne after him,(and therefore is called the king of Edom,Amos,2.1.)and ſacrificed him in the ſight of his father,to his greater griefe.*Iunius.*

Qu.25.what it was the cauſe of the indignation againſt Iſrael.

Secondly,where it followeth thus:*for that Iſrael was ſore grieued, and they departed from him,or there was great indignation againſt Iſrael.* 1. This is not referred to the indignation or wrath of God,as though the Lord ſhould be offended with Iſrael, and ſent a plague amongeſt them,becauſe the king of Moab by their euill example did ſacrifice the king of Edoms ſonne,as *Burgenſ.*for no ſuch thing is expreſſed in the text. 2. Neither was this indignation conceiued by the idolatrous Iſraelites againſt the reſt, thinking the king of Moab inuincible,becauſe of this ſacrifice.*Caietan.*for this indignation was kindled,not by the Iſraelites,but againſt them. 3. And for the ſame reaſon, the common expoſition ſeemeth not to be ſo proper,that this indignation and griefe of the Iſraelites,was for the horror and crueltie of this vnnaturall fact,which they could not indure to behold. *Toſtat.*for this indignation or wrath ſhould not haue beene againſt the Iſraelites,but againſt the king of Moab. 4. Therefore,it ſeemeth more agreeable to the text,that this wrath was on the Edomites part againſt the Iſraelites,becauſe it was their quarrell, that brought the king of Edom to take part with them againſt the Moabites,vpon which occaſion,this hard happe fell out vpon his ſonne: and vpon this diuiſion, they brake off and left the ſiege. *Iunius.*

Qu.26.Of Huz, Buz,Kemuel, Cheſed,the ſons of Nahor.

v.21. *Huz,&c.and Buz.* 1. Of this Huz was not named the country where Iob dwelt. Iob.1.1.but of that Huz rather, which was the ſonne of Aram. Geneſ.10.22.*Hierom.* 2. Of Buz came the familie of the Buzites, of the which Elihu was, Iob.32.6. 3. Kemuel here mentioned was not the father of the Syrians, as the Greeke and vulgar latine read: nor yet of Aram Naharaim,as *Toſtatus*,or Aram Scba, as *Caietane*: for the cittie of Nahor was in Aram,Gen.24.10. This name and countrie therefore was more auncient then Kemuel Nahors ſonne,and was rather ſo called of Aram the ſonne of Sem, Gen.10.22. 4. Neither is Cheſed here named the father of the Chaldees: which was Abrahams countrie,and could not therefore be founded by his nephewe. 5. But theſe ſonnes of Nahor, were fathers of certaine families in Syria,whereof there was ſome remainder in Conſtantius Cæſars time:as may appeare by the names of certaine townes, Reman,and Buzan,remembred by Ammianus,*lib.*18.*ex Iun.*

5. Places of confutation.

Confut.1.By faith we are aſſured of our iuſtification.

v.12. *I know that thou feareſt God.* It is confeſſed by our aduerſaries, that Abraham at this time was certaine,that he was in the ſtate of grace: but becauſe it is their opinion,that we cannot by faith ordinarily be aſſured of remiſſion of ſinnes:they haue framed diuers anſwers to this place.

1 *Thomas Aqvinas* ſaith,that this aſſurance,that Abraham had, was a particular experimentall knowledge,that in this worke he feared God.*Thom.*1.2.*q.*112.*ar.*3.*Cont.*Abraham not onely in this particular was aſſured of Gods fauour,but was vndoubtedly perſwaded of the promiſe in generall concerning the Meſſiah:as the Apoſtle ſaith: *neither did he doubt of the promiſe,&c.but was ſtrengthened in the faith*,Rom.4.20.And this is that which our Sauiour ſaith:*that Abraham deſired to ſee his day, he ſawe it and reioyced* Ioh.8.56. His aſſurance which he had of ſaluation in the Meſſiah,procured vnto him this great ioy.

2 The ſame *Thomas* ſaith, *Abraham illud cognouit per ſpecialem dei reuelationem;*that *Abra-*

hum knewe this, that he was in the state of grace by gods speciall reuelation. Contra. This assurance that Abraham had, was not by any particular or extraordinarie reuelation, but by the proper and ordinarie operation of faith: as the Apostle saith, *he was strengthened in the faith*, Rom.4.20.

Abraham and the Patriarks not otherwise assured of their iustification, then the faithfull now are

3 *Pererius* answereth, that this reuelation was made to the Patriarkes in the olde testament, and the Apostles in the newe, which were, as it were, the founders of the people of God. 10. *disput. in* 22.c. *Gen.*

Contra. Saint Paul, in the matter of faith maketh no such difference betweene the Patriarkes and other beleeuers: as he saith: *Now it is not written for him onely, that it was imputed to him for righteousnesse, but also for vs, &c.* Rom.4.23. And the same Apostle saith, *that a crowne of righteousnesse was not onely laid vp for him, but vnto them also, which loue his appearing*, 2. Tim.4.8. where the same certaintie of the reward is decreed, the like assurance is not denied.

4 *Bellarmine* answereth, that hence it is euident, that all beleeuers, are not sure of their iustification, seeing Abraham, that had serued God most faithfully before, yet neuer til now was assured of his iustification, *lib.3. de iustif.c.11. resp. ad ration.1.*

Contra. 1. It followeth not, Abraham was not alwaies assured, therefore euery beleeuer cannot be assured: but it well followeth, that as there was a time when Abraham had not such assurance, so the faithfull at all times haue not such perswasion, and that we graunt. 2. It is vntrue that Abraham had not this assurance till nowe, when he offered vp Isaacke: for the Apostle sheweth, that then he had this assurance, when faith was imputed to him for righteousnesse, Rom.4.22,23. which was before he was circumcised, Gen.15.6.

5 *Bellarmine* againe answereth, that the scripture commending the righteousnesse of Abraham and other Patriarkes, doeth rather make vs certaine and sure of their saluation, then themselues. *ibid.*

Contra. No mans saluation can be better knowne to another, then to himselfe: for as the life of the bodie is more felt, where that life is, then of others, that see the bodie to liue: so faith, which is the life of the soule, as the scripture saith, *the iust shall liue by faith*, is better apprehended of those which haue the possession of it, then of such as onely behold it.

v.16. *Because thou hast done this thing, &c.* From hence *Pererius* inferreth, that Abraham *egregio illo facto meruisse: deserued by this worthy acte, that such promises were made vnto him*, and *that the Messiah should be borne of his stocke, rather then of another.*

Confut.2. The promises not merited by Abrahams obedience.

Contra. 1. The Apostle doth conclude the contrarie, that because faith was imputed to Abraham for righteousnesse, he was not iustified by workes, Rom.4.2.4. 2. These promises were made to Abraham before he had shewed any worthy worke: euen then, when he was first called out of his countrie, Gen.12.2. they then proceeded from Gods mercie, not of Abrahams desert or worthinesse. 3. The Lord therefore crowneth Abrahams obedience with renewing his promises, to shew vs, that they which are iustified by faith, ought to proceede and goe forward in good workes, whereby their faith is approoued. *Muscul.*

Confut.3. The assumption of the humane nature to the godhead in Christ, not merited. Tract.in Ioann. 17.

4. But to say that Abraham merited, that the Messiah should take flesh of his seede, is not farre from blasphemie; for then he should haue merited more then Christ himselfe did, as he was man: seeing that the hypostaticall vnion of the humane nature with the Godhead in one person, was of grace not of merit: as *Augustine* well resolueth, *Quod Christus est vnigenitus equalis patri, non est gratia, sed natura; quod autem in vnitatem personæ vnigeniti assumptus est homo, gratia est non natura: that Christ was the onely begotten sonne equall to his father, it was not grace, but nature: but in that mans nature was taken to make one person, with the onely begotten, it was of grace, and not by nature.* But nowe, if the man Christ deserued not the assumption or taking of the humane nature to the godhead, and yet Abraham merited, that his seed should in the Messiah be vnited to the godhead, it will followe that he merited more then Christ: wherefore that is a sound and Catholike conclusion of *Augustine*, *neq; enim illam susceptionem hominis vlla merita præcesserunt, sed ab illa susceptione meritum eius cœpta cœperunt:* before the taking of mans nature there was no merits at all, but all Christs merits tooke beginning there. Tract.12. in Ioan.

v. 18. *In thy seede, &c.* So readeth the Septuagint, according to the originall, in the singular

singular number, and this reading is approoued by the Apostle. Galath. 3. 16. wherefore the Chalde paraphrast is found here to be corrupt: which readeth thus in the plural number: *in thy sonnes shall all the people of the earth be blessed.*

Cofut.4. The Calde paraphrast corrupt.

All the nations of the earth shall be blessed: and Genes. 17. 5. the Lord saith, *a father of many nations haue I made the*: we see then that in the phrase of scripture, sometimes, *many* are taken *for all*: by this place therefore that cauill of the pelagians may be answered: who because the Apostle saith *by one mans disobedience many were made sinners.* Rom. 5. 19. would inferre that we became sinners not by originall corruption or propagation of sinne, but by imitation, for then the Apostle, would haue said, not *many*, but *all*. But the Apostle by *many*, vnderstandeth *all*, as he affirmeth. v. 18. *that by the offence of one the fault came vpon all to condemnation*: for they, which are *all*, may truely be said to be many. The like cauill in an other question is vrged by Catharinus a popish writer, who because it is said in Daniel. 12. 2. *that many of them, which sleepe in the dust shall awake, some to euerlasting life, some to shame*, collecteth, that all shall not, but that some, as namely infants dying without baptisme, shall neither be in heauen, nor hell: But this obiection may receiue the same answer, that as in the promise made to Abraham, *many* is taken, for *all*, so also is it in this place of the prophet, as before also is shewed the like vse in the Apostle.

Consut.5. Many in scripture taken for all.

6. Places of exhortation.

v. 10. *Abraham stretching forth his hand tooke the knife, &c.* *Origene* from this example of Abrahã, that doubted not to offer vp his sonne perswadeth parents to beare patiently the death of their children: *latus offer filium deo, esto sacerdos animæ tuæ: chearefully offer thy sonne vnto God, and be a preist of his soule.* This is nothing (saith he) to Abrahams strength which bound his sonne himselfe, and bent his sword. hom. 8. in Genes.

1. Obser. To beare the death of children patiently.

v. 14. *In the mount will the lord prouide, &c.* Wee are taught with the like confidence, when al other meanes faile, to cast our care vpon god, as Abraham did: for whome the lord prouided an other sacrifice, which he thought not vpon, in stead of his sonne Isaak. *Caluin.* Therefore it is said in the Psalme. 68. 20. *to the lord belonge the yssues of death*: he knoweth how to make a way for our deliuerance, though we at the first see it not.

2. Obse. Confidence in Gods prouidence.

v. 18. *In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice*: whereupon *Ambrose* giueth this good note, *& nos ergo audiamus vocem dei nostri, si volumus apud eum gratiam inuenire: let vs therefore heare and obey the voice of God, if wee will find grace with him.*

3 Obser. Gods voice must be obeyed.

CHAP. XXIII.

1. The argument and contentes.

THis chapter treateth. 1. Of the death of Sarah, and Abrahams mourning for her. v. 1, 2. 2. Of Abrahams care for her burial: both of the communication had with the Hittitees: and of the purchase of the ground at the handes of Ephron. v. 12. to. 18. lastely of the funerall it selfe v. 19.

2. The diuerse readings.

v. 1. *In Giriah. Arbe. C. B. G. P. the citie Arbe. H. S. T.*

Arbee, which is in the valley. S. the others haue not this clause.

v. 3. *rose from the office of the funerall: ab officio funeris. H. from the dead. S. from the sight of the dead* or corpes cæter.

v. 4. *to burie my dead. H. to burie my dead from me. S. out of my sight or face. cæt.*

v. 5. *not so my lord. S.* the rest haue it not.

appell. f. pr. T. H. S. add. H. alt. H. det. S. ad.

v. 9.

v. 9. *caue of Machpelah. G. B. T. P. dubble caue. cat.* but it seemeth rather to be the proper name of a place. v. 17. 19. *app. s. pr.*

v. 10. *Ephron dwelled. H. G. stood in the middest. C. sate in the middest. cater.* iashab. signifieth both to dwell and sitt: he sate at this time in the middest among them. *T s. diuers. accept.*

v. 12. *because you are with me, heare me. S. I pray you heare me. H. If you will shew me mercie. Ch. B. G. if you be that man. Tr.* 1. if you be the the ruler and lord of the ground. *If you will giue it. B. G. heb. of them,* without any other wordes. *B. G s.*

v. 15. *I haue heard. S. heare me.* cæter.

v. 16. *which is receiued for merchaundise in euery prouince. C. which is currant among merchaunts. B. G. S. H. which passeth among merchaunts. T.* *mutat persona.*

3. The explanation of doubtfull questions.

v. 1. *And Sarah lined an 127. yeares, &c.* 1. The Hebrewes note, that the death of Sarah is immediately ioyned to the birth of Rebecca, according to that saying in Ecclesiastes, the sunn riseth and the sunn setteth. *Mercer.* 2. She is the onely woman, whose whole age is recorded in scripture. 3. Because the wordes are, she liued an 100. yeares 20. yeares, and 7. yeares: some Hebrewes note by the deuiding of the yeares, that she was at an 100. yeare, as faire as at 20. and as chast as at 7. But this is to curious, seeing that the like phrase is vsed in setting downe Ismaels yeares. Genes. 25. 17. in whome the like constancie, especially in goodnes appeared not. 4. *Mercer.* 4. Isaak was at this time 37. yeare old, beeing borne in Sarahs nintie yeare: therefore the Hebrewes obserue that the letters of the first word vaiihu doe make 37. insinuating thereby that these were the best daies of Sarahs life, after the birth of Isaak, in whome she ioyed. 5. But it is not like that Isaak was now 37. yeare old, and Sarah died the same time, when Isaak was offered vp, the deuil representing the manner thereof to Sarah, as the Iewes fable, whereupon she tooke a conceite and died: for whereas Abraham returned from mount Moriah to Beersheba againe, and there dwelled. Genes. 22. 19. But now he was remooued to Hebron, where Sarah died, there must needes some good space of time come betweene Isaakes offring vp and Sarahs death. *Perer.* 6. Whereas the word is put in the plural: *the liues* of Sarah: we need neither referre it to the three liues in man, the vegetatiue, sensitiue, intellectual life, nor to the chaunges and alterations, which seemeth to make one life many: but the word is so vsed according to the phrase of the Hebrew language. *Calum.* *Quest. 1. Of the yeares of Sarahes life while noted.* *Hebrues curious notes.*

v. 2. *Sarah died in Kiriatharba:* which citie Arbah, which signifieth fower was so called. 1. Neither of the fower gyants, Ahiman, Sheshan, Talmai, Anach. Numb. 13. 23. for these were long after Abrahams time. 2. Nor yet of the fower patriarkes, Adam, Abraham, Isaak, Iacob, there buried: for neither can it be prooued that Adam was there buried, and it was so called before the other were there buried. 3. Neither was it so named of the forme and fashion of the citie, which should consist of fower partes. 4. But the citie bare this name of Arbah the father of Anak. Iosu. 14. 14. and 15. 13. *Mercer.* *Quest. 2. The citie Arba whence so called.*

The same is Hebron. 1. This citie was not so named of Hebron which came of one of the sonnes of *Caleb.* mentioned. 1. Chron. 2. 42. for it was so called long before his time. 2. It is probable that this citie Hebron was the place of Iohn Baptists natiuitie: for this citie did belong to Iudah, and was a citie of the preists. 1. Chron. 6. 55. it was also situate in the holie countrie. Iosu. 14. 12. so was the citie of Ihon Baptist, both a citie of Iudah, belonging to the preistes, where Zacharie his father dwelt, and had the situation in the hill countrie. Luk. 1. 39. 3. This Hebron is said to be in Canaan, as it is taken for the name of the whole countrie: for the Cananites were also one of the seauen nations, that inhabited that countrie: to whome Hebron belonged not, but to the Hittites. *Perer.* 4. *Hebron* signifieth a societie or coniunction: for there Abraham and Sarah, Isaak, Rebecca, Iacob, Lea, lay buried together as honorable couples: from hence then it seemeth the name was deriued. *Muscul.* *Quest. 3. Of Hebron, supposed to be the citie of Iohn Baptist.*

v. 2. *Abraham came to mourne, &c.* 1. Neither is it like that Abraham at this time dwelled in Beersheba, and Sarah in Hebron, and that he came thence hether to bewaile Sarah: for Abraham, as he bewailed Sarah beeing dead so hee would not be wanting to her *Qu. 4. Whence Abraham came to mourne for Sarah.*

her in her life. 2. Neither did Abraham come from burying of his father Thare, as some thinke: whome *Pererius* would haue to die two yeare before: but the truth is, that he was dead 62 yeares before: for Abraham was now an 137 yeare old, who was borne in the 70 yeare of Tharehs age, who liued 205 yeares in all: so Abraham was 75 yeare old, when his father died. Gen. 12. 5. to that adde 62. so shall we haue Abrahams age of 137. 3. neither doth this comming of Abraham signifie onely his addressing and preparing of himselfe to mourne. *Mercer.* 4. But, Abraham commeth from his owne tent, into Sarahs to mourne for her, for they had their tents and habitations apart, as it may appeare Gen. 24. 67. *Iun.*

Quest. 5. wherefore Abraham weepeth ouer the corps of Sarah.

v. 2. *To mourne for Sarah, & to weepe for her.* 1. As Abraham by his weeping shewed his affection, so by his mourning voice he set forth the vertues of Sarah, and bewailed his losse. *Perer.* 2. He weepeth ouer the corps, not to prouoke himselfe to weepe by the sight thereof, beeing of late so much lightened with ioy for Isaaks deliuerance, as some Hebrewes thinke: but according to the vse which then was, and after continued among the Iewes, which was to weepe a certaine time at the bodies or graues of the dead: as is euident, Ioh. 11. 37.

Quest. 6. whether it were lawful for Abraham to buie a place of burial. Hierom trad. in Gen. 23.

v. 4. *Giue me a possession of buriall with you, &c.* Here a question is mooued, whether it were lawfull for Ephron to sell a place of sepulture, or for Abrahã to buie it: for answer whereunto, 1. I neither thinke with *Hierome*, that Ephron did not well in selling a place of burial for money, & therefore his name is changed from Ephron, with *van*, to Ephron without *van*: but if it were a fault in Ephron to take money, Abraham could not be without fault in vrging him to take it. 2. Neither can Abraham be excused, in redeeming by this meanes his trouble and vexation, as *Aquinas* thinketh: for we must not doe euill that good may come thereof. 3. Neither say we with *Lyranus*, that Abraham buieth onely the ground, the right of sepulture he buieth not, but desireth it to be giuen him: for Abraham desireth it to be giuen him onely for his money, and not otherwise: as it followeth v. 9. 4. Nor yet with *Thomas Anglicus*, that the sepulture of the Gentiles is no sacred thing, and therefore it can not be symoniacall to sell it: for it had beene notwithstanding symoniacall in Abraham to buie it, that was no Gentile but a belecuet. 5. Nor yet is *Caietans* answer sufficient, that the place of buriall was then no sacred thing, there beeing no positiue lawes made as yet of that matter: and therefore it was no sinne: for sinne is not a transgression of humane positiue lawes, but of Gods law. 6. Nor yet say we with *Tostatus*, that Ephron intended onely to make this field a burying place: but as yet none were there buried, and therefore the place was not sacred. 7. But I rather preferre *Thomas Aquinas* other solution, that this double caue was not yet consecrate or ordained for sepulture, and therefore Abraham might lawfully buie it, and the other sell it: as it is lawfull to buie a peece of ground to build a Church, or make a Churchyard in. 8. Adde hereunto, that Abraham would burie his dead apart from the Infidels, that had no hope of the resurrection. *Calvin.* and that the dead should take possession of that land, which should afterward be giuen to their liuing and remaining posteritie. *Mercer.*

Lyran. in 23. gen.

Thom. in c. 23. Gen.

in c. 23. Genes.

Tostat. in c. 23. Gen.

Quest. 7. Abrahã why he is called a prince of God.

v. 6. *Thou art a prince of God among vs.* 1. Not that he was a king, or had any authoritie ouer them: as the Septuagint read, *thou art a king from God among vs.* 2. but either he is so called, because he was as Gods oracle (the Lord speaking vnto him by visions and dreames) vnto whome they had recourse for counsell in difficult matters. *Lyran. Tostat.* 3. or because according to the Hebrew phrase, excellent things are so named of God, as the mountaine of God, a man of God: the wrestlings of God, that is, excellent wrestlings. Gen. 30. 8. *Calvin. Perer.* 4. or he is so called a prince of God, because the Lord prospered him, and made him famous for his vertue and godlines: as Abimelech said, *God is with thee in all thou doest.* Gen. 21. 22. *Iun.*

Quest. 8. why they did not forbid Abraham a place of buriall.

v. 6. *None of vs shal forbid thee his sepulchre, &c.* 1. Some thinke, that the Hittites vpon some hope, which they conceiued of the resurrection, were willing that Abraham should burie his dead among them. *Lippoman.* but of that there is no certentie out of the text. 2. But hence it is gathered that euery family and kinred had a peculiar place of buriall for themselues. *Mercer.* 3. The courtesie of this people is to be noted, that reuerenced Abraham for his gifts, whereas euen among Christians many times men are enuied and hated for their good parts. *Musc.*

v. 9.

v. 9. *The caue of Machpelah, or double caue.* It was so called, 1. not for that in one caue they buried the men, in the other the women. 2. or because one caue was placed directly ouer an other. *Lyran.* 3. or that one was enclosed in the middest of the other. *Hamerus.* 4. or because Adam was buried in one, Eva in an other. *Thom. Anglic.* 5. neither was it so called double, because of the excellencie, for that it opened vpon Paradise, as the Hebrewes. 6. But it hath this name, because it was a spacious caue, hauing many receptacles and corners. *Mercer.* 7. So that we neede not runne here vnto allegories, as *Gregorie* by this double caue vnderstandeth the contemplatiue and actiue life, whereby men are buried and sequestred from the vanities of the world. *ex Perer.*

Quest. 9. why it was called a double caue.

v. 15. *The land is worth foure hundred sicles of siluer, &c.* 1. Ephron speaketh not this in Abrahams eare, nor signifying thereby, that the ground cost him so much, and he could not well sell it vnder, nor yet is it his meaning, that the ground was worth more to an other, but to him, as his friend he would make no greater price: but Ephron dealeth simply, that so small a price was not to be stood vpon betweene them. *Mercer.* 2. Abraham receiued gifts of Pharao and Abimelech, and refused them not: but here he would not receiue a peece of ground of gift, because it was to remaine to him and his posteritie. 3. Although Abraham purchased this caue for his money, yet it is true, as S. Stephen saith, that he had not so much, as the breadth of a foote, that is, of Gods gift. 4. Whereas some collect, that these 400 sicles signified the tearme of 400 yeares: which time expired, then the whole countrey should fall to Abrahams posteritie, it is too curious. *Mercer.* how much a sicle is valued at, hath beene declared before. *qu. 11. in cap. 20.*

Quest. 10. why Ephron setteth a price of 400. sicles.

v. 16. *Abraham waied to Ephron the siluer, &c.* 1. It was the vse then to deliuer money by waight: and in that it is added, it was currant money among merchants: Ephron did not, as *R. Isaach* imagineth, get some merchant to tell the money, and to refuse that which was not good, but the meaning is, that Abraham paid currant money both for waight and goodnes. *Mercer.* 2. The Hebrewes, whome *Hierome* follow and the *Canonists*, because Ephron is written here without *vau*, doe note, that as something was taken from his name, so his credit was empaired: but this note is not true, for afterward Ephron is expressed with *vau*: as also it is vsuall in the Hebrew tongue to haue words set down sometime fully, sometime with abbreuiation. 3. The like curiositie is in the *Cabalists*: who obserue, that the foure letters of Ephrons name doe signifie 400. answerable to the summe of money receiued: for neither did Ephron commit any vnlawfull thing in selling, nor Abraham in buying.

Quest. 11. Ephron not faulsie in making Abrahams money.

The Hebrewes curious notes.

v. 17. *Ouer against Mamre.* 1. This Mamre and Hebron were all one, as is expressed v. 19. from whence not farre off was the plaine or valley of Mamre, where Abraham dwelt so long time: whence he espied and marked this place, as fittest for buriall. 2. Here all the circumstances vsed in bargaining and selling, are expressed: as the bounding & confronting of the place, as also the appurtenances, namely the trees. 3. Like as Ieremie in making a solemne purchase, with writing, sealing, witnesses, and deliuerie, chap. 32. did thereby shew the certentie of the returne of the Israelites into that countrey againe: So Abraham by making sure worke in this contract, doth professe his hope of obtaining the land of Canaan, as God had promised.

Quest. 12. Of the circumstances & manner of the contract which Abraham maketh.

There remaineth yet a great question, that whereas Abraham in this chapter is said to haue bought a burying place of Ephron the sonne of Zoar; Stephen reporting the same storie saith, that Abraham bought it of the sonnes of Emor sonne of Sichem. Act. 7. 15, 16. Now that these places may be the better reconciled, I will set downe the words themselues, as they were vttered by S. Stephen: Act. 7. 15, 16. *So Iacob went downe into Egypt, and he died, and our fathers: and were remoued vnto Sichem, and put in the sepulchre, that Abraham had bought for money of the sonnes of Emor sonne of Sichem.*

Quest. 13. How Moses and Steuen reporting this storie may be reconciled. Reconciliation of places.

Out of these words foure principall doubts doe arise: first, how it is said, that the fathers were remoued into Sichem: whereas the scripture maketh mention onely of the burying of Iosephs bones there, Ios. 24. 32. But this doubt is easily remoued: for although that speciall mention be made of Ioseph onely, both because he was the most honourable of all the Patriarks, and for that he gaue a speciall charge to his brethren, and tooke an oath of them, for the carrying of his bones out of Egypt, Gen. 50. 25. yet it is like, that the rest of the Patriarks were also remoued thither. And *S. Hierome* witnesseth, that in his time the sepul-

Whether all the Patriarks were remoued to Sechem.

ſepulchres of the twelue Patriarks were ſhewed in Sichem. *Epiſt.*101.

The Patriarkes whether buried in Abrahams caue.

The ſecond doubt is, how the Patriarkes are ſaid to be put in the ſepulcher, that Abraham bought: hereof there are three ſolutions. 1. The Syrian interpreter, readeth in the ſingular number: *he was put*, and ſo applieth it onely to Iacob: but all the tranſlations are againſt this reading, which with one conſent, read in the plural, and they were put, and ſo is alſo the originall: ἐτέθησαν, they were placed. 2. Some according to phraſe of ſcripture, which ſpeaking in the plural, yet meaneth ſome one: as Matth. 26.8. the diſciples are ſaid to haue murmured, whereas Iohn imputeth it onely to Iudas, c. 12.4. ſo in this place Iacob is onely vnderſtood to be buried in that Sepulcher. *Perer.* But this anſwer is not ſufficient, for if this be vnderſtood of Iacob, then the former ſpeech alſo, that they were tranſlated into Sichem, which is no where extant in ſcripture, that Iacob was carried thither: and that inſtance of Iudas is nothing like, for though Iudas was the beginner of the murmuring, yet ſome other of the diſciples might conſent vnto him. 3. Some doe vnderſtand it ioyntly of Iacob and the fathers, that part of them were buried in Sichem, part in Abrahams caue in Hebron, *Iun. in part.ill.* and ſome affirme that the twelue patriarkes were buried in Hebrō, though firſt remooued to Sichem. *Ioſeph. l. 2. antiquitat.* 4. But it is more probable, that they were buried in Sichem in that plat of ground, which not Abraham, but Iacob bought of the ſonnes of Hemor, as ſhall be ſeene afterward.

Hemor Sechems father, not his ſonne.

The third doubt is, that Hemor is ſaid to be the ſonne of Sichem, whereas he was Sichems father: 1. Some anſwer, that Zohar Ephrons father, was alſo called Hemor, and his father, Sichem. *Lyranus, Caietan.* But this is not like, that where we find an Hemor that was Sichems father in ſcripture, we ſhould without warrant deuiſe an other Hemor to be Sichems ſonne: and ſeeing onely Ephrons father is mentioned in the ſtorie, there was no reaſon for Stephen to name his grandfather here. 2. Wherefore this doubt is more eaſily ſalued thus: that whereas in the originall there is neither father nor ſonne expreſſed, but onely thus, *Hemor of Sichem*, the ſcripture will beare it as well to vnderſtand father, as ſonne: as Luke, 24.10. we read *Marie of Iames*, without any other addition; that is, the mother of Iames, as another Euangeliſt expoundeth, Mark. 15.40.

How Abraham is ſaid to haue bought a ſepul. cher of the ſons of Hemor, which Iacob did, and not Abraham.

The fourth doubt remaineth: becauſe Abraham is ſaid to haue bought the ſepulcher of the ſonnes of Hemor, whereas it was Iacob, and not Abraham: to this queſtion foure anſwers are made.

1 Some thinke, that Stephen in ſo long a ſtorie might faile in memorie, and miſtake one name for another, Abraham for Iacob, *ſic Beda, Eugubinus, Melchiar Canus, &c.* But this is not like: 1. becauſe Stephen was full of the holy Ghoſt, and directed thereby to ſpeake. 2. though Stephen had ſlipped, S. Luke would not haue recorded that error. 3. The Iewes would haue derided Stephen, if he had committed ſo apparent an ouerſight. 4. If the leaſt errour ſhould be admitted in ſcriptures, we ſhould neuer be at any certaintie for our faith.

2 Some other doe affirme, that Zohar Ephrons father was alſo called Emor, and ſo Abraham bought it of Ephron the ſonne of Zohar or Emor: *Lyran. Caietan.* But this expoſition I refuſed before, both for that no ſuch thing is mentioned in Geneſis, from whence this ſtorie is alleadged: neither any other Hemor of Sichem is read of, but of whome Iacob bought the parcell of ground: as alſo Abraham bought it of Ephron the ſonne of Zohar, but this text ſaith, *of the ſonnes.*

3 Some doe ioyne the words thus together, *and they were put in the tombe by the ſonnes of Hemor of Sichem, which Abraham bought*, and would haue this to be the meaning, that the Sichemites tranſlated the patriarkes from Sichem to Hebron, not vouchſafing them any buriall among them. But beſide that there is no euidence of this fact out of the ſcripture, it is more like that the Sichemites, abhorring the memorie of Simeon and Leui their cruelties, would rather haue vnburied them, then honoured them with their fathers graue and ſepulture.

4 Neither yet can I conſent, that Abraham through the errour of the writers and penmen was thruſt into the text for Iacob: which is the coniecture of *Eugubinus, Lyppoman, Calvin, Beza.* 1. Both for that there is no ſimilitude betweene the names of Abraham and Iacob, and ſo one not likely to be miſtaken for an other. 2. As alſo there can be no copie ſhewed, that readeth Iacob, for Abraham; neither greeke, Syriake, or latine. 3. And it is e-

uident

uident that Stephen pointeth at that sepulcher which Abraham bought for Iacob bought not a sepulcher, but a peece of ground to build an altar in: and for an hundred lambes, not for siluer, for the which Abraham is here said to buy it.

3. Wherefore there remaineth onely this way, to reconcile these places, which for my part I doubt not but to preferre before the rest: Saint Stephen in this place abridgeth two histories, one of Abrahams buying a sepulcher, the other of Iacobs purchase of a peece of ground from Hemor: so that his meaning is, that Iacob and the fathers were buried part in Sichem, part in the sepulcher in Hebron: these wordes then, *of Emor of Sichem* must be referred to the first words, *they were remooued to Sichem, sic histor. Scholast. Iun. parall.* the words then comming betweene, *and were put in the sepulcher which Abraham bought for money*, must be read with a parenthesis, and the sense suspended, to make a perfect sentence. The like example, where two histories are abridged and ioyned together, we haue, Exod. 12. 40. *The dwelling of the children of Israel, while they dwelled in Egypt, was 430 yeare*: in which summe is comprehended not onely their dwelling in Egypt (for so long they were not soiourners there) but in Canaan, in a land not theirs: and yet the one is named, the other vnderstood: so then as the saying is true in *sensu diuiso, non composito*, diuiding the sense and sentence: concerning their abode both in Egypt and Canaan: in like manner in this place the sentence must be deuided, and part referred to Abrahams purchase, part to Iacobs.

4. Places of doctrine.

v. 2. *Abraham came to mourne for Sarah, and to weepe for her.* It is lawfull then to mourn and lament for the dead, so it be done in measure and moderately. Man is not as a stocke or a stone, to be without all naturall passions or affections. We see that our Sauiour himselfe also wept going to Lazarus graue, which they interpreted to proceed from his loue. Iohn, 11. 35. Saint Paul forbiddeth not to sorrowe at all, *but not as men without hope*, 1. Thess. 4. 13. Wherefore that saying of Solon, *mors mea ne careat lachrymis, &c.* Let not my death want teares, so it be done temperately, is to be preferred before that of *Ennius*, *Nemo me lachrymis decoret, &c.* Let no man weepe for me. *Perer.*

1. Doct. Lawfull to weepe for the dead, so it be done in measure.

v. 3. *Abraham rose vp from the sight of the corpes, &c.* least that he might be ouercome of griefe, he remooueth the obiect thereof: which teacheth vs that we should keepe a measure in our griefe: not to mourne as the heathen doe, that haue no hope of the resurrection; or as those passionate women, which wept for their children and would not be comforted. Matth. 1. 16. It is well obserued, that the Egyptians mourned for Iacob 70. daies, Ioseph but 20. daies, Gen. 50. 3. 10. to shewe a difference betweene the excessiue griefe of men that haue no hope, and the moderate sorrowe of the faithfull.

2. Doct. Our mourning for the dead must be in measure.

5. Places of confutation.

Abraham rose vp from the sight of the corpes. The latine text readeth *ab officio funeris*, from the funerall office or dutie: by which *Pererius* would proue, that the Patriarkes vsed to fast and pray and offer sacrifice for the dead, *in cap. 23. Gen. Num. 12.* which is a corrupt doctrine grounded vpon a corrupt text: for the originall maketh no mention of any office, but onely that Abraham rose vp from the sight of the corpes: & the text saith not he came to fast or pray, but to mourne for Sarah.

1. Conf. Against prayer and sacrifice for the dead.

Againe *Bellarmine* saith, *contineri implicite mentionem purgatorij, that the mention of purgatorie is here implied*: and that for this cause onely Iacob and Ioseph desired that their bones might be remooued into the land of promise, because they knew that there sacrifice should be offered for the dead. *de purgat. lib. 1. c. 11.*

2. Confut. Against purgatorie.

Contra. 1. And is not this now a goodly argument? Abraham rose vp from the sight of the corps, *Ergo* Sarah was in purgatorie. 2. If the fathers went to purgatorie, then, the bosome of Abraham a place of rest and comfort. Luk. 16. 25. must be purgatorie, for thither

thether the fathers went. 3. What a bould assertion is this, to say that the fathers for that cause desired to be buried in the land of promise: when as the scripture directly sheweth this to haue bene the cause, the professiō of their faith & hope, that that the land of promise should be giuen them, as Ioseph saith: *God will surely visite you, and you shall carry my bones hence.* Genes. 50. 25.

6. Morall obseruations.

1. Obs. Against ambitious desire of honor.

v. 6. *Thou art a prince of God among vs, &c.* Abraham had said before of himselfe: *I am a straunger and a sorrower among you*: the more Abraham humbleth himselfe, the more he is exalted of them: Thus honor fleeth away from them that hunt after it, and it is cast vpon them that seeke it not, as the shadowe followeth the bodie: so here it falleth out to Abraham according to the saying in the prouerbes: *it is better, that it be said vnto thee come vp hether, then to be put lower in the presence of the prince.* Prou. 25. 7. for Abraham in humbling himselfe is more honored before the prince of the people here.

2. Obser. Wisdome and circumspection to be vsed in contracts.

v. 17. *In the sight of the Hittites*: the feild is made sure to Abraham in the sight of many witnesses: Abraham prouideth for his securitie and quietnes afterward, that this purchase might be sure to him and his without question: whereby we learne, that it is lawefull for the faithfull, wisely to prouide and foresee for themselues, and to be warie and circumspect in all their doings. *Muscul.* according to that saying of our Sauiour, *to be wise as serpentes and innocent as doues.* Math. 10. 16.

CHAP. XXIIII.

THis chapter hath three partes: first, the sending of Abrahams seruant to prouide a wife for Isaak, with Abrahams instructions, and his seruants oath, from v. 1. to v. 10.

The second sheweth the seruants behauiour in his iourney. 1. His praier vnto God. v. 11. 12. 2. The fruite of his praier, in meeting with Rebecca, v. 15. to 29. 3. His entertainement v. 30. to 34. 4. The deliuering of his message v. 35. to 48. 5. The good successe thereof, in obtaining their consent for Rebecca to. v. 61.

The third part setteth forth the returne of Rebecca with Abrahams seruant, and her receiuing and welcome by Isaak. v. 61. to the end.

The diuerse readings.

S. ad. C. alt. H. B. r. — v. 7. *To thee and thy seed, S.* to thy seed. cæt.

v. 8. *thou shalt be innocent from this curse. C. from this* oath. cæt. *shebugnah.* an oath.

G. pr. f. appel. — v. 10. *carying somewhat of all his masters goodes with him. H. S. B. carying in his hand the best of all his masters goodes. C. for he had all his masters goodes in his hand. T. G. and all his masters goodes in his hand. P. &c.*

v. 10. *into Syria neere to Euphrates. C. into Mesopotamia. H. S. B.* Aram Naharaim *G. P. Syria betweene the floodes. T.*

S. mut. temp. S. ad. S. H. al. T. interp. H. C. cur. H. cur. — v. 13 *behold I stand, &c. S. I stand.* cæter.

v. 14. *till they leaue drinking. S. the rest haue not this clause.*

v. 15. *before he had left speaking in his mind. S. within himselfe. H. before he had left speaking.* cæter.

v. 22. *he put a iewel vpon her nose. T. an abilament. G. he take a golden earing.* cæt. *beka. nezem, a iewel, an earing two earings, of the waighe of a drachme or halfe a sickle. S. weighing two sicles. H. a sicle. C. halfe a sicle. B. G. P. T. bechaug.* halfe &c.

v. 23. *water vs also the feete of the camels and the men. H. to washe his feete and she maid, that came with him.* cæter.

v. 33. *and they sett before him bread to eate. S. bread was sett in his sight. H. they set meate before him. C. B. G. they sett before him to eate. T. he.*

v. 41. *free from this oath. B. G. from the curse. cet. alah.* to sweare to curse.

v. 40. *the lord, to whome I am pleasing. S. in whose sight I serue. C. walke eater.* *diuers. accept. S.c.*

v. 43. *the daughters of the men of the cittie came forth to drawe water. S. a virgine commeth forth to drawe water. cater.*

v. 47. *I put an earing about her. S. I hanged an earing vpon her face. C. H. B. an abillement vpon her face. G. vpon her nose. T. P. aph. the nose, the face.* *S.cor T. p. r.*

v. 50. *wee cannot beside his pleasure speake any thing with thee. H. speake either euil or good. cater.* *H. det.*

v. 54. *they taried there. H. they slept. S. C. they taried all night cat. lun.* to lodge all night. *S. C. c.*

55. *about tenne monethes. C. tenn daies. cet.* iamim. *G. cur.*

57. *let vs know her mind. H. heare what she saith. C. aske of her mouth. cet.* *S. cor.*

59. *her substance. S. her nurse. cet. menecheth.* a nurse of *iauach.* to giue sucke. *H. cor.*

v. 61. *making hast he returned to his master. H. he tooke Rebecca and departed. cet.*

v. 62. *Isaack walked by the desert neare to the well of vision. S. came from the well wher the Angel of life had appeared. C. the well of the liuing and seeing me. H. B. from Beer lahai, ro. G. the well of Lahairo. T. P.* *app. f. gr. T. G. r. S.c.*

v. 63. *to meditate. H. to be exercised S. to pray. cet. suach.* to meditate to pray. *S.c.*

v. 67. *Isaak entred into the house of his mother. S. brought her into the tent of Sarah his mother. cet.* *S.c.*

and he saw, and beheld her workes were right, as the workes of Sarah his mother. C. this clause is not in the Hebrue. *Ch. ad.*

67. *he loued her so much, that he tempered the greife which happened by the death of his mother. H. Isaak comforted himselfe after the death of his mother. cet.* *H. ad.*

3. The explanation of doubtfull questions.

v. 1. *Now Abraham was old.* 1. Neither is the coniecture of some Hebrewes to be receaued, that thinke, because Abraham was said to be old, at an 100. yeares Genes. 18. 11. that euen then Abraham gaue this charge to his seruant to prouide Isaak a wife, but he deferred the execution of it till now, when Isaak was of ripe yeares: for it is euident v. 10. that the execution of this charge followed immediately vpon the giuing thereof. *Mercer.* 2. Neither need we with *Rupertus.* to make an allegorie of Abrahams old age: that he is said to be old *perfectione fidei*, in the perfection of faith: bnt he is called old, and the first so named in scripture, not in respect of those long liued patriarkes but in comparison of that age, wherein he liued. 3. Abraham was now an 140. yeare old, not an 137. as *Lyppoman.* coniectureth for Isaak was now 40. yeare old, when he maried Rebecca. Genes. 25. 20. who was borne when Abraham was in his 100. yeare. *Perer.* 1. Qu. Who Abraham is said to be old.

The lord had blessed Abraham in all things, &c. the word is. *bacol:* which some of the hebrewes dreame to haue beene Abrahams daughter: but this is great bouldnes to affirme that, which the scripture is silent in: and if Abraham had receaued a daughter by Sarah, as well as a sonne, he would haue bene no lesse carefull to haue bestowed her in mariage, then he was for Isaak. *Mercer.* 2. Abraham was principally blessed in fower things, in his old age. v. 1. in his great substance. v. 35. in his yssue. v. 16. and in the victorie of his enemies. *Perer.* 2. Qu. Wher in Abraham was so exceedingly blessed.

v. 2. *Abraham said to the eldest seruant of his house, &c.* 1. This seruant is thought to be Eliezer of Damascus, which had the gouernment of his house, of whome mention was made before, c. 15. 2. Who is thought, beeing nowe very old to haue come with Abraham into the land of Canaan 65. yeares before, and to haue knowne all Abrahams kinred. *Caietan.* 3. Abraham sendeth not Isaacke, who then of 40. yeares, might be iudged as one of 25 nowe, least the Canaanites might haue abused his flexible youth, and therefore he committeth this businesse to his graue and prudent seruant. 3. Qu. Why Abaham sendeth his seruant, and who his seruant was.

v. 2. *Put now thy hand vnder my thigh.* 1. This was neither the generall custome of those times, as *Chrisostome* thinketh, for neither Abimelech with Abraham Genes. 20. nor

afterward with Isaak, Gen. 26. and Laban with Iacob making a couenant, Gen.32. and one swearing to an other, doe vse this ceremonie, which sheweth it to haue beene no generall custome. 2. Neither was this custome deriued from the Indians, as *Aben Ezra*, who in honour of *Bacchus*, who is fabled to haue come forth of *Iuppiters* thigh: and for reuerence vnto the instruments of generation, which they worshipped vnder the name of *Priapus*, did vse, in taking of an oath to put their hand vnder the thigh: for neither Abraham would haue imitated such an idolatrous vsage, and *Dyonisius* called *Bacchus*, is found to haue beene long after Abraham in the time of Iosua. 3. Neither is it sufficient to say, that this manner was vsed to signifie the firmenes of an oath, because the thighes are as the pillers of the bodie. *Oleaster*. for the strength of man as well consisteth in his armes and legges. 4. Nor yet, was this a token of subiection onely and superioritie: for Ioseph a prince in Egypt putteth his hand vnder his fathers thigh. Gen. 47. 29. 5. But either we must say with *Hierome*, that this vsage was retained for the honour of circumcision, which was performed in the parts next adioyning: 6. or with *Ambrose* and *Augustine*, we vnderstand a mysterie in this ceremonie, because Christ was to come in that flesh: *quæ de illa femore propaganda erat*, which should be propagated out of that thigh.

Tradit hebraic. in Genes.

Quest. 5. Of the diuers kinds of adiuring.

v. 3. *I will make thee sweare, or adiure thee, &c.* This word to *adiure one*, is taken two waies in Scripture; either *actiuely*, when we by the reuerence of the diuine maiestie, doe vrge and induce an other to speake the truth, or doe or not doe any thing: as Ahab adiured Micheas, and charged him in the name of God, to speake the truth. 2. Chron. 18. 15. or els, it is vsed *passiuely*, when we force an other to take an oath, as Abraham here maketh his seruant to sweare. The first kind of adiuration is vsed two waies: 1. by way of deprecation and entreatie by the inferiour to the superiour, as the Deuills doe impudently adiure Christ not to torment them. Matth. 5. 7. but it was by way of entreatie, v. 10. 2. It is vsed by way of authoritie and command: 1. thus the Prince adiureth his subiects, as Saul did the people, that they should eate nothing till night. 1. Sam. 14. 24. 2. Thus the Apostles charged and commanded the Spirits to come out of men, as Paul did, Act. 16. 18. by this kind of adiuration, which is with power and authoritie, spirits may be adiured: but by the other, which is by entreatie and supplication to coniure them, which is nothing els but to intreat them for their helpe, as Magicians and sorcerers doe, it is a great impietie & plaine idolatrie. 3. yea by a power and authoritie giuen from God: thus the senslesse creatures may be adiured and commanded, as Iosua by the power of God commanded the sunne to stand still, and it obeied. *Perer.*

Spirits how they may be adiured.

An oath in what cases it may lawfully be taken.

The other kind of adiuring, which is by ministring an oath, is to be vsed onely in graue and waightie causes: either diuine, as Nehemiah tooke an oath of the people, that they should not giue their daughters in marriage to the heathen. Nehem. 13. 25. or in humane affaires: 1. for the deciding of controuersies, and ending of strife. Hebr. 6. 16. 2. For the binding of one to the obedient or faithfull performance of his seruice: as Abraham here taketh an oath of his seruant, so officers may lawfully be sworne for the vpright execution of their office, and subiects to be loyall and true to their Prince. 3. For the establishing of a league or couenant, as an oath was betweene Iacob and Laban. Gen. 32. 53. 4. For the clearing of a suspition: as the woman suspected of adulterie was charged with an oath by the priest. Numb. 5. 21. 5. For the satisfaction of our neighbour in a matter of trust: Exod. 22. 11. so by the law the debter may be lawfully vrged with an oath by his creditor. 6. For the securitie of a mans life, one may sweare to an other: as the Egyptian seruant to the Amalekite, required an oath of Dauid for the safetie of his life and estate: *Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, &c.* 1. Sam. 30. 15.

Quest. 6. why Abraham refuseth to take a wife from the daughters of Canaan.

v. 3. *Thou shalt not take to my sonne of the daughters of Canaan, &c.* The reasons why Abraham would not haue his sonne Isaak be linked in marriage with the Cananites, are these: 1. because they came of cursed Cham: *generis author maledictionis hæreditatem transmisit in suos: the author of their stocke for not honouring his father, did bring a curse as an inheritance vpon his posteritie. Ambros. lib. de Abrah. c. 9.* 2. because the Cananites were idolaters, and of corrupt manners; *primum in coniugio religio quæritur, religion must first be sought in marriage. Ambr.* Again, Salomon was corrupted & peruerted from his faith by his idolatrous wiues: for although Nachors stocke were not pure in religion, hauing a smattering of imagerie

and

and idolatrous worship, as Laban fought for his gods, that were stollen from him, Gen. 31.30. yet they had some knowledge and vnderstanding of God, as appeareth in this chapter, v.50. *This thing is proceeded of the Lord, &c.* And beside, their manners were honest and commendable, not like to the Cananites, as is euident by Rebecca her virginitie, and their humanitie in entertaining of strangers. *Perer.* 3. An other reason hereof was, for that the Lord promised the countrey to Abrahams posteritie, and to expell the Cananites: therefore Abraham, as he refused to burie his dead among them, so much lesse would mingle his seede in marriage with them. *Mercer.*

v.4. *Thou shalt goe.* 1. Though Abraham send his seruant about this busines of marriage, yet it was not without Isaaks consent, who knowing this seruant to be the minister of his fathers will, yeeldeth himselfe to his fathers choice. 2. Isaak is not sent, not to make a way vnto a mysterie, as *Rupertus* thinketh, to shadow forth Christ, who not by himselfe went, but by his Apostles sent to the Gentiles. 3. And though Isaak afterward sent Iacob for the same ende to choose him a wife from his fathers kinred: yet that case was not like to this: for Isaak had two sonnes, Abraham but one: and beside Iacob fled from the wrath of his brother, to saue his life. *Perer.* And further Isaak was but fourtie yeare old, a youth in those dates; Iacob was about seauentie seauen yeates of age, and so fitter to choose for himselfe.

Quest. 7. why Abraham sendeth not Isaak to choose his owne wife.

v. 4. *Goe vnto my countrey, and kinred.* This countrey and place of Abrahams kinred is named to be Aram Naharaim, that is Mesopotamia, v. 10. where was the citie of Nahor, which was Charran. Gen. 28.10. Now Charran in Mesopotamia is said to be Abrahams countrey, 1. not that he was borne there, as *Ramban*, and *Paulus Burgens.* thinke: for the place of Abrahams birth was Vr, of the Chaldees. Gen. 11.28. 2. Neither is it called his countrey, because as *Tostatus* thinketh, he dwelled there a long time, euen 60 yeares till the death of his father, which is a great error: for Abraham staied not long in Charran: *Eucherius* thinketh but one yeare, *Pererus* not so much: *Mercerus* some two yeares, *Iunius* fiue yeares: howsoeuer the time was not long: for Abraham no doubt beeing called to goe into Canaan, would make no long aboad by the way, nor yet deferre to obey Gods commandement: So then neither *Pererius* thinketh right, that Terah liued 60 yeares in Charran after Abrahams departure: for Abraham came not into Canaan till after his fathers death, Act. 7.4. And *Tostatus* also is deceiued, that Abraham together with Terah liued together 60 yeares in Charran: for seeing Abraham was but 75 yeares old, when he departed from Charran, if he staied there 60, then was he but 15 yeare old, when he came first to Charran, which can not be, for he was then married. Gen. 11. 30. But both these errors are builded vpon a false ground, that Abraham was the eldest sonne of Terah, and borne in his 70 yeare, whereas the truth is, he was the youngest, and borne in the 130 yeare of his fathers age, as hath beene before shewed in the questions vpon the 11. chapter.

Quest. 8. In what sense Mesopotamia is called Abrahams countrey, seeing he was borne in Chaldea.

How long Abraham staied in Charran.

Pererius deceiued.

3. Wherefore, the solution is this, that Abraham calleth all the region beyond Euphrates his countrey in respect of Canaan, which was on this side the riuer: and so Aram Naharaim, or Mesopotamia, is taken largely, as it comprehendeth Chaldea also, which in deede was Abrahams natiue countrey: and so S. Stephen vnderstandeth it, Act. 7.2.

v.6. *Beware that thou bring not my sonne thither againe.* 1. Not that Isaak was wholly at the disposing of the seruant, but that he should not promise or vndertake to bring Isaak thither againe. 2. though Isaak was neuer there before in his owne person, yet he is said to returne thither in respect of his father Abraham, in whose loines he was, who was called from thence: as Gen. 15.16. in the fourth generation it is said the Israelites shall returne thither againe, though their fathers onely, and not themselues had beene there before. *Mercer.* and in the same sense, we may say to such as are borne vnder the Gospel; *Take heede that ye neuer returne to Poperie againe. Muscul.* 3. Two reasons especially mooued Abraham, not to suffer Isaak to returne into his countrey: because God called him from his fathers house, neuer to returne thither: and for that God promised to him and his seede the land of Canaan: which promise might haue beene hindred by Isaaks departure. *Perer. Mercer.* 4. Iacob went thither to fetch a wife and to returne againe; but if Isaaks wife refusing to come, he had gone himselfe, there was feare of his abiding there still. *Mercer.*

Quest. 9 How Isaak is said not to goe againe into Chaldea where he was neuer before.

Qu 10. Angels ministers and helpers of marriage.

v. 7. *He shall send his angel, &c.* 1. This Abraham vttereth not by way of wishing, as *Aben Exra*, but he doth confidently assure himselfe the assistance of Gods angel. *Mercer.* 2. We see the gentle nature of the angels, that are willing to yeild their ministrie and seruice to vs miserable men. *Luther.* 3. The dignitie of marriage is set forth, which is guided and directed by angels. *Mercer.*

Qu. 11. How Abrahams seruant is said to haue all his masters goods in his hand.

v. 10. *He tooke tenne camels, and he had all his masters goods in his hand, &c.* 1. Neither with *Rupertus* doe we allegorize these wordes, by the tenne Camels vnderstanding the tenne commandements, and by all manner of goods, the spirituall gifts, which the Apostles carried to the Gentiles. 2. Neither is this a reason why he tooke tenne camels, because all his masters goods were in his hand: as *Iun.* and the Genev. read: for that was said before, that he had rule ouer all that Abraham had, v. 2. 3. But the other reading is better, that he carried of all his masters goods with him: either some of euery sort, *Perer.* or all is vnderstood for many. *Mercer.* 4. But that conceit of *Rasi* is but a toy, that he is said to carrie of all his goods, because he had a deed of gift as it were of all his masters goods to Isaak: for it is not like that Abraham had yet disposed of all his goods, seeing his children by Ketura were yet vnborne, to whome he gaue their portions. *Mercer.*

Qu. 12. Of the abundance and necessarie vse of Camels.

Tenne camels. 1. In hebrewe, it is written with G, not C, a Gamel, howesoeuer vse hath otherwise obtained in other tongues. *Caluin.* 2. In those countries there was great abundance of camels: as we read that the Hebrewes ouercomming the Agarens in battell tooke from them fiftie thousand camels, 1. Chron. 5. 20. there was also great vse of them, for their swiftnesse, they would goe an hundred mile a day: for their strength, they would beare seauen hundred, or a thousand waight: for their hardnesse, they would forbeare drinke sometime eight, yea fifteene daies. *ex Iul. Scalig. aduers. Cardan. exercitat. 209. num. 2.* 3. It appeareth then, that this was a most solemne message, or embassage rather. 1. by the companie that went, (for other seruants accompanied him, v. 32. to guide those camels:) by the rich gifts that were carried: by the length of the iourney, which they vndertooke: by the worthinesse of the messenger, the cheise in Abrahams house. *Perer.*

Qu. 13. Of the citie of Nahor.

To the citie of Nahor. 1. Not where Nahor was borne, but where Nahor (though now dead) had a long time dwelled, as it is like not long after that Abraham with his father Thare came thither. 2. The hebrewes here faine a miracle without cause, that Abrahams seruant came from home to Chartas in a daies iourney: whereas they themselues write that from Hebron thither it was seauenteene daies iourney: *Ptolemie* counteth from Beersheba, from whence Hebron was not farre distant, to Charras eight degrees, which make 120. Germane miles. *Mercer.*

Hebrewes fables.

Qu. 14. Whether Abrahams seruant did well in asking a signe.

v. 14. *Grant that the maide to whome I say, &c.* This asking of a signe was no tempting of God, and it is farre differing from the superstitious coniectures and vaine obseruations of the Augurs and wise men among the heathen. 1. One difference is, as *Augustine* noteth it, *aliud est mirum aliquid petere, quod ipso miraculo signum sit, aliud hæc obseruare, quæ ita fiant, vt mira non sint, &c. It is one thing to aske some strange thing, which by the strangenesse thereof may be a signe, another thing to obserue those things, which are not miraculous or strange: super Genes. qu.* 53. such was the flying of birds, the searching of beasts inwards, which were superstitiously obserued by the heathen, being things ordinarie and vsuall, and of no speciall note. But that which this seruant asketh to be a signe, was a rare and strange thing, and not vsually to be expected. 2. Againe *Lyranus* giueth another note: he did not aske a signe by way of diuination, *sed præmissa oratione petiuit signum à domino: but making his praier before he craueth a signe.* 3. Further it is to be considered, that he fetcheth not his signe a farre off, *sed ex re præsenti, from the present businesse. Caluin.* and he seeketh no other coniecture, but from her hospitalitie and courtesie, that shee might be in manners answerable to his master. *Chrysost.* He therefore desireth no vaine light or impertinent signe to be giuen him, but a graue, profitable, and fit demonstration from the manners and behauiour of the woman. 4. He asketh not a signe as doubting of Gods power, or of the veritie of his promises, but he asketh in faith, relying vpon Gods prouidence, not prescribing vnto God, but praying, that what God had determined concerning Isaacks wife, might be made knowne vnto him: for thus he saith, *Let that be shee, whome thou hast ordained for thy seruant Isaack:* and hereunto he was much incouraged by that saying of Abraham, v. 7. *he shall send his angell before thee. Muscul. Perer.* 5. He was also hereunto directed (whether by dreame as *Aben Exra* thinketh, is

Lyran. in c. 24.

vncer-

vncertaine) but certainely by the instinct of Gods spirit. *Calvin. Mercer.* Wherefore in this manner to aske a signe, not of distrust in Gods power, or doubtfulnesse of his promises, but with confidence in God, not prescribing vnto him, but onely desiring to be assured what is his good pleasure: and this to doe, not with any superstitious minde, but with deuoute praier, and by the secret motion of Gods spirit: it is no tempting of God at all. But as Augustine saith of Gedeus asking a signe, *consultatio illa magis, qu. tentatio fuit, it was a consultation, rather then a tentation.*

Now seeing an entrance is made into this question, concerning the lawefulnesse of such gesses and coniectures, as are made by mens speeches, or behauiour, of things to come, as Abrahams seruant desireth here to be informed by the answer and behauiour of the maid, whether shee were appointed to be Isaaks wife, it shall not be amisse somewhat more fully to discusse this matter.

There are then foure sortes of such coniectures and ominous predictions of things to come. The first are naturall, which doe for the most part certainely foreshewe that which followeth, as the cause producing the effect: as a cloud rising in the west, causeth and foreshoweth raine: the Southwinde heate, Luke, 12.55. or the effect doeth sometime premonstrate the cause following, as the lightning the thunder, which though it be first seene and perceiued by reason of the quickenes of sight, yet is it last done. These signes & coniectures it is not superstitious or vaine to obserue.

Qu. 15. Of the diuers kinds of coniecturall and ominous predictions. Naturall predictions.

Secondly, there are some humane coniectures, which are taken by the words, behauiour and actions of men: as when the king of Israel had let fall a word, calling Benhadad brother. the messengers tooke it for a good signe, the latine translation saith, *acceperunt pro omine, they tooke it for good lucke.* 1. King. 20. 22. they thereby gaue coniecture of the kings fauour. So when the king Ahashuerosh had said of Haman, *will he force the queene also before me, &c.* they tooke this as a signe of the kings displeasure and couered Hamans face, Esther, 6.8. The like in forraine stories is recorded of Tarquinius Superbus, king of Rome, who beeing sent vnto by his sonne Sextus Tarquinius, howe he should vse the Gabii, that had receiued him into their cittie, he gaue no other answer to the messenger, but topped the heads of the poppies in his garden with his staffe: whereby his sonne perceiued his meaning, that he should make the cheife of the cittie lower by their heads. By these humane coniectures, we may gesse of such things, which are in mens owne power and purpose to doe: but otherwise to catch at wordes and syllables, and to make them as diuine oracles, it is a superstitious and ridiculous vse: as *Cicero* giueth an instance, how, when M. Crassus did shippe his armie at Brundusium, one in the hauen that brought figges from Cannus a cittie in Caria, chanced to crie out, *caricas cauneas, Caunean figges:* if Crassus had taken this hint, as a signe of euill lucke, and gone no further, he had not perished. *Tullie* himselfe condemneth such obseruations as ridiculous: for then saith he, by the same reason, *pedis offensio, abrupto corrigia, & sternutamenta a sunt obseruanda*, the stumbling of the foote, breaking of the shooe point, sneesing, and other such things must be obserued as ominous. *Perer.*

Humane coniectures, how lawefull.

Superstitious & curious obseruations.

Liuius, decad. 1. l. 1.

Cicer. lib. 2. de diuinatione.

The third sort of predictions is diuine: which are either vttered by men inspired of God beeing well aduised and knowing what they say: as Ionathan encourageth himselfe with this signe, thereunto directed by the spirit of God: that if the Philistims should say, *come vp vnto vs*, he would take it as a signe, that God had deliuered them into his hand, and so it came to passe. 1. Sam. 14. 10. Sometime God directeth mens tongues to speake the trueth vnawares: as Caiphas prophecied, *that it was better for one man to die for the people, then the whole nation to perish.* Iohn, 11.50. yet Caiphas vnderstood not, what he said: of this kind, was that direction giuen vnto *Augustine*, much perplexed within himselfe, what profession of life he should betake himselfe vnto, by a voice saying vnto him, *tolle, lege*: take vp thy booke and read: and then opening the booke he light vpon that place, Rom. 13.13. *See that wee walke honestly, &c. not in gluttonie and drunkennesse, chambring, and wantonnesse, &c.* by reading which sentence he was resolued to reforme his life, and to leaue his youthful pleasures.

Diuine predictions, how to be discerned.

Augustin. l. 8. confess. c. 8.

The fourth kind of ominous predictions is superstitious and diabolicall: whereof *Augustine* giueth his iudgement thus, *cum ad decipiendos homines fit, spiritum seductorum operatio est*: when it is done to deceiue men, it is the working of seducing spirites: such was that coniecture of the preistes and southsayers among the Philistims, that if the arke which they had put into

Diabolical predictions.

Lib. 2. de Genes. ad liter. c. 17.

a newe

a new cart went vp the way by Bethshemesh, then it is he, (that is the God of Israel), *that hath done this great euil.* 1. Sam. 6. 9. This indeed came so to passe, and the euent answered the prediction, whereby the deuil cunningly wrought that those idolatrous preistes and south-sayers should still retaine their credit and estimation: *Pausanias* maketh mention of the like superstitious obseruation in the towne of Phare in Achaia, where after the people had consulted with the oracle, their manner was going away to stopp their eares, & the first voice, which they heard afterward they tooke as a diuine oracle *Pausan. in Achaic. Cicero* reporteth of Paulus Aemilius, that peparing to goe against Perses king of Macedonia, and seeing his daughter sad, and she answering, beeing asked the reason, because her little dogge called *Persa*, was dead: saith he, *accipio omen*, I take this as as signe *of good lucke my daughter*: Such superstitious, curious and vaine obseruations are not beseeming a Christian profession: which Sathan vseth as meanes to keepe men in a superstitious awe and feare, and to seduce them from trusting in the prouidence of God.

Cicer. lib. 1. de diuination.

v. 16. *A virgine and vnknowen of man, &c.* lest this might be thought a superflous speach, because she could not haue beene a virgine, vnlesse she were vnknowen of man, diuerse interpretations are giuen. 1. Some thinke that she is called a virgine in respect of her outward habite, & vnknowen of man for her chastitie. *Caietan.* 2. Others, that because there was a lewd vse among the Gentiles, to abuse other partes of the bodie to their filthie lust, beside the place of virginitie: they thinke she is called not only a virgine, but altogether vntouched or vnknowen in any part of her bodie. *Rasi, Rabbi Salomon.* 3. Some that she was not a virgine onely in body, but vnknowne of man, that is not tempted in her mind of the deuill. *Origen.* hom. 10. in Genes. 4. Some thinke this clause is added, to shewe a difference, betweene these two wordes, *betula* and *gnalma*, which both signifie a virgin: but because the first here vsed doth betoken a virgine corrupted: as Ioel. 1. 8. *mourne like a virgine for the husband of her youth*: therefore, it is further expounded: *vnknowen of man. Leo Castro. in 7. Isai. ex Perer.* 5. But this may be a sufficient answer, that the scripture vseth sometime a repetition of the same thing in other wordes, for a more sure demonstration of that, which is affirmed: as *Augustine* saith, *firmamentum esse sententiæ in repetitone*: *that the strength of the sentence is in the repetition*: and therefore for the more full manifestation of the virginitie of Rebecca, because many goe for virgins that are not, the same thing is twice expressed, *Mercer.*

Qu. 16. Whie it is said that Rebecca was a virgine with this addition and vnknowne of man.

Now further as touching the word gnalmah, whereas the Iewes to obscure that prophecie. Isay. 7. 16. *a virgine shall conceaue, &c.* doe affirme, that it is sometime taken for a young woman corrupted, as Prou. 30. 19 *the way of a man with a maide*, *gnolam*: for answer hereunto. 1. We neither will graunt with *Caietane*, that the word is here taken for a woman, not a virgine, because saith he the waie of a man with a virgine may be knowen, by the markes of her verginitie, but with a woman not so easily: for the wise man speaketh not here of such markes, but of the secret & cloose meetings of such, which can hardly be knowen. 2. Neither neede we with *Lyranus* to referre it to the incomprehensible mistene of the incarnation of Christ in his mothers wombe: who expoundeth this place by that of Ieremie, *a woman shall compasse a man.* Ierem. 31. 22. for it is euident by the verse following: *such is the way of an adulterous woman.* Prou. 30. 20. that the wise man speketh of such lewd practises before. 3. Nor yet doth it fully satisfie to say, that the wise man calleth her a virgine, which though she be not so, yet would be so taken, *Iunius* for still the obiction remaineth strong against that prophesie. Isay. 7. 16. that *virgine* should likewise be so taken there: 4. But the the best answer is, that he speketh of such a maid or virgine, whose chastitie or virginitie is in the first attempt violated, (beeing a virgine till then) and yet would conceale the fact, as though no such thing were done: so that notwithstanding any obiection out of this place, *Hieroms* obseruation is iustified, that *gnolam* in scripture, is alwaies taken for a virgine vncorrupted. l. 1. aduers. Iouin.

Qu. 15. Of the word almah. that it alwaies betokeneth a virgine. Caietan in 30. prouerbior.

v. 22. *The man tooke a golden abillement, &c.* It may be questioned how it stood with the modestie of the maide to take these giftes of a straunger. 1. Some defend it, for that there was no daunger, seeing he was an aged and reuerent parson of whome she receaued them, and it was done in the presence of the whole companie that came with him, *Perer.* 2. Some thinke that she might take them as a reward of her paines which she tooke, in watering tenne Camels, whereof each, as the Hebrewes say, will drinke tenn

Qu. 16. Of Rebeccas receiuing of the giftes.

Hydrie

Hydrie or great pitchers full. 3. But the true answer is, that before he gaue her these giftes, he had asked of her whose daughter she was, as appeareth in the 47. verse, and it is like she also had enquired of him: so that he resolued vpon her in his mind to be the woman appointed for Isaack, and thereupon gaue her these giftes. *Mercer.*

Of halfe a shekel waight. 1. Leauing the Hebrewes conceites, that this halfe shekel represented, that halfe shekle, which the Israelites were taxed at. Exod. 30. the two bracelets the two tables, the tenne shekels, the tenne commaundements. 2. The Iewel, as not for the eares, but an ornament of the forehead or nose, weighed, neither 2. sicles, as the latine, nor one sicle as the Chalde readeth, but halfe a sicle. 3. Neither need we to make it answerable to the bracelets, of tenne shekels weight, to say with some Hebrewes, that there was a pretious stone in it, that waighed halfe a shekel, or with Vatablus, that because a shekle is not here expressed, but onely *bechang*, *halfe*, that it waighed halfe the weight of tenne shekels afterward expressed: for it may appeare, that where *bechang*, is put alone, there the other word shekel must be supplied. as Exod. 38. 26. *halfe* (a shekel) *for a man.* 4. Wherefore the proportion was correspondent, that the iewel for the frontlet should be but of halfe a shekel weight, both in respect of the place, which required no cumbersome ornament, & for that it was of gold: an halfe shekle whereof, that is the 4. part of an ounce might be valued at 14. or 15. shillings sterling.

Quest. 17. Of the iewel of halfe a shekle weight. Hebrewes conceites.

v. 28. *The maid ranne and told them of her mothers house, &c.* 1. Not that her father Bethuell was dead, as some thinke; for he is named. v. 50. 2. Neither is her mothers house named, because she might haue a stepmother beside, to whome shee would not first tell this newes: *Caietan.* 3. Neither went she to her mothers house, because her father beeing old had committed the gouerment to his sonne Laban. 4. But for that the women dwelled in houses by themselues, it is like she went first to her mother, from whome the rest of the familie presently heard it. *Mercer.*

Qu. 18. Whie it is said she went to her mother, not her fathers house.

v. 38. *Thou shalt goe to my fathers house, &c.* But Abraham said: *thou shalt goe to my country and my kindred.* v. 4. and other thinges beside seeme to be diuersely reported as v. 40. *the lord will send his Angel, and prosper thy iourney*, but Abraham saith. v. 7. *he will send his angell before thee*: and no more: againe. v. 47. he saith he first asked Rebecca whose daughter she was, and then gaue her the iewels: but v. 23. it is sett downe that he asked her afterward. Wherefore to reconcile these & such like places of scripture, which seeme to be repugnant: certaine rules are to be obserued.

Qu. 19. How the scriptures which in shew are contrarie may be reconciled.

The first rule is, that where the difference is in wordes and not in sense, as in the first place obiected, there is no contrarietie at all.

The second, that it is no repugnancie, if in one place a matter be sett forth more fullie and with other circumstances: if one expresse that which an other denieth not, but onely concealeth: as in the second instance proposed: the difference is not great.

Thirdly, if the order vpon some speciall reason be changed, and that is set downe last, which another hath first, as in the third instance produced, it needs giue no offence. And these three varieties doe often occurre in the Euangelists: which doe rather commend and set forth the truth of the historie, then disgrace it: that hereby it may appeare that they did not conferre together, or wright al after one manner, of purpose, but in some varietie of order and wordes were directed by the spirit to write one truth.

Other rules also may be propounded for the reconciling of places of scripture which seeme at the first sight to be repugnant, in respect of the diuerse computation of time. 1. When as one writer doth *inclusiuely* account the time, which an other doth *exclusiuely*: as Luk. c. 9. 29. saying that Christ about an 8. daies after was transfigured, includeth in this number, both *primum & vltimum*, the first and last day; Mathew saying after 6. daies, doth exclude these two daies, making mentiō of those sixe that came betwene: *sic Augustine* lib. de consens. Euang. c. 56.

Rules to be obserued concerning the computation of time in scripture.

2. Sometime the principal part of the time is rehearsed, and the small or odd numbers omitted; as 1. king. 2. 11. Dauid is said to haue raigned 40. yeares ouer Israel. 7. yeares in Hebron, and 33. yeares in Ierusalem; whereas the precise account of his reigne in Hebron was 7. yeares 6. monethes. and in Ierusalem. 33. yeares; which make in all 40. yeares 6. monethes. 2. Sam. 5. 5

3. Sometime, the yeares of a kings raigne are reckoned, which he raigned alone, some-

time

time those wherein he raigned with an other: so Iotham raigned 16 yeares alone, but twentie yeares, counting those, wherein he gouerned vnder his father. 2. king. 15. 5. 30. 33. *Perer.*

Quest. 20. Whie Abrahams seruant refused to eate or drinke.

v. 33. *They set before him to eate, but he said, I will not eate.* 1. He neither refused to eate, because vnusuall meat was set before him, such as he was not accustomed vnto in Abrahams house, as some Hebrewes thinke. 2. neither doth he deferre till he had spoken his words, that is, said grace, as some interpret: for though, it is not to be doubted, but that they vsed in Abrahams house to receiue their meate with thanksgiuing; yet, he meaneth the deliuering of his message. 3. But that is a meere fable, that he would not eate, be-

Hebrewes fables.

cause they set poison before him, to haue his goods, which poison was returned vpon Bethuel, who thereupon died: and this fable the Hebrewes would build vpon the word *sam*, *poison*, answerable to the word *sume*, here vsed, which signifieth to place or set: for neither were they so poore, that they needed Abrahams goods, nor so vnhoneſt, so to deale with their neareſt kinsmans seruant: nor yet is there any affinitie betweene those two words, the one beginning with *samech*, the other with *shin*. *Mercer.* 4. Neither doth he refraine from eating and drinking, fearing least afterward he should not tell a sober tale. 5. But his diligence is commended, who preferreth his masters busines before his meate and drinke.

Quest. 21. perswasions vsed by Abrahams seruant to further the mariage.

v. 35. *The Lord hath blessed my master, &c.* 1. The seruant beginneth to vse perswasions to make a way for the marriage intended: 1. that he was rich, and not by euill meanes, but by Gods blessing. *Muscul.* 2. that Isaak was borne of Sarai in her old age, and so not without a miracle, as a man ordained of God for some great matter. *Calvin.* 3. and least they might obiect, why being so rich, he tooke not a wife neare hand, he addeth, that his master gaue him speciall charge not to take a wife of the daughters of Canaan. *Mercer.*

Quest. 22. Certain fabulous conceits of the Hebrewes refuted.

It shall not be amisse to note certaine fabulous collections of the Hebrewes. 1. v. 39. they thinke that Eliezer secretly insinuated, that if he could not otherwise prouide a wife for Isaak, he would offer his owne daughter: but that Abraham absolutely refused, because he was of the Cananites. But yet they say that this Eliezer for his faithfull seruice was taken aliue into Paradise, as Isaak came aliue from thence. 2. v. 42. where he saith, *I came this day to the well:* the Hebrewes thinke that he came from Hebron to Charras in a day, which is noted to be 17 daies iourney: and, *this day*, noteth the time not of his departure from home, but of his comming thither. *Mercer.* 3. v. 47. they note, that he put the iewells so vpon her face, that he touched not her flesh, whereas the meaning is, that he gaue her them rather to put them on her selfe.

Quest. 23. whether Abrahams seruant gaue the gifts before he knew who shee was.

v. 47. Whereas before v. 22. he first brought forth the iewells, before he asked her whose daughter shee was, whereas here he first is said to aske her. 1. neither is it like that he asked her, before he brought them forth: as *Ion. Perer.* 2. neither doth he here report it otherwise then it was done, least they might haue accused him of leuitie, to giue iewels to one whome he knew not: as *Rasi.* 3. but first he brought them forth, and then asked her the question, and after gaue them. *Mercer.*

Quest. 24. why Laban is set before Bethuel.

v. 50. *Then answered Laban, and Bethuel.* 1. Neither was this Bethuel the brother of Laban, as *Lyran.* 2. neither was Bethuel Rebeccaes father dead, as *Iosephus.* 3. neither is Labans impietie noted, who taketh vpon him to speake before his father: as *Rasi.* 4. nor yet is Laban first named as more excellent in wisdome, then his father: as *Aben Ezra.* 5. but for that his father beeing old, or sickly, had committed his houshold gouernment to Laban. *Ion. Mercer.*

Quest. 25. The space of tenne daies for Rebeckahs abood how to be vnderstood

v. 55. *Let the maide abide with vs at the least ten daies.* 1. She meaneth not (that is Rebekahs mother) to haue her stay a yeare, or at the least ten moneths, as the Hebrewes, and *Oukelos*: for this had beene an vnseasonable request, seeing the man made such hast. 2. neither, (the words standing thus, *let her abide, daies, at the least tenne,*) by daies, are vnderstood seauen daies of mourning for Bethuel, whome they supposed to haue beene dead: for then they would not haue requested for seauen daies first, and then for ten, but haue begunne with the greater request first. 3. neither is the vulgar reading the best, to ioyne the words together, *at the least tenne daies:* for in the original, *daies* goe before. 4. the best reading then is, let her abide *daies*, that is, *certaine*, or at the least *tenne*. *Ion.*

v. 58. *I will goe, &c.* 1. Not that shee said in effect, I will goe, though you will not, as *Rasi.*

for

for this thought or speach had not become the modestie of the maide. 2. but rather her obedience to her parents appeareth, to whome shee consenteth. *Calvin.* 3. and her will was no doubt directed by the spirit of God. *Musc.*

Quest. 26. Of the willingnes of Rebecca.

v. 62. *Isaak came from the way of Beer-lahai-roi, &c.* 1. Not that Isaak went thither to fetch Hagar to be Abrahams wife after Sarahs death, as some Hebrewes: for shee was not *Keturah*, as shall appeare afterward. 2. neither because Abraham had married an other wife, as some suppose, did Isaak dwelt apart from him in Beersheba, his father remaining in Hebron, as *Calvin*: for it is not like that Abraham would want the presence and comfort of his dutifull sonne. 3. nor yet for a time did Isaak dwell a part, emploied as is most like in some speciall affaires in that countrey. *Mercer.* 4. but it is most like that Abraham at this time dwelt in Beersheba, both because Abrahams seruant returned thither, as also there was Sarahs tent into the which Isaak brought Rebecca. v. 67.

Quest. 27. How Isaak dwelled in Beersheba Abraham remaining in Hebron.

v. 63. *To pray in the fielde.* 1. some read to talke or conferre in the filde. *Aquila.* 2. some to talke with his workemen. *Caietan.* 3. some to exercise himselfe in the filde. *Septuag.* 4. some to giue himselfe to meditation. *Ambr. Ium.* 5. some to meditate & contemplate the heauens and starres, & other natural things. *Lyran.* 6. some to talke with himselfe, as they doe which are giuen to meditation. 7. some to take the aire. *Vatabl.* 8. But it is most like he went into the field to pray vnto God: and to pray with deepe meditation: for so the word *suach* signifieth, both to meditate and pray: and it may be, that he intended his prayer specially, concerning this businesse of his marriage.

Quest. 28. Why Isaak vsed in the euening to walke in the field.

v. 64. *Shee lighted downe from the camel, &c.* 1. Shee neither bowed her selfe a litle vpon the camel as *Ramban.* 2. neither did shee hurt her selfe in lighting downe, forcing by the fall the markes of her virginitie, whereby Isaack suspected that the seruant in the way had defloured her: as the Hebrews fable. 3. but shee did for reuerence vnto Isaack, light downe from the beast. *Mercer.* 4. so that we neede not with Gregorie to make an allegorie hereof: who by Isaack walking in the euening, vnderstandeth Christ comming in the ende of the world, and by Rebecca lighting from the camel, the Church of the Gentils forsaking her vitious life and manners, *Gregor. in 42. Iob.*

Quest. 29. How and wherefore Rebecca lighted down from the camel.

v. 65. *Shee tooke a vaile and couered her.* 1. The couering of the head sometime is a signe of mourning, as Dauid couered his head, when he mourned for Absolom. 2. Sam. 19. 4. 2. sometime it is a signe of great reuerence, as Elias couered his face in the mount Horeb, when he talked with god. 1. King. 19. 3. It is also a signe of displeasure, as they couered Hamans face, when the kings was incensed against him, Esther, 7. 4. but it is here a signe of modestie and shamefastnesse: as *Tertullian* writeth of the Arabian women, *quæ non caput, sed faciem ita totam tegunt, vt vno oculo liberato contenta sint dimidia frui luce, potius, quam totam faciem prostituere.* which doe not onely couer their head, but their whole face, that hauing but one eie to see with, they had rather inioy but halfe the light, then prostitute their whole face. *Caius Sulpitius Gallus*, is said to haue diuorced his wife, because shee was seene abroad with her face vncouered. *Valer. Maxim. l. 6. c. 3. ex citatione Perer.*

Quest. 30. why they vsed to couer the face.

Tertul de velandis virginibus.

Places of doctrine.

v. 3. *I will make thee sweare, &c.* Abraham both sweareth himselfe, where none required an oath, Gen. 14. 22. he sware to Abimelech, who demanded an oath of him. Gen. 21. 31. and here he requireth an oath of his seruant. It is therefore lawfull to take an oath, where there is iust cause. *Musc.* Therefore that saying of Origen is somewhat hard, *perfectis viris iurare ipsis, &c.* for perfect men either to sweare themselues, or to adiure others, it is vncomly. *homel. 10. in Matth.*

1. Doct. It is lawfull to take an oath where there is iust cause.

v. 4. *Take a wife to my sonne Isaack.* Abraham prouideth a wife for Isaacke: It is not then lawfull for children to enterprise mariage without the cosent of their parents: so Rebeckas parents do dispose of her for mariage. v. 51. *Rebeckah is before thee take her and go:* and shee afterward giueth consent to their choice, v. 58. wherefore great wrong is offered to the right of parents by the popish canons, that allow contracts made without the parents consent. *Calum.*

2. Doct. Children ought not to marrie without their parents consent.

v. 7. *He shall send his angel before thee, &c.* The holy angel is appointed to be a guide in this

2. Doth Marriage an holy thing, whereof angels are presidents & ministers.

this businesse of mariage which therefore is hence concluded to be an holy thing, seeing such holy spirits are presidents of this action: As the Apostle also saith, *Marriage is honourable among all men*, Heb. 13.3. If angels vouchsafe their presence and assistance in mariage: How can it be a polluting or prophanation of orders, as some popish writers affirme? *Greg. Martin. disc. 15. sect. 11.*

4. Of s. Iewels & ornaments, howe farre lawfull for women.

v. 22. *He tooke an abillement of gold*: concerning the vse of these ornaments and iewells, as simply they are not vnlawfull, the person and manner of wearing them considered: so these cautions must be admitted. 1. that although these tokens were sent vnto the spouse, and it was the vse of the bride to decke and attire her selfe, Ierem. 2.32, yet did they not vsually thus appatell themselues, as with gold and such like, as S. Peter sheweth, 1. Pet. 3.3,5. 2. The simplicitie of that age is to be considered, that did not set their delight vpon such things, as we read here of Rebecca, that shee bare a pitcher of water vpon her shoulders: our gentlewomen in these daies, that vrge Rebecca her example, for bracelets and iewels, would be loath to do in other things as Rebecca did. 3. Their speciall care was to decke and adorne the hid man of the heart, with a meeke and quiet spirit, 1. Pet. 3.4. Let our nice and curious women first imitate them therein, then let them plead their example for the rest.

Places of confutation.

1. Confut. Peter not the chiefe among the Apostles.

v. 2. *Abraham said to the eldest seruant of his house, which had the rule*: To this seruant *Pererius* resembleth Peter, 1. because of his age: 2. and he was likewise by Christ set ouer his whole house, that is, the Church, as this seruant was ouer Abrahams house: 3. as this seruant was sent to choose a wife for Isaack, so S. Peter was the first that conuerted the gentiles to Christ, and inuited them to this spirituall mariage: for Peter first of all the Apostles was instructed by vision, that the Gentiles were to be called: and the first conuersion of the Gentiles, namely of Cornelius and his familie was wrought by Peter, *Perer. in 24. Genes. num. 5.*

Contra. 1. That Peter was one of the eldest in yeares among the Apostles, we denie not: but that he was the eldest of all, as it seemeth this seruant was, cannot be prooued. 2. That he was sett ouer the whole Church of Christ, is but a friers dreame: all the Apostles were in equall commission: and all were sent immediately of Christ to preach the gospell, *as my father sent me, so send I you*. Iohn. 20. 21. that charge of our Sauiour, *pasce oues, feed my sheepe*, will nor beare such vniuersall iurisdiction: for neither all Christs sheepe, are committed; nor onely to Peter: and *feeding* signifieth not *ruling* or commaunding, but teaching and instructing: a dutie (Saint Peter himselfe beeing iudge) common to all pastors and presbitors: *feed the flocke, &c.* 1. Peter. 5. 2. 3. Neither is it true, that Saint Peter first preached to the Gentiles. 1. for Saint Paul was conuerted, Act. 9. before Peter saw that vision Act. 10. who immediately vpon his conuersion preached to the Gentiles in *Arabia* and Damascus. Galath. 1. 15, 16, 17. 2. Saint Peter indeed was both the first and last, that was resolued by vision, of the calling of the Gentiles: but Saint Paul was sure thereof before by reuelation, and communicated not with Peter about his vision, before he preached to the Gentiles. Galath. *ibid.* 3. Neither is it true that Cornelius familie was the first, that was called among the Gentiles: for Andronicus and Iunia were in Christ before Paul, Rom. 16. 7. who was conuerted before Cornelius was called. 4. Though the prioritie of preaching to the Gentiles were yeilded to Peter, yet the superioritie goeth not together with it. 5. Lastly, all this beeing presupposed, yet it is but a simple argument, that is grounded vpon types and figures, as this is for Saint Peters supremacie, out of this place.

Not the first conuerter of the Gentiles.

2. Confut. Mourning cannot be contracted by proctors betweene the parties being absent.

v. 4. *Take a wife to my sonne*: Thomas Anglicus by this president would authorise the mariage of parties absent by messengers and proctors going betweene them. in 24. c. Genes. But no such thing can be hence gathered: for Abrahams seruant did not conclude the mariage betwene Rebecca and Isaak, but onely procured the espousales and promise of mariage: which was not fullie contracted and concluded, till they both mett, and then the text saith, *he tooke Rebeccah and shee was his wife. v. 67. Perer.*

3. Confut. Against the inuocation of Angels.

v. 42. *O lord the God of my master Abraham*: though Abraham had said to his seruant, *that the Angel of God should go before him. v. 7.* yet the seruant, prayeth not to this Angel,

that

that was appointed to be the peſident of his iourney: but he onely directeth his praier vnto God: as the ſcripture biddeth: *thou ſhalt worſhip the lord thy god and him onely ſhalt thou ſerue.* Math. 4. 10.

6. Places of moral obſeruation.

v. 5. *And the ſeruant ſaid, what if the woman will not come, &c.* The ſeruant is verie cautelous and circumſpect in taking his oath; leaſt he ſhould bind himſelfe to any inconuenience by his oath, he caſteth all doubtes afore, and deſireth to haue the matter explaned to the which he ſweareth. *Muſcul.* ſo ought we to be well aduiſed in taking of an oath: which the prophet calleth ſwearing in iudgement. Ierem. 4. 2. 1.Obſer. Not to ſweare raſhly.

v. 4. *Thou ſhalt goe vnto my country, &c.* Abraham hateth not his countrie, though he knew the ſame to be addicted to idolatrie: *As* many doe in theſe daies, who beeing runnagates from their countrie for ſuperſtition rather then religion, haue practiſed the ſubuerſion of prince and countrie by forren inuaſion. *Muſcul.* 2.Obſer. Our countrie not to be hated, for ſome abuſes therein.

v. 12. *He ſaid, o lord God of my maſter, &c.* This ſeruant commending the ſucceſſe of his buſines and iourney by praier vnto God, doth teach vs to beginne all our actions and enterpriſes with praier: as the Apoſtle ſaith: *I will that men pray, euery where lifting vp pure handes. &c.* 3.Obſer. All our affaires muſt beginne with praier.

v. 15. *Yer he had left ſpeaking, Rebeccah came.* Thus the lord gaue preſent audience to the praier of his ſeruant, as appeareth by the immediate effect thereof: *according to the ſaying of the prophet, before they call I will anſwer, and while they ſpeake I will heare.* Iſay. 65. 24. *Mercer.* So the Angel ſaid to Daniel: *in the beginning of thy ſupplication the commaundement came forth,* Dan. 9. 23. as ſoone as he beganne to pray, the lord heard him. 4.Obſer. A faithfull praier hath preſent effect.

v. 16. *She went downe and filled her pitcher, &c.* Rebeccah was trained vp by her mother to doe domeſticall and houſhold workes, ſhe was not brought vp delicately: euen ſhee that was appointed to be the mother of patriarkes, prophets, kinges, had this ſimple and hard education: which may be a leſſon to fathers and maſters, not to bring vp their children and ſeruants delicately or wantonly: but to bring them to labour in their youth: and children and ſeruants may heere learne obedience, not to thinke ſcorne to doe ſuch homely ſeruices, which their parents and maſters ſhall thinke good to require of them. *Muſculus.* 5.Obſer. Children muſt not be brought vp delicately.

v. 39. *What if the woman will not followe me?* Heere the ſeruant leaueth out in his diſcretion, Abrahams charge giuen him: *beware that thou bring not my ſonne thither againe.* v. 6. as alſo other ſpeaches of his maſter: *as the lord that tooke me from my fathers houſe, &c.* for theſe ſpeaches would haue but further offended them, as though Abraham had held them to be a forlorne and wicked people, that he counted it a benefite that God called him out from them, and would by no meanes that his ſonne ſhould returne thither. *Mercer. Muſcul.* We learne then that euery truth in all places and vpon all occaſions is not to be vttered: as Ieremie thereunto mooued by the king, concealed the cheife matter wherein the king communed with him, and telleth the princes what he thought good to impart vnto them. Ierem. 38. 27. 6.Obſer. It is lawefull ſometime to conceale part of the truth.

Of Prayer & mental oblation.

The ſecond Tome or part of

GENESIS,

Containing the hiſtorie of the three Patriarkes, *Iſaak, Iacob, and Ioſeph, diuided*

into two Bookes.

The firſt of Iſaak and Iacob, the ſecond *of Ioſeph.*

Hebr. 11. 20, 21.

By faith Iſaak bleſſed Iacob and Eſau, concerning things to come.
By faith Iacob, when he was a dying, bleſſed both the ſonnes of Ioſeph, &c.

Ambroſe, officior. lib. 1.

Quid ſapientius ſancto Iacob, qui Deum vidit facie ad faciem, quid iuſtius, qui ea, qua acquiſierat cum fratre diuiſit, quid fortius, qui cum Deo luctatus eſt, quid modeſtius, qui filiæ iniuriam malle pretexere coniugio, quam vindicare? What was wiſer then holy Iacob, who ſawe God face to face: what more iuſt, who, what he had gotten parted with his brother: what ſtronger then him, who did wraſtle with God: what more modeſt, who had rather right his daughters wrong with marriage, then reuenge it?



Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.

Printed by JOHN LEGATT, Printer to the Vniuer-
sitie of CAMBRIDGE. 1607.



Cum Priuilegio.

The second Tome or part of
GENESIS
Containing the historie of the three Patriarkes,
Iacob, and Ioseph, diuided
into two Bookes.

The first of Iacob, and Ioseph.

Chap. 1.

Iacob, after his returne from Padan-aram, dwelleth in the land of Canaan, Gen. 37. 1.

To the most honourable Lord

the L. Duke of Lenox, and to the right Honourable the Earle of Marre, Lords of his Maiesties

most Honourable priuie Counsell: grace, mercie, and peace from the Lord Iesus.

RIght Honourable, as the Highest Maiestie, in his wise prouidence, hath vnited and conioyned your Honours, not onely in one consent and iudgement of religion, but also in the ioynt administration and regiment of this nation and kingdome vnder his excellent Maiestie: so I thought good to make your Honours, with other of your honourable place, vnited Patrons of these my labours: and as he saith, non debet chatta diuidere, quos amor mutuus copulauit, *it was not fit, that I should seuer you in this my dutie, who are combined in your mutuall amitie.* Hieron. ad Chromat.

Men of noble birth, delight much in antiquities, and it is their glorie to deriue their blood by many descents from their thrice renowned ancestours: here I present to your honourable view, that noble and most auntient familie of Abraham, Isaak, *and* Iacob, *who were in fauour with God, and in honour and great reputation with men: whose children they are, which imitate their pietie and obedience: that famous matrone* Paula, *whome* Hierome *so much commendeth, was by her father descended of* Aeneas, *and the noble house of the* Gracchi, *by her mother of* Agamemnon, *of whome* Hierome *made this Epitaph, thought her Christian profession more honourable, then her noble birth and condition: and so I doubt not, but that it is also your honourable resolution, to say with the Apostle, who hauing rehearsed his great priuiledges after the flesh, his birth, parentage, and profession, thus concludeth:* I count all these things but losse, for the excellent knowledge sake of Christ Iesus, for whome I haue counted all things as losse, and doe iudge them as doung, that I might win Christ: *as* Hierome *also saith well,* summa apud Deum nobilitas, clarum esse virtutibus, *it is the greatest nobilitie with God, to shine with vertue.*

Gracchorum soboles, Agamemnonis inclita proles; Hoc iacet in tumulo, &c. Epitaph. Paul.

Philip. 3. 8. Hieron. ad Calantiam.

Here your Honours haue the worthie example of the Patriarks to follow: the heathen presidents are but counterfeit and deceitfull: they had the shaddowes of vertues rather then the substance: as Ambrose *saith well of* Polemo, *who of a drunken and riotous companion, by hearing of* Xenocrates, *became a Philosopher:* si resipuit à vino, fuit semper tamen temulentus sacrilegio: *if he were sober from wine, yet he was drunke with superstition. But these holy examples are seasoned with grace, and sauour of true religion: Abraham was famous in Pharaohs court, so was Isaak in Abimeleks, and Iacob in an other Pharaohs also, for their pietie and vertue: So they which walke in their steppes, shall be great both with God and man: Abraham told Abimelech plainly of the wrongs which his seruants had done him,* Gen. 21. 15. *so is it the part of good Courtiers to shew vnto the King, the wrongs and oppressions, that are done in the land, to succour the poore, to releeue the oppressed, to countenance the truth, to maintaine iustice and equitie. Iacob beeing in Bethel saw a ladder, which reached to heauen, and the Angels ascending and descending vpon it: whereupon one thus noteth,* In the house of Bethel there is alwaies both going vp, and comming downe: this I say, not that the goers downe should dismay you, but the climers vp incourage you: *So in the Princes Bethel and Court, there be examples of both sorts, of some that are declining and sliding backe, onely seeking to make themselues great, and to be enriched by the Kings fauour: some there are, though the smallest number, which doe ascend vpon this ladder, not aspiring to their owne honour, but vsing their*

Ambr. de Elia, & ieiuh c. 12.

In domo Bethel quotidie ascenditur & descenditur, hoc dixi, non vt è terrenis descendentes, sed prouocem ascendentes. Hieron. ad Iul.

their fauour to the glorie of God, and benefit of his Church. Thus I truſt your Lordſhips haue learned to ſcale this ladder of honor to the which you are called: to raiſe vp thoſe which are in the duſt, to ſet forward the truth, to nourish and encourage the preachers thereof, to ſpeake for the innocent, to hold out your helpfull hand to the needie: ſo ſhall your Honors, aſcend from ſteppe to ſteppe, till you come to the toppe of the ladder, where Chriſt ſitteth, who ſhall caſt and tumble downe from thence all vnfaithfull ſtewards, and cut them off to haue their portion with hypocrites, Matth. 24.51. *but ſhall ſay vnto you, and all other, that ſhall ſerue him faithfully here in earth*; It is well done good ſeruant and faithfull, thou haſt beene faithfull in little, I will make thee ruler ouer much, enter into thy maſters ioy. *Amen.*

Your Honors readie to com-

mand in the Lord,

Andrew Willet.

The first booke of this second

PART OF GENESIS, CONTAINING THE HISTORIE CONCERNING THE Patriarks, *Isaack, Iacob.*

Hitherto hath beene continued the holy storie of those three great Patriarkes, Adam before the flood: Noah in the flood: Abraham after the flood: the rest of this booke of Genesis followeth, which setteth forth the life, actes, and death, of the three other fathers, Isaack, Iacob, Ioseph.

CHAP. XXV.

1. *The Contents of the Chapter.*

IN this chapter, 1. concerning Abraham, his second marriage is declared, with the issue thereof, his children and their gifts, v. 1. to 6. then Abrahams yeares, death, and buriall, v. 7. to 11.

2 Concerning Ismael, his generations or ofspring are expressed, his yeares of life, his place of dwelling, v. 12. to 20.

3 Of Isaac there is set downe, his time of marriage, the barrennesse of his wife, the remedie by praier, v. 20: 21.

4 Concerning Esau, and Iacob, these things are rehearsed: 1. their manner of conception, v. 22, 23. 2. of their birth. 24. to 27. 3. their diuers education, v. 27, 28. 4. Esau his prophanenesse in selling his birthright for a messe of pottage, v. 29. to the end.

2. *The diuers readings.*

v. 1. *Abraham had taken him an other wife. H. G. proceeding or adding tooke an other wife, cater.* — *H.G.c.*

v. 2. *Zambran, Iokan, Madai. Sebe. S. Zimran, Iocksan, Madan, Shuah. cater.* — *S.c.*

v. 3. *the sonnes of Dedan were in holdes, tents, and Iflands. C. the sonnes of Dedan, Asshurim, Letushim, Leummim.* — *C. cor.*

v. 4. *Gephar, Apher, Raga. S. Epha, Epher, Eldaha. cater.* — *S.c.*

v. 6. *sonnes of the concubine, C. of the concubines, cat.* — *C.c.*

v. 8. *and fainting or wearing away. H. S. C. B. he yeilded up the spirit or died. T. G. P. Ligang, signifieth to faint. ganagh: expirare,* to yeild the spirit: which word is here vsed. — *similit. ver. T. Gan.*

v. 11. *Isaack dwelt by the well of the liuing and seeing. H. B. the well of vision. Sa here the angel of life appeared. C. Beer, Lahai ro. G. P. the fountaine Lahoi ro. T.* — *H. app. f. pr. C. inter.*

v. 12. *which Hagar the Egyptian Sarahs maid bare. H. bare to Abraham. cat.* — *H. de.*

v. 13. *these the names of his sonnes. H. of the sonnes of Ismael, car.* — *H. det.*

v. 13. *Nadbehel, Massa. S. Adbehel, Mibsa. cet.* — *S.c.*

v. 18. *from Hauilah to Agar. C. from Hauila to Sur, cat.* — *C. cor.*

v. 18. *he died in the presence of all his brethren. H. B. P. he dwelt. S. C. his lot fell. T. G. epha. signifieth to fall: it must be expounded by that propheeie, Gen. 16. 12.* — *T. G. r.*

v. 20.

T.G.r. v.20. *of Mesopotamia.H.S.C.B.Padan Aram.T.G.P.*
v.22. *why haue I conceiued.H.C.why am I thus.cæt.*
S.t. *they leaped within her.S.strooe togither,or beate one vpon another,cater.ratzatz:* to beate,hurt, or bruise.
v.23. *the elder shall serue the younger.B.G.thē greater shall serue the lesse.cater.*
S.H.c. v.25. *as a rough skinne.S.H. as a hairie or rough garment.cæt.adereth,*a garment.
H.alt. v.26. *held his brother by the heele.H.Esau by the heele.cater.*
H.c. v.27. *an husband man.H.a man going into the field.C.a field man,or wild man.cæt.*
C.S.c. v.27. *Iacob a plaine man ἁπλαστος,without deceit.S.H G.a perfect man.cæt. minister of the doctrine of the house.C.dwelt at home.S.dwelt in tents.cæt.*
H.det. v.31. *sell me thy birthright.H.sell me thy birthright euen now,or to day.cæt.*
B. v. 34. *pottage of rice. B. of lentils. cater. gnadash:* a lentil, a redde kinde of pulse.

3. *The explanation of doubtfull questions.*

1. Qu. Whie Abraham tooke a wife in his old age.

VI 1. *Abraham tooke another wife.* 1. Not giuing way vnto his lust or of any incontinencie, as some of the Hebrewes: as *Baal haturim* saith it is a greife to see a man eate, if he eate not with him: 2. Neither was this done for any such mysterie, as *Origene* supposeth,to signifie the spirituall marriage of the mind with wisdome, which is most ripe in old age. hom. 11. in Genes. 3. And yet this vse may be made of Abrahams second marriage to conuince such heretikes as condemne second marriage. *Augustin. lib. 16. de ciuit. dei. c. 34.* as also whereas the sonnes of Abraham by Hagar and Keturah were the greatest aduersaries to the Israelites, as the *Ismaelites the Madianites:* so they which beare the name of the Church, as papistes and other heretikes are the greatest enemies to the Church of God. 4. But the speciall cause why Abraham married in his old age, was to shew the efficacie of Gods blessing, in encreasig him with a large posteritie as the lord said vnto him: *I haue made thee a father of many nations.* Genes. 17. 5. *Mercer.* as also to haue a comfort in his old age, now liuing apart from Isaak, and hauing committed ouer to him the affaires of the housholde *Caietan.*

2. Qu. How Abrahams bodie beeing said to be dead at an, 100. yeares, yet was able for procreation at an 140. yeares.

But whereas Saint Paul saith, that Abrahams bodie was euen now dead beeing almost an 100. yeare old. Rom. 4. 19. how was it not now more dead beeing 40. yeares elder, for Isaak was now 40. yeares old, when he married Rebeccah. Gen. 25. 20. who was borne in Abrahams 100. yeare.

To this some answer, that Abrahams bodie was said to be dead onely in respect of barren Sarah. *Mercer.* But that seemeth not to be so: because the Apostle maketh mention together both of the deadnes of Abrahams bodie and Sarahs wombe: wherefore I preferre rather *Augustines* opinion that Abrahams bodie though dead in it selfe, was reuiued by the power of God, not onely for the generation of Isaak, but this strength of nature continued a long time after, for further procreation. *Caluin.*

3. Quest. Whether Keturah were Hagar

Called Keturah: some affirme that this was Hagar vpon these groundes. 1. Because, the Madianites, which came of Keturah, are called Agarenes. Psal. 83. 6. the Ismaelites, Moab, and Agarenes: 1. Chron. 5. 19. *They made warre with the Hagarenes, with Iethur, Naphish and Nadab,* which were the sonnes of Ismael: *Hieron. tradit. Hebraic. in* Genes. 25.

Reasons affirming the same answered.

Answer. These places proue not, the Madianites or any other of Keturah to be called Agarenes: but that the name *Agarenes* was common to all that came of Ismael: whereof some were called *Ismaelites* some *Itureans*, some *Nabeans*, &c. *Iunius.* in 1. Chron. 5. 19.

2. Keturah signifieth, *incense*, whereby is signified that Hagar all this while liuing continently, was consecrated to God, as iucense: and therefore Abraham, Sarah beeing dead, sent for her. *Lyranus. Answer.* Concerning the signification of this name, it skilleth not, but that Hagars name was not chaunged it may appeare, for that v. 12. she is called by the name of Hagar still.

3. But it was most fitt and beseeming, seeing Hagar had beene Abrahams lawefull wife

wife, and yet liuing, that he should rather take her, then any other. Thomas Anglic.

Answer. She was not Abrahams lawefull wife, but his concubine: and seeing she was a bondwoman, there was no reason, that shee should succeede in a free womans place, and rather because of that mysterie which the Apostle noteth: which maketh Sarah and Agar figures of two mothers, one of the carnal sort, the other of the faithfull and spiritual seed.

4. Therefore Ismael and Isaak are said to haue buried Abraham: as beeing retained to fraternal societie. Thom. Anglc.

Answer. No such thing can be gathered hereby, that Hagar and Ismael restored to Abrahams house: but the reason, whie Ismael onely is ioyned with Isaak in performing this last dutie is this; because the other sonnes were sent farre away in Abrahams life time into the East countrie: But Ismael beeing neare dwelling (for Isaak at this time had his habitation about Hagars fountaine, which she named Beer-lahai-roi v. 11.) would not be wanting in this office toward his father.

Wherefore the true opinion is, that this Keturah was some other woman and not Hagar. 1. The wordes of the text giue it: that Abraham *proceeded*, or *added this*, and *tooke him a wife, &c.* but if she had beene his wife before, then Abraham had not added or proceeded to doe as it were a new worke. *Caietan.* 2. Agar is called by her owne name in this chapter v. 12, therefore she was not Keturah. 3. Hagar could not be lesse now then 80. yeare old (Abraham beeing 85. when he tooke Hagar, and now an 140. some 55. yeares before, and Hagar beeing supposed then to be 25.) at which yeares it is not like she could bring Abraham so many sonnes: seeing it was a great miracle for Sarah to beare at 90. *Tostatus.* 4. Abraham is said to haue concubines, therefore more then one concubine namely Hagar: and Keturah is directly said to be Abrahams concubine. 1. Chron. 1. 32. *Mercer.*

Reasons shewing that Keturah and Hagar are not al one.

Abraham had taken him another wife, &c. 1. Abraham did not take his wife while Sarah liued as some thinke. *Caluin. Genebrard. in hunc locum:* for Moses setteth downe the storie in order: and seeing, he tooke not Hagar but at Sarahs instance, and because he had no sonne, it is not like, that hauing two sonnes, he would greiue Sarah with assuming an other wife: and where it is obiected, that Abraham should haue staied a widower 3. yeares, if he married not Keturah till now: this need not seeme straunge that he deferred his second mariage both because he would first prouide a wife for Isaak: and for that he mourned no lesse time for his wife, then Isaak did for his mother, who was not comforted ouer her death, till he married Rebeccah. Genes. 24. 67.

Qu. 4. Keturah not married in Sarahs life time.

Neither need it moone any question, whether this Keturah were of the daughters of Canaan: for seeing Isaak of whome the promised seed should come, was prouided for, Abraham for this second ofspring which he knew should not encrease the people of God, was not so carefull to decline marriage with Canaan. *Tostat. Mercer.*

Keturah whether of Canaan.

v. 2. *Which bare him Zimram:* Iosephus thinketh that some of these inhabited the region *Troglodytis*, in Africa which cannot be, because they were sent to inhabite the East countrie: v. 6. as most of them had their seate in Arabia felix: as may appeare by the remainder of their names: as Zimram gaue the name to *Zamram* in the region of the *Cinedocolpites* in Arabia felix: of Iocksan was named the towne Carnasa in *Syria palmyrena. Ioan. Ptolom. 5. Geograph.*

Qu. 5. Of the names and countries of Abrahams sonnes by Keturah. Zimram. Iocksan.

Medan, Midian: of Medan tooke the name the towne *Madiania* in Arabia felix. *Ioan.* and the countrie Madiantea, on the south of Arabia. *Hieron.* of Midian, the countrie Madianitis had the name, in the borders of Arabia petrea. Therefore *Pererius* is in an error, which thinketh, these two all one countrie, and confuteth Hierom for distinguishing them: in 3. *Gen. numer. 19.*

Medan. Midian. Pererius in an error.

Of this Midian came the Midianites, of whome was Balaam, which gaue that wicked counsell against Israel: from hence Moses had his wife, who is also called a Chusite, or Aethiopisse: for there were two countries called Chus or Aethiopia, one eastward, which was Arabia, another the occidental Aethiopia in Africa beyond Egypt. *Pere.* These Madianites were also called Ismaelites, Gen. 37. 25, 28. Iud. 7. 23. 8. 24. because they were in their dwelling dispersed and mingled among the Ismaelites, beeing yet of a diuers kindred and originall, the one of Agar, the other of Keturah.

Hebak

Iſhbak. Shuah. *Iſhbak* the founder of *Laodicea Scabioſa* in Syria: of *Shuah* came the *Suchi* inhabiting the East part of Syria by *Batanea. Ium.*

Sheba. v. 3. *Sheba*: There were three almoſt of this name: one the ſonne of Chus, Gen. 10. 7. a people inhabiting neere to Perſia: an other Sheba of Iocktan, of the poſteritie of Sem, Gen. 10. 28. who are thought to inhabit Iudea: the third is Sheba of Keturah, in *Arabia deſerta. Perer. Ium.*

Dedan. *Dedan.* There was an other Dedan of Raamah ſonne of Chus, Gen. 10. 9. 1. Theſe were two diuers people, as appeareth Eſech. 27. 15. 20. where two nations are rehearſed with their diuers merchandiſe. 2. neither of theſe could inhabit ſo farre, as Aethiopia in Africa, as *Hierome* ſuppoſeth, for beeing ſo farre remote, they could haue no traffike with Tyrus, as the Prophet ſheweth, Eſech. 27. 3. It is euident that the Dedaneans were not farre from the Idumeans, Ier. 49. 7, 8. *Perer.* of this Dedan ſeemeth to take name *Adada* in *Syria Palmyrena. Ium.*

Ephah. v. 4. *The ſonnes of Midian, Ephah.* Theſe two countries are ioyned together by the Prophet, *The multitude of camells ſhall couer thee, the dromedaries of Midian and Epha*, Iſa. 60. 6. and *Hierome* ſaith, that theſe two are countries beyond Arabia, which abound with Camells: the whole prouince is called Saba. *Hier. lib. 17. in Iſaiam.*

Hepher. *Hepher*: Of him *Ioſephus* would haue Africa ſo called; which is not like, ſeeing all theſe are ſaid to dwell in the East countries: and yet there is no great probabilitie that it ſhould be called Africa of Afer the ſonne of the Lybian Hercules. *Perer.*

The reſt of the poſteritie of Keturah, either were no founders of ſeuerall nations, or their ſeats are vnknowne: onely this generall direction we haue, that they ſetled themſelues toward the East in Arabia, or Syria, not farre off one from an other.

Queſt. 6. Of what goods Iſaak was made heire, and why. v. 5. *Abraham gaue all his goods to Iſaak.* 1. Abraham had no lands or poſſeſſions to giue to Iſaak: for he poſſeſſed nothing but certaine wells of water, and the groue which he planted in Beerſheba, Gen. 22. and the double caue, which he bought of Ephron. 2. They were therefore *moueable goods*, as they are called, which Abraham gaue to Iſaak, as ſheepe, beeues, ſiluer, gold, maide ſeruants, men ſeruants, wherein Abrahams ſubſtance conſiſted. Gen. 24. 35. Abraham was greatly encreaſed in all theſe things 90 yeares before his death, when Lot and he for their greatnes were conſtrained to diuide houſholds, Gen. 13. and ſuch was Abrahams greatnes, that euen Kings, as Abimelech, deſired his friendſhip. Gen. 21. 3. He made Iſaak heire of all this, both becauſe he was the ſonne of Sarah his firſt and chiefe wife, and becauſe God had declared Iſaak to be Abrahams heire. *Perer.*

v. 6. *To the ſonnes of the concubines.* We ſee then, that in Abrahams time there was a difference betweene wiues and concubines: and that all copulations were not lawfull; as *Cicero* noteth, that in the beginning, there was a time, *when men liued as beaſts, &c. nemo legitimas viderat nuptias, non certos quiſquam inſpexerat liberos, &c. no man knew what lawfull marriage was, nor did acknowledge his owne children. Cicer. in prooem. de inuention.* Well might this brutiſh faſhion be receiued among the heathen: but in the Church of God among the faithfull it was not ſo: but euen then, when as yet no poſitiue lawes were made to reſtraine vnnaturall luſts, and vnlawfull coniunctions in marriage: they were a law to themſelues, and made a great difference betweene honeſt marriage, and vnhoneſt luſt.

Queſt 7. The difference of Lawfull and vnlawfull copulations in Abrahams time. 1. In Abrahams time it is euident that there was a diſtinction betweene a wife and a concubine: Sarah was Abrahams wife, Hagar his concubine: hereof more ſhall be ſaid in the next queſtion. 2. They made a difference betweene marriage with a free woman, and a bond woman, as Hagar the bond woman with her ſonne was caſt out. 3. That age diſcerned betweene matrimoniall acts and adulterous: Abimelech confeſſeth adulterie, that is, commixtion with an other mans wife to be ſinne. Gen. 20. 4. An other difference was made betweene marriage and fornication. Gen. 34. 32. *Should he vſe our ſiſter as a whore?* ſo the ſonnes of Iacob anſwered their father. 5. Betweene lawfull marriage and vnlawfull copulation with the fathers concubine, or ſonnes wife: as Ruben was accurſed becauſe he lay with Bilha his fathers concubine, Gen. 35. 22. and Iudas hauing committed the like fault with Thamar his daughter ignorantly, would doe it no more. Gen. 38. 26. 6. A great difference they made betweene voluntarie commixtion, and violent forcing: therefore Simeon and Leui were incenſed againſt the Sichemites, becauſe Sechem had forced their ſiſter. Gen. 34. 2. *Perer.*

Now

Now whereas Keturah seemeth to be reckoned among Abrahams concubines; yet was shee in steede Abrahams wife, as shee is called Gen. 25. 1. neither in that sense Abrahams concubine, as Hagar was.

Quest 8. The difference betweene a wife & a concubine.

1. There are foure principall differences betweene a wife and a concubine: the wife was taken solemnly with espousalls, contract, consent of friends: as Iacob tooke Lea and Rachel, so did he not Zilpah and Bilhah: the wife was taken into the house to be the mother of the familie, and gouernes of the house; the concubine was as a seruant still of the familie, as Hagar was to Sarah: the wife was taken as an inseparable companion to the husband during his life, the concubine might be put away, as Hagar was from Abraham: the wife was chosen, whose issue should onely be heires of the house; but the sonnes of the concubine inherited not: as the sonnes of Gilead said to Iphtah, *Thou shalt not inherite in our fathers house, for thou art the sonne of a strange woman.* Iud. 11. 2.

2. Now where all these properties concurred, shee was properly and truly a concubine: such an one was Hagar, who was neither contracted to Abraham by any solemne espousalls, nor yet had the gouernment of the house, but was vnder Sarahs checke, neither continued shee all her daies with Abraham, nor her sonne admitted to be heire.

Keturah in what sense called Abrahams concubine.

3. But where all these properties are not seene together, but some one of them, there sometime shee, that is the wife, by a certaine abuse of the word, is called a concubine: as the Leuites wife, before shee was yet solemnly espoused vnto him with consent of her parents, is called his concubine: Iud. 19. 1. for as yet shee did commit fornication with him: but afterward hauing her fathers consent, he is called his father in law. v. 4. so here in this place Keturah is called Abrahams concubine, for that her children were not admitted to be heires with Isaak: but otherwise shee was Abrahams lawfull wife. And for the same reason, sometime a concubine is called a wife, as Zilpah and Bilha are said to be Iacobs wiues, Gen. 37. 2. because their children were coheires with the rest, and fathers of the tribes.

Hagar otherwise Abrahs concubine, then Keturah.

4. There appeareth then great difference betweene Hagar and Keturah. Hagar was neither solemnly taken to be Abrahams wife but giuen him onely for procreation, and while Sarah Abrahams lawfull wife was yet liuing, shee remained a bondwoman still and was not made free: shee was cast out of the house: But Keturah was solemnly taken to be Abrahams wife, shee was a free woman, Sarah was now dead, shee left not Abraham while shee liued: wherefore Keturah was not properly Abrahams concubine, but for that reason onely before alleadged. But Hagar was verily his concubine, as *Leo* well determineth; *Aliud est vxor, aliud concubina, sicut aliud ancilla, aliud libera, propter quod Apostolus ad manifestandum harum personarum discretionem testimonium ponit. ex Genes. &c.* *A wife is one thing, a concubine an other: a free woman is one thing, a bond an other: and therefore the Apostle to shew the difference of these persons, doth alleadge a testimonie out of Genesis, where it is said to Abraham, Cast out the bondwoman and her sonne, for the sonne of the bondwoman shall not be heire with my sonne Isaak. Leo epist. 90. c. 4. & citatur. par. 2. c. 32. q. 2. c. 12. & concil. Triburiens. c. 38.*

Quest. 9. why Abraham sent away the sonnes of Keturah.

Abraham gaue them gifts, and sent them away from Isaak, &c. The reasons of Abrahams so doing are these. 1. because that countrey was not like to hold them, Abraham knowing, that his seede should exceedingly multiplie. *Perer.* 2. Abraham did it to take away all occasion of strife that might fall out betweene brethren, as for that cause before Abraham and Lot were separated. *Calvin.* 3. least that Isaak and his seede might haue beene corrupted by their euill manners, and false worship, whome Abraham did foresee not to belong to the people of God. *Perer.* 4. The greatest reason of all was, because the inheritance of that land was promised to Isaaks seede, which he would not haue disturbed by his other sonnes. *Musc. Mercer.*

Quest. 10. What East countrey Abraham sent Keturahs sonnes into.

Sent them Eastward to the East countrey, &c. 1. Not Eastward in respect of Isaaks dwelling, for some part of the land of Canaan, was so toward the East. 2. nor yet Eastward in respect of the situation of the world: for so India is counted in the East, whether in deede *Hierome* thinketh that they were sent: but it is not like, that Abraham would send his sonnes so farre off. 3. They were then sent into the East countrey in respect of Palestina, as into Syria, Arabia, where the Ismaelites, Idumeans, and Midianites inhabited: which countries in the Scripture are vsually called by the name of the East: as Iacob going into Mesopotamia is said to goe into the East countrey. Gen. 29. 1. Balaam came from

Aram

Aram out of the mountaines of the East. Numb. 23. 7. Iob also is said to haue beene the greatest of all the men of the East. Iob. 1. 3. 4. Into these East countries they were sent, not because the people there were addicted to art magyck, whereunto Abrahã saw his sons inclined, as the Cabalists coniecture: but it is like that those countries, to the which he sent them, were as yet vacant and vnpeopled. *Mercer.*

Qu 11. Of the computation of the yeares of Abrahams life.

v. 7. *This is the age of Abrahams life, an 175. yeares: Pererius* vpon this place gathering into a summe the storie of Abrahams life, falleth into many apparent errours in Chronology, which briefly shall be noted. 1. He saith, that Abraham was borne in the seauentie yeare of his father Terahs age: whereas it is cleare, seeing Abraham in his fathers two hundred and fiue yeare, was seauentie fiue yeare old, Gen. 11. 32. & 12. 4. that he was borne in the hundred and thirtie yeare of his fathers age. 2. As one absurditie beeing graunted many follow, and one errour breedeth many: so vpon this false ground he buildeth other vncertaine conclusions, as that Abraham was borne after the flood, 292. yeares: whereas he was borne 60. yeares after, ann. 352. after the floode: for so long after is the 130. yeare of Terahs age.

Pererius noted of manifest error in Chronologie.

3. He saith, that Noah died in the 58. yeare of Abrahams age, whereas Noah died 2. yeares before Abraham was borne. 4. Further he affirmeth Terah Abrahams father to haue died in the 135. yeare of Abrahams life, whereas he must ende his life sixtie yeares before, in the seauentie fiue of Abrahams age: for so old was Abraham when he went out of Charran: whence he departed not till the death of Terah, Act. 7. 4. 5. He proceedeth further in this his newe coyned Chronologie, that Abraham died in the 467. yere after the flood, and 2123. yeares after the creation, whereas it was the 527. yeare after the floode, and 2183. yeare from the beginning of the world, wherein Abraham left his life. 6. Further, he saith that Abraham left Sem aliue behinde him: whereas it is certainly gathered, that Sem died 25. yeares before, in the 150. yeare of Abrahams life, and 502. yeres after the flood. Genes. 11. 11.

Qu. 12. How Abraham yeilded vp his spirit. Hieronymus Hebraic. in Gen. 25.

v. 8. *He yeilded the spirit and died, &c.* 1. Though the word *gaua*, rather so signifieth, *expirare, to giue vp the ghost*, then *deficere, to faint*: yet *Hieroms* reason is not so good, *quia non conuenit Abrahæ deficere*, it was not fitting that Abraham should faint and decrease: for no morall decreasing or fainting is here spoken of, but onely naturall. 2. Neither is this word, which signifieth to yeild vp the spirit, vsed onely of the iust, as *Rabbi Salomon* and *Lyranus*: for the same is vttered of the old world. Gen. 7. 21. *all flesh yeilded the breath*: & of Ismael, v. 17. of this chapter. 3. Neither is *Oleasters* reason sufficient, why we should read rather, *he fainted*, then *yeilded vp the spirit*, because it followeth, *he died*: and so the same thing should be twice expressed: for this expiring or yeilding vp of the spirit, sheweth the facilitie and easinesse of his death: as the word following betokeneth the thing, that he died: so this declareth the manner: not that he died without any sickenesse, or griefe, as *Aben Ezra*: for the faithfull are not exempted from the common condition of mankinde. *Vatab.* but it sheweth, that he willingly rendred vp his soule into the hands of God. *Caluin.* 4. *Caietanes* collection is not here to be refused: that three things are set downe by Moses concerning Abrahams departure: 1. that he died, that is, was dissolued which belongeth vnto the whole man, as consisting of bodie and soule. 2. that he was buried, which concerneth his bodie. 3. that he was gathered vnto his people, in respect of his soule, which was ioyned to the blessed companie of the Saints. *Caiet. in hunc locum.*

Qu. 13. How Abraham died in a good age and full of yeares.

In a good age, satisfied or full of daies. 1. In that Abraham is said to haue died in a good old age, whereas many before him, were of longer life, and much elder, of whome this phrase is not vsed: Philo gathereth, that it was not the olde age of his bodie, but his perfection of vertue, that made a good old age: *dicit soli viro bono contingere senectutem bonam*: knowe, that onely a good olde age happeneth to a good man: *sic etiam Caluin.* 2. *He was full*, because *daies* is not added in the originall: the Hebrews gather that he was full, not onely of daies, but of all other blessings. ex *Mercer.* and he was satisfied with daies, as not desirous to haue his life prolonged. *Caluin.* Thus euen some among the Heathen, were satiate with daies: as *Cicero* writeth of *Cato*, that he should say, *Si quis deus mihi largiatur, vt ex hac ætate repuerascam & in cunis vagiam valde recusem*: that if God should graunt me to become a childe againe, and to crie in the cradle, I would refuse it. *Cicer. de senectut.* Therefore Abraham was in an other sort full of daies, because his daies were full of vertue: he had not spent his life in vaine, but as Apelles the cunning painter was wont to say, *nullus dies sine li-*

nea, no day without a line: and Titus the Emperour, if any day had passed, wherein he had not done some good, would say to his friends: *Diem perdidi*, I haue lost a day: so no doubt Abraham did passe ouer his time in fruitfull workes. *Perer.*

Abraham then receiued a great blessing of God, in liuing both long and well and dying in his time: not as the preacher saith of the wicked man, *Ne dixeris non tuo tempore*, in a time not thine, Eccles. 7. 19. which is so spoken, 1. not that a man can die before the time appointed of God: for a mans daies are determined with God. Iob. 14. 5. 2. Nor yet so onely, because the wicked is neuer prepared or fit for death, both because he is destitute of vertue, as also he expecteth not death, in which respects in some sense he may be said to die not in his time, beeing neither ripe for it in vertue, nor looking for it. 3. But the sinner is said to die before his time, when the naturall course of his life, which he in the iudgment of man (though not in the determination of God) might haue liued, is by some violent and extraordinarie kinde of death shortened and cut off: as Nadab and Abihu, for offering in strange fire, were thus before their time consumed with a fire sent from God. *Leuit. 10. ex Perer.*

Qu. 24. How the sinner is said to die before his time.

v. 8. *And was gathered to his people.* 1. This people are not the sunne, moone and stars, or the inuisible *idee*, or formes, according to the which, these sensible things were made: or the foure elements, of the which the bodies of men are compounded: as *Philo* imagineth: these are but Platonicall conceits: and who seeth not how vnproperly the name of people agreeth to any of these? 2. Neither with *Augustine*, by people doe we vnderstand the societie and companie of Angels: for Ismael also is said v. 17. to be gathered to his people. 3. Neither can it be applied to *Limbus patrum*, where all the iust men were from the beginning of the world: as *Lyranus*, *Ruperius*: vnlesse they will say, that Ismael also, went into the place of iust men, who was also gathered to his people: and whereas they make *Limbus patrum* a member of hell, a place of darkenesse, Abraham went not thither: seeing Abrahams bosome was a place of rest and ioy, where the angels were, for they carried Lazarus soule thither: But these blessed spirits are angels of light and not of darknesse. 4. We also refuse *Burgensis* conceit, who noteth a difference of phrase in the old and newe testament, when the scripture speaketh of the dead: they are said, to die in the newe testament, *to die in the Lord*, which phrase is not vsed of any in the old testament, because they were not admitted *ad beatificam dei visionem*, to the blessed presence and sight of God. *Cant.* Indeede I graunt that after the manifestation of the Messiah to the world, the scripture speaketh more cleerly of the faithfull departed in the new testament, because the Messiah was then come: but not for any such cause pretended: for euen the soules of the faithfull departed in the olde testament did inioy the presence of God: as Dauid saith, *I shall beholde thy face in righteousnes, and when I awake, be satisfied with thine image.* Psal. 17. 15. he doubted not but that his soule first apart should see God, and then both bodie and soule in the resurrection: and the scripture speaketh euidently, that Abraham, Isaacke, and Iacob, did liue with God: for of them God is called, *who is not the God of the dead, but the liuing*, Matth. 22. 32. 25. Neither, this phrase *to be gathered to his people*, doeth onely signifie to be in the state of the dead, and equiualent to that phrase, *to sleepe with their fathers*, which is spoken of the wicked, as wel as of the righteous: as idolatrous Ahaz is said to haue slept with his fathers, 2. King. 16. 20. *Mercer.* For if it were no more but thus, *to be gathered to his fathers*, that is, to die, and be buried: the same was said before: and such repetition of the same thing might be thought needlesse. 6. Wherefore beside this sense: this phrase doth further shewe the diuers state of the soule after this life, that both Abraham had his people, the iust and righteous, to whome he was gathered, as also Ismael his: that the soules which goe hence are not solitarie and alone, but goe as it were from one people to another, from one citie to another. *Luther. Caluin. Perer.*

Qu. 25. What it is to be gathered to his people. Phil. in libr. quis rerum diuinar. sit hæres. August quæst. 168 in Genes.

v. 9. *His sonne Isaak and Ismael buried him, &c.* 1. Isaak is set before Ismael, not as though he had repented him of his presumption against Isaak, and gaue him the prioritie, as the Hebrewes imagine: but Isaak is preferred before Ismael for the dignitie of his prerogatiue. 2. Neither doth this shew, that Abraham had called Ismael home againe, after he was cast out: for that had beene against the counsell of God, that the bondwoman with her sonne should be cast out. 3. But it is like that Abraham beeing sick and wearing away sent for Ismael, dwelling not farre off, and reconciled him and Isaak. *Mercer.*

Quest. 26. Why Ismael is ioyned with Isaak in the burial of his father.

v. 11. *After the death of Abraham God blessed Isaak, &c.* 1. We refuse here the fond

conceit of the Hebrewes, that Abraham blessed not Isaak because of Esau which should come of him; and therefore God and not Abraham is said to blesse Isaak: for although no expresse mention be made of Abrahams blessing Isaak, it is not to be thought, that Abraham omitted it: and seeing God blessed Isaak, Abraham had no reason to withhould his blessing: 3. This blessing of Isaak was rather spirituall then temporall, for Isaak was married twentie yeares, before he sawe his posteritie, or had any children borne, whereas Ismael begatt twelue dukes: Isaak therefore with patience expected Gods promise and blessing vpon him. *Mer.* 3. We see here also performed, that promise of God, *I will be thy God, and the God of thy seed*, for Isaak is blessed after Abrahams death, *Marloret.*

Quest. 17. How Isaak was blessed after Abrahams death

v. 18. *These are the names of the sonnes of Ismael, &c. Nebaioth*, of whome came the *Nabathæi* in *Arabia petræa*, and Napathæi, in *Arabia felix* or the happie: of Kedar, the *Kedareni* or Lampridius, or *Cedræi*, as *Plinie* calleth them; in *Arabia petræa*: of *Adbeel* the Adubeni or *Ellubeni*, with *Ptolome in Arabia* the happie: of *Mibsam*, the *Menasemanenses* in *Arabia* the happie: of *Misma* the *Raabeni*, in Arabia the desert, where *Ptolomie* placeth the towne *Zagmais*: of *Dumah* the Dumæi, betweene the *Adubenes, and Raabenes*, where is the towne Dumetha: of *Massa*, the *Masani*, neare to the *Raabenes*, of Chadar the Athritæ; of *Thema* the *Themanæi*, in *Arabia* felix where is the towne Thema: of *Iethur*, the Ituræans in *Cœle-Syria*: of Naphish, the Nubæi Arabians, neare to the mount *Libanus*: of Kedma the *Cadmonæi*, called *Esites*, because they worshipped fire, by the corrupt vse of the hebrew words *Isch* fire et *Iunio*.

Quest. 18. of the dwelling of Ismaels sonnes.
Nebaioth.
Kedar.
Adbeel.
Mibsam.
Misma.
Dumah.
Massa.
Chadar.
Thema.
Iethur.
Naphish.
Kedma.

v. 19. *These are the sonnes of Ismael, Nebaioth, Kedar, Adbeel, Mibsam, Misma, Dumah, Massa*: 1. Of Dumah, and Massa mention is made. Isay 21. 11. where some translate *massa, burden*: in the same place also *Thema* is mentioned. v. 14. another of the sonnes of Ismael here rehearsed. 2. The Massorites doe note that this is one of the 14. verses through the whole bible, that consisteth of three wordes. *Mercer.* 3. And further they obserue, that these three names, the first derived of *shamang* to heare, the second of *dum* which is to keepe silence, the third of *massa* to heare, doe signifie the three principall thinges, that make a quiet and good life: *to heare, to keepe silence, to heare*: but these notes are too curious. *Mercer.*

Qu. 19. The Massorites curious obseruation

v. 17. *These are the yeares of the life of Ismael an 137. yeares*: The Hebrewes thinke that Ismaels wicked maus age is recorded, for this end, that we may haue a perfect account of Iacobs yeares: for if Ismael died the same yeare that Iacob went from his father, vnlesse he be supposed to haue hidden himselfe 14. yeares in Hebers house before he came to Laban as the Hebrewes thinke, which is not like shall want 14. yeares of his age: as they further gather thus: Iacob was 63. yeares old when he fled from his fathers house because of Esau his father liuing then, an 123. yeares old, and Ismael 137. 14. yeare elder then Isaak: then he serued 14. yeares before Iosephs birth: Ioseph was 30. yeare old when he stood before Pharao: then followed 7. yeares of plentie, and two yeares of dearth, when Iacob went downe to Egypt: all maketh but an 116. yeares: But Iacob then confesseth when he appeared before Pharao to be an 130. yeare old: the 14. yeares wanting they imagine Iacob to haue spent in Hebers house.

Qu. 20. Why mention is made of Ismaels age.

But this computation of the Hebrewes faileth many waies. 1. Heber was dead long before Iacobs 60. yeare: he died some 4. yeares after Abraham, in the 19. yeare of Iacobs age: as may be gathered thus: Heber was borne 67. yeare after the flood. Gen. 11. v. 10. to 15. and liued 464. yeares, which make together 531. yeares after the flood: and Abraham died 527. yeares after the flood, as is before shewed quest. 11. 2. It is also an vncertaine coniecture, that Ismael died the same yeare, that Iacob went toward Mesopotamia, neither can it be proued. 3. These 14. yeares may be otherwise supplied: if we say that Iacob might be 14. yeares in Labans house before he serued for his wiues. *Mercer.* or, which is the more likelie that Iacob was 77. yeare old, before he went out of his fathers house. *Cæsar.* 4. Therefore not for this cause is mention made of Ismaels age, who is the onely euill man, whose whole age is recorded in scripture, but to shew the fulfilling of Gods promise, who condescended to Abrahãs request, that Ismael might liue in Gods sight; Genes. 17. 18. for so the lord endued him with long life, & blessed him with much prosperitie and an honorable issue.

The Hebrues confuted, which say Iacob was 14. yeares at Hebers house.

v. 18. *And they dwelt from Hauilah to Shur, &c. And he lay or his lot fell before all his brethren.* 1. The meaning is not, that Ismael did ysshue out or fall vpon all his bretheren as

the

the word *naphal* signifieth, whereof commeth the word Nephilim; Gyantes. *Muscul.* 2. Neither, that he fell, that is, died, *Aben Ezra*, 3. Or that he died before his brethren, that is his sonnes in a full age. *Lyran.* 4. Or that he died before his bretheren, as though his life was shorter then of the rest. 5. But either it may be expounded *his lot fell*; *Ion.* or if this seeme to be coact, as *Calvin.* thinketh; the word also signifieth, to lie. Iud. 7. 12. so that this is the sense that he lay, that is dwelt as the Septuag. and Chalde traslate, before his bretheren; that is, he bordered vpon them, his bretheren the sonnes of Keturah; not he onely in parson, but his posteritie; inhabiting this large countrie, whereof the desert of Sur, was the boundes on the south, the land of Chauilah, (not that in Iudah, but another in Arabia, where the Geographers place, the *Chaulaeans*) on the East, Assyria on the North. so that this sheweth the accomplishment of that prophecie. Gen. 16. 12. *he shall dwell in the presence of all his bretheren. Mercer. Iun.*

Qu. 19. How Ismael is sayd to dwell in the presence of his breth en.

v. 19. *These are the generations of Isaak, Abrahams sonne, &c.* 1. Although the birth of Iacob and Esau was long before Ismaels death; for at that time Ismael was but 74. yeare old; 14. yeare elder then Isaak who was 60. at the birth of his children; but Ismael lived in all 137. yeare; yet Moses finisheth and knitteth vp breifelie the storie of Ismael, because he maketh hast to sett downe the storie of Isaak and Iacob the patriarkes of the Church and people of God. 2. Yet he dwelleth not long in the historie of Isaak, handling the life and actes of Iacob, in the most part of this booke behind, and as it may appeare for these reasons. 1. Because all the children of Iacob, the twelue patriarkes were founders of the visible Church; whereas Esau came of Isaak. 2. For that greater varietie of temptations, and chaunges happened to Iacob, then to Isaak wherein he shewed experiment of his vertue. 3. More excellent visions were manifested to Iacob, then to Isaak six in all. Genes. 28. 2. Gen. 31. 3. cap. 32. 4. and 5. chap. 35. 6. Gen. 46. whereas two onely were reuealed to Isaak, expressed. c. 26. *ex Perer.* 3. Isaak is here againe called the sonne of Abraham, not because some sorcerers of that time held him to be Abimelechs sonne, & therefore to put the matter out of doubt, he is againe repeated to be Abrahams sonne; thus the Hebrewes coniecture; but because genealogers must beginne from the first famous author; or father Moses beginneth with Abraham, to whome such large promises were made concerning his seed.

Qu. 20. why Isaak is againe sayd to be the sonne of Abraham.

Why Moses is larger in the historie of Iacob then of Isaak.

v. 20. *Isaak was 40. yeare old, when he tooke Rebecca to wife, &c.* 1. The Hebrewes doe but fable, that Rebecca was borne about Sarahs death, & that Isaak staied for her 3. yeares after: for though the report of Rebecca her birth about that time came to Abraham Genes. 22. yet then it was not done; and if Rebecca had beene then borne, Isaak must haue staied longer for her then 3. yeares; *Rasi.* thinketh Rebecca was then 10. yeare old; and that Isaak stayed for her 3. yeares more; but it is more like that she was then 30. yeares of age, tenne yeares younger then Isaak as Sarah was to Abraham. *Mercer.* 2. *Rupertus* allegorie also is but forced, that as Sarah died 3. yeares before the mariage of Isaak and Rebecca, so from the baptisme of Christ three yeares before his passion the lawe beganne to die. 3. Mention is here made of Bathuel and Laban, to shew the grace of God toward Rebecca, that was a rose betweene two thornes, hating a superstitious both father and brother; *Muscul.* as also Laban is brought in, to make a way for the storie following, whose daughters Iacob married. *Iun.*

Qu. 21. Why Isaak staied three yeares after Sarahs death for Rebeca.

v. 20. *Of Padan Aram*: This was not the name of a citie, but a countrie; for the name of Laban and Bethuels citie was Charran. 1. It was not called Padan Aram, that is the region or countrie of Aram. 2. Neither because Padan in the Syrian tongue signifieth a *paire*, is it so called because there were two countries of Syria, or Aram; Aram Soba, and Aram Naharaim, or Mesopotamia; and the name Padan to be giuen to Mesopotamia as the cheife. 3. But a part of Mesopotamia was so called, because of two floodes which parted and deuided, the riuer Chaborah and Euphrates: a monument of this name Padan appeareth in the name Aphadapa giuen vnto two townes, one situate by Euphrates, the other by the riuer Chabora. *Iunius ex Ptolem.*

Qu. 22. Whence Mesapotamia was called Padan

v. 21. *Because shee was barren:* We finde in scripture that many excellent women appointed to be the mothers of holy men, were barren: as Sara, Rebecka, Rachel, Anna the mother of Samuel, Elizabeth the mother of Iohn Baptist: the reasons are yeilded to be these: 1. That we might knowe *genus Israeliticum, non naturali successione sed gratia esse mul-*

Qu. 23. Wherefore barren women were the mothers of the Church.

multiplicatam, that the Israelites were multiplied not by natural succession, but by grace. Theodoret. qu.74 in Genes. 2. *Vt ex mirabili partu sterilium faminarum præstrueretur fides partui virginis: that by the miraculous bearing of barren women, a way might be made to beleeue the birth of a virgin.* Chrysost. hom.49. in Genes. 3. This was also done, *ad consolandos animos sterilium coniugum, to comfort the mindes of barren couples.* Chrysost. *ibid.* 4. It might be that God would qualifie the excesse of Isaaks loue by this meanes. *Calvin.*

Qu.24 why & how long Isaak praied for his wife.

v. 21. *Isaak praied to the Lord for his wife.* 1. He knew that the impediment was in his wife, & not in himselfe, because of Gods promise made to Abrahã. Gen. 22.17. *I will greatly multiplie thy seede:* and therefore he praieth for Rebecca. 2. It is not like that he continued in this praier twentie yeares, so long as Rebekah was barren, as *Chrysostome* thinketh, *hom. 49. in Gen.* for some experience Isaak first had of her barrennes, which could not be immediatly after their marriage. 3. neither, as *Rasi*, did he expect (tenne yeares, as Abraham so long tooke triall of Sarah before he tooke Hagar, and hereupon the Hebrewes, after ten yeares triall of barrennes doe take libertie to repudiate their wiues:) for the tenne yeares, after the which Sarah gaue Hagar to Abraham, are to be counted, not from their marriage, but from their comming into Canaan. 4. The time therefore can not be presently set, how many yeares Isaak continued praying for his wife: but it is like he continued and waited in praier, for so the word *gnathar* here vsed, signifieth to frequent and multiplie praier. 5. And where the word is *nocach*, he praied, in respect or toward his wife: we neede neither to vnderstand his wife alway to be present, when he praied, or that they praied together, one in one corner, the other in an other, as the Hebrewes: but the meaning is, that he praied in the behalfe of his wife: though it is not vnlike but that sometime they praied together.

Quest.25. why Isaak did not thinke of second marriage, as Abraham tooke Agar.

Now Isaak seeing his wife to be barren, did not take vnto him an other, to haue children by, as Abraham did Hagar. 1. Not as the Hebrewes imagine, because he was consecrate vnto God in mount Moriah, and therefore could not be twice married: for the Priests were consecrate vnto God, and yet second marriage was not prohibited vnto thẽ. 2. But it is like that Abraham who expected the promised seede 25 yeares, taught Isaak with like patience to waite vpon God. 3. And Abraham himselfe might shew some dislike of his forwardnes in taking Hagar. *Mercer.* 4. And beside the case herein was vnlike, because Rebekah made no such offer to Isaak, of an other to beare in her stead, as Sarah did to Abraham. *Perer.* 5. And notwithstanding, that Isaak onely had Rebekah, Abraham two other beside Sarah, he is not to be simply preferred before Abraham: for as *Augustine* well determineth this question, *Non ex bonis singulis inter se homines comparari debere, sed in vnoquoq; considerandæ sunt vniuersa, &c.* that men must not be compared together in particular gifts, but all must be considered together: that although, herein Isaak exceeded Abraham, yet he in measure of faith and obedience did goe beyond him.

August. lib. 16. de ciuit. dei. c. 36.

Quest.26. whether Gods purpose is furthered by praiers.

The Lord was entreated of him, and Rebekah conceiued. Although the Lord promised to multiplie Abrahams seede by Isaak, and that Iacob was predestinate of God, and therefore Gods purpose could not but stand; yet here it seemeth to be effected by Isaaks praiers, that Rebekah should conceiue; because Isaak had no certaine promise whether by Rebekah, or at what time he should be increased. For answer hereunto, 1. we say not with *Thom. Angl.* that Gods counsell and predestination, is conditionall: *Deus non prædestinat talia absolute sed sub congruis conditionibus; God doth not predestinate such things absolutely, but vnder certaine conditions.* For Gods purpose of election and predestination, is without any condition: as the Apostle saith, *That the purpose of God might remaine according to election, not by workes, but by him that calleth.* Rom. 9. 11. Gods election standeth not by any condition in him that is called, but by the will of the caller. 2. Neither doe we thinke, *prædestinationem sanctorum precibus iuuari posse quoad effectum, licet impediri non possit: that Gods predestination can be helped in respect of the effect by the praiers of the Saints, though it can not be hindred:* which is the opinion of *Thomas Aquinas*, 1. *par. qu.* 23. *ar.* 8. for the Apostle saith, *Who was his counseller, or who gaue vnto him first, and he shall be recompenced?* Rom. 11.35. As neither God was assisted in his eternall counsell, neither can he be helped in the execution thereof. 3. Nor yet doe we allow that saying of Gregorie; that God so predestinates eternall life, *vt postulando mereamur accipere, that yet it may be merited by praier:* and as *Aquine* speaketh, that God doth *creaturis dignitatem causalitatis communicare, that God doth communicate to creatures*

in cap.25. Gen.

The effect of Gods predestination whether merited, helped, or caused by praier and other labours of the Saints.

tures the dignitie of beeing causes: for the Apostle calleth it *election of grace: and if it be of grace, it is no more of workes*, Rom. 11.6. therefore works as causes can not be subordinate to election of grace. 4. Yet seeing as God hath predestinated the end, so he hath ordained the meanes and way leading thereunto: therefore by faith, praier, hope, patience, the elect are brought to be partakers of the happie end not as causes procuring the same, but as means to assure them thereof: for these are fruits of our election: as the Apostle saith, *He hath chosen vs in him, before the foundation of the world, that we should be holy*. Eph. 1.4. So Ambrose vpon these words of the Apostle, *who hath saued vs &c. not according to our workes, but according to his owne purpose and grace*, 2. Tim. 1.9. thus inferreth, *Quomodo redintegraretur, praedestinavit, quo tempore, per quos, qua ratione salvari possint, vt neque merito suo, qui salvantur, neque horum, per quos vocantur sed dei gratia istud donum praestari videatur per fidem Christi: God hath predestinate how a man should be restored, at what time, by whome and what meanes he should be saued, that neither by their merit, that are saued, nor theirs by whome they are called, but by Gods grace this gift is bestowed through faith in Christ*. So in this place Isaaks praier is not the condition, cause, or helpe of Rebecchas conceiuing, but euen Isaaks praier was as well preordained of God, as Rebecchas bearing: God appointed that Isaak should pray, and that Rebeccah thereupon should conceiue: and as Gods purpose for the conception of Rebeccah could not be altered, so also Gods prescience concerning the stirring vp of Isaak to pray to the same end, could not be deceiued.

v. 22. *The children stroue together, &c.* 1. They did not *exultare*, leape, as *Ambrose* readeth, nor *gestire*, skippe, as *Augustine*, or *ludere*, play as *Hierome*: but the word signifieth to beate one vpon an other, as is shewed before. 2. which motion was neither naturall, as *Aristotle* saith, that male children doe striue in the right side vpon the 40 day, the female in the left, in the 90 day: *de histor. animal. lib. 7. c. 3,4.* neither was this motion voluntarie: *non collidebantur scientia certandi, they stroue not together, as hauing any skill to wrastle. Rupert.* But this motion was extraordinarie: both because Rebekah was so affected with the strangenes of it, *Calvin.* as also, for that it portended two kind of people, that should one striue against an other. *Perer.*

lib. de Isaach c. 4. lib. 16. de civit. dei c. 35. tradit. in Genes. Quest. 26. How the children stroue together in the woombe.

Why am I thus? 1. not as though shee should say, *cur vivo*, why liue I? as *Mercer.* 2. neither yet shee fearing some *abortion* or miscarying of the infant, wished shee had not conceiued. *Muscul.* 3. but shee doubted, whether shee had conceiued or no, or whether it might be otherwise with her. *Iun.*

Quest. 27. why Rebekah saith, why am I thus?

v. 22. *Shee went to aske the Lord.* 1. Shee neither tooke a iourney, for her health sake: as *Aristotle* giueth aduice, that women with child *desidia non torpeant, sed singulis diebus spatium aliquod deos venerandi causa conficiant: should not giue their bodies to rest, but euery day should take some iourney to visit the gods, &c. lib. 7. politic. c. 16.* 2. neither did shee goe to Sem, who was dead ten yeare before, nor to Heber, who dwelt to farre off, as the Hebrewes thinke. 3. neither yet was there any priest, to whome shee should resort: as *Chrysost.* 4. nor yet neede shee goe to any prophet, as *Oleaster*, her husband beeing a prophet. 5. nor yet is it like shee went to Melchisedeck to mount Moria, as *Euseb. Gennad.* which was to farre a iourney of three daies at the least, Gen. 22.4. for a woman great with child to take in hand: and if Sem were Melchisedeck he was not then aliue. 6. neither neede shee goe to any of the altars, which the Patriarks had made to aske counsell of God: seeing God was euery where present to the praiers of the faithfull. 7. neither are we to imagine, that shee vsed any such superstitious way, as to lay *agnus castus*, laurell or any such thing vnder her head, to haue a dreame or a vision, as shee had seene her friends to doe in her owne countrey: *sic author histor. scholastic. in Gen. c. 66.* for shee was farre from such superstitious toies: *ex Perer.* 8. nor yet did shee consult with God by Abraham then liuing: as *Aben Ezra, Iun.* for this oracle, was giuen her by Gods owne mouth rather, then mans. *Calvin.* 9. but shee went to some secret place to pray, and receiued some reuelation from God. *Muscul. Calvin. Mercer. Perer.*

Quest. 28. How Rebekah consulted with God.

Fowre waies they vsed to aske counsell of God in Israel: 1. Beside the casting of lots, which was but seldome vsed, as by Iosua, in Achans cause. Iosua, 7. and by Samuel at the election of Saul. 1. Sam. 10. and by Saul to finde out the transgression of his vowe by Ionathan. 1. Sam. 14. there were three waies beside, to aske counsell of God, which are mentioned togither, 1. Sam. 28.6. by dreames, vrim, and prophets: 2. The second way was by

Quest. 29. how many waies they vsed to consult with God in Israel.

dreames and visions, as the Lord spake to the elder Patriarkes: but this way God seldome reuealed his will by, after he sent them prophets: and for these visions they vsed to prepare themselues by fasting and praier: Dan.10.3. 3. They vsed in hard and difficult matters to seeke vnto the prophets, as Saul went to Samuel, 1.King.9. Ieroboam sent his wife to Ahiah the prophet, 1.King.14. These prophets had such hid matters reuealed vnto them three waies: 1. The Lord instructed them afore hand, as he did Samuel, before Saul came at him. 2. Sometime at the same instant, when they were consulted with: as the angel of God spake to Eliah, 2.King.1.15. 3. Sometime the prophet presently gaue no answer, but waited vpon God by praier, as Dan.9. or stirred himselfe vp extraordinarily, that the spirit might come vpon them, as Elisha did, 2.King.3.15. 4. They also cōsulted with God by the priest, who asked counsell of God for them by his Vrim: as Abiathar applied the Ephod for Dauid, 1.Sam.23.9. & 30.7. Now the preist receiued answer by the Ephod: not as the Hebrewes fable, by finding written in the foulds and pleats of the Vrim the sentence or answer of God: nor as Iosephus supposeth, by the extraordinarie shining of the stones in the Vrim: which miraculous kind of answering he confesseth to haue ceased two hundred yeares before his time: *lib.3. antiquit Iudaic* for howe could the shining of the stones, be a signe in such varietie of matters, which were demanded of the priests: and more then two hundred yeares before Iosephs time, who liued vnder Domitian, were such gifts of prophecying ceased: as vnder Iudas Maccabeus, 1. Maccab. 4.46. yea long before that the Church complained: we see not our signes, there is not one prophet more, Psal.74.9. And further, the scripture would not haue beene silent, in setting downe such a miraculous gift. Therefore God did otherwise reueale vnto the priest, and inspire him with the knowledge of his will, by the illumination of his minde: for so *Vrim* signifieth *illumination. Perer.*

How the will of God was reuealed to the Prophets.

How the Lord answered the priest by his Vrim or Ephod.

v.23. *Two manner of people shall be deuided out of thy bowels, &c. The greater shall serue the lesse.* 1. The Hebrews apply this text against the Empire of the Romans: whose Emperours they say, came of the Idumeans, as Iulius Cæsar, and the rest that succeeded him: who though they held the Iewes in subiection, in the ende should be destroyed: *sic Dauid Kimhi, Rabbi Salomon: ex citat. Perer.* 2. But the right literall meaning is of the Idumeans, and Israelites, the posteritie of Esau, and Iacob: for so we read that the Idumeans were subdued vnto Israel by king Dauid, 2. Sam. 8.14. and so continued to the raigne of Iotham. *Mercer.* 3. Neither were the Israelites onely superiour in temporall dominion, but also in spirituall blessings: for they were the visible Church of God, Edom was cut off. *Caluin.* 4. Spiritually these two people doe signifie the carnall Iewes, subdued vnto the Christians, beeing yet themselues the elder people. *August. lib. 16. de ciuitat. c. 25.* Againe by the striuing of Esau and Iacob in their mothers wombe is signified, the continuall fight in the wombe of the Church, betweene the true and carnall professors: which are said to be the greater, because they are more in number: but as the greater here did serue the lesse, so the wicked, while they persecute the righteous, *quibus nocere volunt, prosunt plurimum, sibi autem ipsi maxime nocent*: they profit those whome they goe about to hurt, hurting themselues most. *Augustin. serm. de tempor.* 78. Beside *Origen* draweth from hence this mysticall sense, vnderstanding these two people to be within vs; and this strife and combate to be betweene the flesh and the spirit, vertue and vice, *hom. 12. in Genes.*

Qu.40. How the elder is said to serue the younger.

Further whereas Iacob stroue with Esau in his mothers wombe, which was an extraordinarie motion and worke of Gods spirit: here ariseth a question, whether Iacob were sanctified in his mothers wombe: which doubt, not resolued, but onely expounded by *Pererius*, may thus briefely receiue satisfaction: 1. that first, if sanctification be taken for an actuall and inherent holinesse, so neither Iacob, nor any other were sanctified but onely Christ: in which sense the angel saith to Marie, *That holy thing which shall be borne of thee, shall be called the sonne of God.* Luk.1.35. 2. there is also a certaine holinesse asscribed to al the children of the faithfull, because they are within the couenant, 1. Cor.7.14. whereby they are distinguished from the seed of vnbeleeuers: Iacob, was sanctified otherwise then thus. 3. There is a particular sanctification, that is, a setting apart, or preparing of a thing to some speciall vse: as Paul was seperated from his mothers wombe in the purpose of God to preach the gospel. Galath.1.15. Thus also was Iacob sanctified and seperated to be the father of the people of God. 4. A thing also is said to be sanctified, when any extraordinarie worke or motion is wrought vpon it, by the spirit of God: as Iohn Baptist was sanctified

Qu.41. How Iacob was sanctified in his mothers wombe.

ctified in his mothers wombe, when as at the voice of Maries salutation, the babe sprung in his mothers belly: Luk. 1.44. and thus Iacob also was sanctified and stirred by the spirit to wrastle with his brother: not that he had any sense or vnderstanding in fighting against the carnall generation: but he was vsed as an instrument by the spirit to prefigure the state and condition of the people of God, which should be resisted and wrastled against by the world.

v.25. *He that came out first was redde, &c.* 1. In that Esau came out redde, it betokened his bloodie disposition; in comming forth all hairie, as a beast, it shewed his sauage and cruell nature. *Muscul.* 2. This birth of Esau was extraordinarie: for children are borne vsually with haire onely on the head, eie liddes, and eie browes: in the other parts it groweth afterward: and such hairie conceptions are not without much griefe and trouble, causing loathsomnesse in the stomacke, heart-burning, and such like. *Perer.* 3. He was called Esau, that is, alreadie made and perfect, of the word *guasah*, to make: which is passiuely to be taken, that he came forth with haire, as a perfect man, not actiuely, as though he should be actiue and prompt in his businesse: *Mercer.* 4. He had three names, Esau, because he was complete, Edom, of the red pottage, and Seir, that is, haire. *Perer.*

Qu.33. Esau why so called.

v.26. *Afterward came his brother out, and his hand held Esau, &c.* 1. It is not to be supposed, that Iacob at the time of the birth, as he came forth, held Esau by the heele, and that one birth immediately followed another, for this had beene against the common course, the head of the infant first comming forth, and might haue put the mother in danger: but it is like rather, that Iacob before his birth put forth his hand holding his brothers heele, which by the midwife was put into his place againe, and then after a while he was borne also, and came out orderly with his head first. *Mercer.* 2. for so is the vsuall and naturall manner, for the head of the infant to appeare first: to come out footling, that is, with the feete first, is against nature, as Nero was borne: and hereupon, they which were borne with such difficultie had the surname of *Agrippa*. *Varro* writeth, that the infant in the wombe is pitched vpon his head, with his feete vpward, as a tree hath the branches vppermost. *Perer.* 3. He was called Iacob, of *guachabh*, which signifieth to supplant, taking it in the proper sense, because he held Esau by the heele, not in the metaphorical, to deceiue, as Esau wresteth the word to bring his brother into hatred. Genes. 27.36. yet this name was a prediction of that which fell out afterward, that Iacob should supplant and ouerthrow his brother. *Perer.* 4. The conceit of Rasi is but weake, that Iacob was first conceiued in his mothers wombe, though Esau were borne first, and that therfore the birthright did belong vnto him: for the right of birthright consisted not in the prioritie of time, but the election of grace. 5. Yet this is strange in Iacobs birth, as *Aben Ezra* noteth: that Iacob putting forth his hand, did breake that rimme or skinne, wherein the infant is inclosed, which did prognosticate, that he would breake in vpon his brothers birthright.

Qu.33. Of Iacobs holding Esau by the heele, what it signifieth.

v.27. *Esau was a cunning hunter, &c.* 1. Hunters and hunting in scripture are for the most part taken in the worst sense, as Nimrod is called *a mightie hunter*, not because this exercise is vnlawfull, but for that it is more sutable to men of fierce nature. *Muscul.* 2. Otherwise the delight it selfe is lawfull and commendable, both profitable to keepe the bodie in health by moderate exercise, as also to prepare and accustome it to labour, and make it fit and seruiceable for warre: *Perer.* 3. Iacob was a simple man without fraud, and loued a quiet life, *dwelling in tents*, which the Hebrewes expound, of frequenting the tents of Sem and Heber for knowledge: but it is a description of those, which keepe cattel, and follow tents, as in this sense. Gen. 4.20. Iubal is said to be the father of them that dwell in Tents, and of such as haue cattaile. *Iun.* 4. Esau is said to be a man of the field, not as the latine translateth, an husband man, but one continually conuersant in the field, because of his gaine, a field man, as the Septuag. 5. By the liues and dispositions of these two *Gregory* noteth the diuers studies of worldly men, that hunt after the pleasures of this life, as Esau did, and of holy men, that giue themselues to the contemplation and studie of vertue with Iacob, lib. 5. moral.

Qu.34. Of the diuers studie and profession of life in Esau and Iacob.

v. 28. *Isaak loued Esau, &c.* 1. By this we see that parents are carried with blind affection, to fansie those children, which are euil conditioned. *Muscul.* 2. But Isaak is not said simply to loue Esau, but for his venison sake, he loued not his euil conditions. *Caietan.* 3. He loued him, because he sawe him actiue and well exercised, his froward qualities he thought

Qu.35. Why Isaac loued Esau.

thought might in time be allayed. 4. Some thinke that Esau by his flatterie insinuated himselfe, and so doe make a metaphore of these wordes, *hunting was in his mouth*; but the other sense is more agreable. *Mercer.* 5. Rebecca loued Iacob, not so much thereunto inclined by the oracle receaued, as mooued by the gentle and obedient behauiour of Iacob. *Mercer.*

Qu.34. Of Iacobs red pottage and Esaus greedie demaunding of it.

Hebrewes vncertaine and bold collections.

v, 30. *Esau said to Iacob let me eate, &c.* 1. It is but a toy deuised here of the Hebrewes, that Abraham died this very day, when Esau sold his birthright, when he was 15. yeare old, lest he should liue to see the wicked manners of Esau: for vpon this day they say Esau killed a man, rauished a woman betroathed: and Iacob sod lentiles they say which vsed to be sett before those which mourne for the dead, thereby coniecturing, that he mourned for Abraham: But these are vncertaine conceites hauing no ground in scripture. *ex Mercer.* 2. This was rather the vsual food, which Iacob prepared for himselfe: for if it had beene common for the whole house, Esau might haue had otherwise accesse vnto it. *Perer.* 3, Esau was very hungrie as hunters commonly are, and he seemed to be very rauenous and vnsatiable: for 1. he saith feed me, or *let me swalowe at once* (so the word *lagnat* signifieth, onely found in this place) as Camels are fed, by casting gobbets into their motuh. 2. Beside for hast, he dubleth the word: *this red red. Mercer.* 3. He saith he must die if he haue it not: as men of appetite cannot gouerne themselues, but they must die, if their humor be not satisfied. *Perer.* 4. The hebrewes note, that as Esau was red, so he delighted in red thinges: in red pottage, (which beside the rednes of the lentiles, might be coloured with saffron, or such like) he dwelt also in a red soile, called therefore Idumea, &c. *Mercer.* 5. Although this may seeme to be but a light matter, which passed betwene Esau and Iacob, yet considering, that they were of discretion, to knowe what they did, and Esau was of yeares and strength to follow hunting till he was wearie. *Iun.* and beside his parents vpon this accident gaue him a name Edom. *Caluin.* this action was gouerned by Gods prouidence, and the prophesie began now to take place, the elder shall serue the younger.

Qu.35. Whether Iacob offended in causing Esau to sell his birthright.

v. 31. *Sell me now thy birthright.* 1. Iacob may be thought to haue dealt cruellie with Esau and vncharitablie, that would giue him no releise beeing readie to die, but vpon such hard conditions: but the answer is, that Esau coueted Iacobs pottage, not of necessitie, for there was other meate in the house, whereby he might haue satisfied his hunger, but of an vnsatiable greedines. 2. But Iacob was to couetous to cause Esau to sell for so small a trifle so rich a thing, as his birthright, which included many priuiledges, as the prioritie and gouernement of his brethren, a dubble portion to the rest, the preisthood and right to sacrifice. Exod. 19. 22. & 24. 5. and beside was a type and figure of euerlasting life. *Vatabl.* here the answer is not as the hebrewes thinke, that Iacob gaue a greater summ, and this to be only as an earnest, for no such thing appeareth in the scripture: but the true answer is this, that Iacob knew by the instructiō of his mother, that the birthright by Gods appointment belonged vnto him, and therefore as a wise man he taketh this occasion to recouer his right from him that was an vsurper of it. 3. But seeing this birthright was a sacred thing, for otherwise Esau should not be counted a profane person for selling it, how could Iacob buye it without sinne? *Answer.* Iacob. *intelligitur suam vexationem redemisse: Iacob did but redeeme his owne vexation*: he buyeth not a thing, which was not belonging to him, but onely recouereth that which was his owne: and this is not simoniacal in sacred things, for a man to redeeme his quietnes, and peaceable possession: 4. But seeing Esau sinned in selling his birthright, how could Iacob be without sinne? yes, Iacob offended not, beeing hereunto no doubt stirred and incited by the spirit of God, and sparing from his owne bellie to obtaine such a blessing, preferring thinges temporal before spiritual: but Esau sinned, in setting so light by the blessing of God, as shall appeare in the next question. *Mer.* yet this extraordinarie fact of Iacob is not to be drawen into imitation.

Whether Iacob did well to buye Esaus birthright.

Qu.36. Whether before the lawe the first borne did alwaies exercise preisthood.

But whether the preisthood did goe with the birthright, and that the first borne did execute the preistes office, it is questioned among the learned: for the solution whereof 1. I neither thinke with the Hebrewes, that the first borne of the familie alwaies had the preeminence of the preisthood: for Abel the younger brother offered sacrifice as well as Cain. 2. Neither with Oleaster that this was neuer practised, whose opinion is, that the preisthood was not due to the first borne before the lawe of Moses: *in hunc loc.* for the contrarie is euident. Exod. 24. 5. 3. Neither doe I wholly assent to *Hierome*, who thinketh, that

omnes

omnes primogeniti ex stirpe Noe, that all the first borne of Noahs stocke were preistes. *epist. 126. ad Euag.* for then Iapheth rather then Sem should haue had that prerogatiue: for he was elder then Sem, beeing borne in the 500. yeare of Noahs age. Gen. 5. 32. Sem two yeare after, Gen. 11. 10. yet Sem was the preist of the most high God, supposed to be Melchisedek: and Noah saith *blessed be the Lord God of Sem.* Gen. 9. 26. 4. Neither doth the Apostle call Esau prophane, onely as *Pererius* thinketh, because he sould the preisthood annexed to the birthright: for it was a holy thing in respect of the spiritual blessing annexed vnto it: *in thy seed shall all the nations of the earth be blessed.* Gen. 22. 18. 5. This then is our opinion rather, that before Moses, the father of the house was the preist for the familie: as we reed that Iob euery day offered sacrifice for his sonnes: but after the father was deceased, then the first borne succeeded both in the inheritance and preisthood: and so after Isaaks decease, the birthright should also haue conueyed with it the preisthood: *Mercer.* But that ordinance, that the first borne should exercise the preisthood and offer sacrifice, though he were not the father of the familie, is no older then Moses. Exod. 19. 22. 24. 5. who then were sanctified and set apart vnto God. Exod. 13. 2.

v. 32. *Loe I am almost dead, &c.* Esau diuersely offended in selling his birthright. 1. Because he esteemeth his birthright onely by the present commoditie and pleasure of this life: for whether he meane in respect of his daily danger in hunting, he was subiect to death as *Iun.* or generally speake of his mortalitie, as *Mercer.* or, which is most like, of his present faintnes *Caluin.* he onely limiteth his birthright to this life, as though it could not profit him afterward: whereupon the Hebrewes gather, that he denied the resurrection. 2. Esau offended in his intemperancie and rauenous desire, that preferred his bellie before so great and rich a birthright. 3. In that for so meane a value he would forgoe such an inheritance: for whereas *Aben Ezra*, would excuse the matter, because Isaak was now become very poore, and therefore Esau set the lesse by his patrimonie: it hath no ground at all, for whereas Abraham was very rich, and left all to Isaak, and God blessed Isaak beside, how is it like that Isaak in so short a time could be wasted? 4. Another sinne was Esau his prophanenes noted by the Apostle. Hebr. 12. 16. that parted with a spiritual blessing for a temporal and momentanie pleasure. 5. His vnthankefulnes to God appeareth, in that he no more regarded the dignitie of the firstborne giuen vnto him. 6. His obstinacie, in that he repented not his follie, but after he had done, went away careles: and therefore it is said Esau contemned his birthright. v. 34. 7. His falsehood and perfideous nature appeareth, who though he had passed ouer his birthright to Iacob with an oath; yet seemed to make but a scoffe of it, and purposed not in his heart to performe it. *Perer.*

Qu. 37. How many wayes Esau offended in selling his birthright.

4. Places of doctrine.

v. 8. *Was gathered to his people. Theodoret* from heuce well concludeth the immortalitie of the soule, and the hope of the resurrection: for if men wholly perish, and did not passe to another life, Moses would not haue said: *he was gathered to his people*: qu. 109. in Genes. our Sauiour also vseth the like argument, to proue that Abraham was aliue to God; because the lord calleth himselfe the God of Isaak, Abraham, and Iacob; *God is not the God of the dead, but the liuing.* Math. 22. 23.

1. Doct. Of the immortallitie of the soule.

v. 20. *Isaak was 40. yeare old, &c.* Whereas Moses setteth downe the death of Abraham, and of Ismael, before he describeth the birth of Esau and Iacob; which was 15. yeare before Abrahams death, and 63. yeares before Ismael died; for Abraham liued an 175. Ismael an 137. yeares, and where Isaak was 60. younger then Abraham by an 100. & then Ismael by 14. they are found so long to haue liued after the death of these twinnes; from hence then it is euident, that the order of time is not alwaies obserued in the sacred histories, but that sometime is set downe first, which was done last.

2. Doct. Order of time not alwaies obserued in the sacred histories.

24. 23. *The Elder shall serue the younger.* This example is vrged by *Augustine* against the *Genethliakes*, that is, casters of mens natiuities: for hereby the vanitie of their obseruations appeareth, in that these two twinnes conceiued at once, and borne together, were of such diuers natures & qualities. *August. de ciuit. dei. lib. 4. c. 5.* And whereas they answer, that in the birth of twinnes there may be great diuersitie, by reaso of the swift motion of the planets, which

3. Doct. Against the casting of mens natiuities.

which change their aſpects and coniunctions euery moment: as one *Nigidius Figulus* would demonſtrate by the example of a wheele, which while it was ſwiftly caried about, he marked twice with inke; which markes, when the wheele had left running, were found not to be farre aſunder: whereby he would inſinuate, that in a ſmall diſtance of time, a great part of the celeſtiall globe may be turned about. But to this fanſie *Auguſtine* anſwereth, that if the celeſtiall motions be ſo ſwift, and continue not in one ſtay, then hardly can any man diſcerne, vnder what conſtellation any is borne: & *Gregorie* thus wittily derideth their follies; that if Eſau and Iacob were not therefore borne vnder one conſtellation, becauſe one came forth after an other: by the ſame reaſon, neither can any be borne vnder one conſtellation, becauſe he is not borne all at once, but one part after an other. *hom. 10. ſup. Euangel.*

5. Places of confutation.

1. Confut. Againſt Limbus patrum.

v.8. *Was gathered to his people, &c.* This the Popiſh writers doe vnderſtand of the fathers in *Limbus patrum*, whether Abraham alſo went: *ſic Lyran. in Gen. 49. Rupert. lib. 6. in Gen. cap. vlt.* *Contra.* 1. The place to the which Abraham went, is called Abrahams boſome, Luk. 16. which *Auguſtine* by no meanes thinketh to haue beene a member or part of hell, as they make *Limbus*. 2. The Apoſtle ſheweth to what people the faithfull are gathered: *Ye are come, &c. to the companie of innumerable Angels, &c. to the ſpirits of iuſt and perfect men*. Heb. 12.22, 23. where then the ſpirits of iuſt men were, there alſo were the Angels: for ſo we read that Lazarus ſoule was carried by the angels into Abrahams boſome: But the angels are not in *Limbo patrum*; vpon this reaſon *Lyranus* refuſeth the interpretation of *Auguſtine* and *Toſtatus*, who by this *people* to the which Abraham was gathered, vnderſtand the ſocietie of angels, which is in no place but heauen: *Lyranus* alſo holding that all the iuſt men from the beginning of the world went to *Limbus*, is confuted by *Paulus Burgenſ.* who ſaith, that Abraham was the firſt, that went to *Limbus*, becauſe of him firſt this phraſe is vſed in ſcripture, *that he was gathered to his people*. Thus we ſee that theſe Patrons of *Limbus*, can not agree among themſelues: for what certentie of opinion can there be, which is not grounded vpon ſcripture?

Aug. in epiſt. 99.

Aug. qu. in Gen. 168.

Toſt. in 25. Gen.

Lyran. in 49. gen.

2. Confut. Election is not of good works foreſeene.

v.23. *The elder ſhall ſerue the yonger.* S. Paul inferreth vpon this text that we are not elected by workes, but according to the purpoſe of him that calleth. Rom. 9. 11. here then the error of the Pelagians is confuted, who taught, that men were elected for their good workes foreſeene of God before: but this error is repugnant to Scripture. Eph. 1.4. *He hath choſen vs in him, that we ſhould be holy*: he ſaith not, becauſe we were holy: ſo that good workes, are not a precedent cauſe of our election, but a conſequent effect thereof.

3. Confut. The ſoules merited not before they came into the bodie.

Here alſo that error aſcribed to *Origen* is ouerthrowne, who thought that the ſoules haue a beeing before the bodies, and that they are diſpoſed of in this life, according to the merit of the former life, which they liued in before they entred into the bodie: for the Apoſtle expounding this place, ſaith, *before they had done either good or euill*, and immediatly before *yet the children were yet borne*. Rom. 9. 11. therefore before they were borne, they had neither done good, nor euill.

4. Confut. S. Paul alleadgeth the examples of Eſau and Iacob, not for temporal election or figuratiuely onely of eternall, but originally and properly.

It is therefore euident, 1. that neither Moſes writing this propheſie, the *Elder ſhall ſerue the yonger*, did onely ſpeake of the externall inheritance and preeminence of Iacob before Eſau, neither did Paul ſo vnderſtand Moſes: for then the example had not beene pertinent to S. Pauls purpoſe, who goeth about to prooue theſe two things: that all are not the children of promiſe, which are the children of Abraham after the fleſh, which he ſheweth by the inſtance of Iſmael and Iſaak. v.7. The other point is, that Gods election is of grace, not by workes, as appeareth in the example of Eſau and Iacob: whereof the one was hated of God, the other loued, before they had done good, or euill. If the Apoſtle then had brought in an example of *temporall election*, it had beene impertinent, ſeeing throughout the chapter he treateth of *eternall*. 2. Neither yet was this outward preheminence of Iacob, and refuſall of Eſau, a ſigne onely and figure of their eternall election and reprobation, as *Lyranus* in 1. Malach. and therefore not directly implied in the words, but ſo applied by the Apoſtle: for, as the Preacher ſaith, *No man knoweth either loue or hatred of all that is before them.*

them, Eccles. 9. 4. that is, Gods loue or hatred is not discerned by the condition of outward things. 3. Neither is it the literall and historicall sense onely, to shew that Esau was temporally reiected: but S. Paul by his diuine spirit doth draw it to a mysticall sense: as *Pererius* thinketh, *in* 25. *Gen. numer.* 45. for S. Paul vnderstandeth Moses, no otherwise then Malachie did: *Esau haue I hated, Iacob haue I loued*: chap. 1. 1. who out of Moses words inferreth a conclusion of Gods euerlasting loue toward Iacob. 4. Wherefore the truth is, that the very literall and proper sense of these words, *the Elder shall serue the younger*, written first by Moses, and cited by S. Paul, doth principally describe the euerlasting state and condition before God; and are specially to be referred to the celestiall inheritance: but secondarily the promise of the externall inheritance of Canaan is here also comprehended. This may be made euident by these two reasons: 1. that is the proper sense of the place, which is principally and chiefly intended by the spirit: but so is this spirituall sense, as the Prophet expoundeth this place of Gods eternall loue and hatred of Iacob and Esau: 2. that is the proper sense of the place, from the which an argument is framed, and a conclusion inferred: but out of this spirituall sense concerning euerlasting election, the Apostle reasoneth and concludeth election to be onely of grace, not by workes: *Ergo* it is the proper sense.

6. Places of morall obseruation.

v. 9. *His sonnes Isaak and Ismael buried him.* They which were separated during their fathers life, are now vnited and reconciled in his death: which teacheth vs, that brethren, which haue beene long at variance, should yet, when the time of mourning for their father commeth, returne in affection. *Musc.* not as Esau, that intended when his father was dead, to execute his malice toward his brother. Gen. 27. 41. 1. Obser. The reconciliation of brethren.

v. 21. *Isaak praied to the Lord for his wife.* It seemeth, seeing Rebekah continued barren twentie yeares (for Isaak was married at 40, and was 60 yeare old, when Esau and Iacob were borne) that Isaak continued many yeares in praier, and waited from moneth to moneth, from yeare to yeare, till the Lord had condescended to his praier: whereby we are taught, that we should not giue ouer in our praiers, neither limit God to heare vs within a time, but still patiently expect his gratious pleasure: as the Apostle exhotteth that we should pray continually. 1. Thess. 5. 17. *Mercer.* 2. Obser. To continue and persuere in praier.

v. 28. *Isaak loued Esau, &c.* Rebekah was better affected toward the chosen seede, then Isaak was: so was Sarahs heart toward Isaak, but Abraham loued Ismael: whereby we see, that many times God reuealeth his will to the more infirme sexe: and as S. Paul saith, chooseth the weake things of the world, to confound the strong. 1. Cor. 1. 17. *Musc.* 3. Obser. Gods will many times reuealed to the weaker sort.

v. 29. *Now Iacob sod pottage, &c.* By this we may see, how frugall and sparing the diet of those godly Patriarks was: as Iacob here contented himselfe with lentill pottage. These lentils came from Egypt, and was the vsuall food in Alexandria, for young and old, which was commonly vendible in their tabernes. *Gell. lib.* 17. *c.* 18. from thence the vse of lentills became very common in other countries. The Philosopher *Taurus* vsed to suppe with them: and *Zeno* the Stoike prescribed to his schollers how they should seeth and dresse their lentils, with the twelfth part of coriander seede. *Athen. lib.* 4. The like frugalitie and parsimonie was vsed in famous countries among the Gentiles. *The Arcadians liued of akornes, the Argiues of apples: the Athenians of figges, the Tyrinthians of peares, the Indians of cornes, the Carmans of palmes, the Sauromatians of millet: the Persians, asturtio of cresses.* These examples ought to make Christians ashamed, who vse to pamper their bellies, and feede their fansies with curious delights, and exquisite dainties. *Perer.* S. Paul giueth a rule for this: *meates for the bellie, the bellie for meates, God shall destroy both it and them.* 1. Cor. 6. 13. that therfore men should not be so carefull to feed and fill their bellies with daintie fare and costly meates, seeing they both must fall to corruption. 4. Obser. Of frugalitie in meats and drinks. Aelian. de var. histo. lib.

v. 33. *He sold his birthright.* Esau, that for a messe of red pottage did part with his birthright, is a president and patterne of all those, which for the momentanie pleasures and profits of this life, doe sell and loose their hope of eternall life. *Mercer.* as that rich glutton, Luk. 16. which purchased his ease and pleasure in this life, with the euerlasting paine and torment of his soule afterward: for this cause is Esau called a profane person, Heb. 12. 16. *which for one portion of meat sold his birthright.* 5. Obser. Against prophane persons that sell heauen for earthly pleasures.

The

CHAP. XXVI.

1. *The Argument or Contents.*

FIrst in this chapter is shewed the occasion of Isaacks going to Gerar: which was by reason of the famine, v.1. and Gods commandement, v.2.3. with the renewing of the promise made to Abraham. 4,5.

Secondly this chapter treateth of Isaacks abode and dwelling in Gerar, with such things as there happened. 1. The question that arose about his wife, v.7. to 12. 2. The enuie of the Philistims against Isaack, because he prospered and waxed rich, v.13, to 18. 3. the contention betweene Isaacks seruants, and the Philistims concerning certaine fountaines, v.18. to v.23.

Thirdly, there is declared the departure of Isaack from Gerar, to dwel. in Beersheba, and the coucnant there made betweene him and Abimelech, v.23. to the end.

2. *The diuers readings.*

C.alt. v.3. & 18. *my word shall be an helpe vnto thee. C. I will be with thee and blesse thee. cater.*

S.c. v.10. *one of my stocke might haue slept. S. C. one of my people might haue lien. cat. heb. sharabh: thou might haue brought vpon vs ignorance. S. this sinne. c.at.*

H. det. v.11. *he that toucheth this mans wife. H. this man or his wife. cat.*

S. add. v.12. *he found barlie increased an hundred fold. S. he found an hundreth fold. c.at.*

diuers. accep. v.14. *much tillage, מקנה. S. a great familie or houshold. cat. gnabudah* signifieth *hath.*

H.C.c. v.17. *In the brooke of Gerar. H.C. in the valley of Gerar. cat. nachal* signifieth both: a valley is more proper, because they digged there.

app. f. pr. v.20,21,22. *Hesek, Sitnah, Rehoboth. G.T.P. contention, enmitie, roomth. H.S.C.B.*

G.T.r. v.25. *there Isaacks seruants digged a well, in the valley of Gerar. S.*

S. add. v.26. *accompanied with his friend. C. with Ahuzzath his friend. cat.*

C. app. f. pr. v.28. *let the oath be confirmed that was betweene our fathers. C. let there be now an oath betweene vs. cater.*

H.S.c. v.33. *he called it abundance, H an oath. S. he called Shibah. cat.*

app. f. pr. v.35. *they were rebellious against Isaack and Rebeckah. C. B. they offended, or were a griefe of minde. cat. heb.* bitternesse of spirit.

T.G.

3. *The explanation of doubtfull questions.*

Qu.1. Whether this Abimelech were the same with whome Abraham had to deale.

v.1. *And there was a famine in the land, &c.* 1. This other famine in Abrahams time, was that famine mentioned, chap.12. where Abraham went downe into Egypt, *Mercer.* for chap.20. when Abraham soiourned in Gerar, there is no famine spoken of, which *Pererius* supposeth to haue beene the cause of Abrahams going thither. 2. This Abimelech might be either the same, with whome Abraham had to deale, who might be nowe not aboue an hundred yeare olde, or another king of that name: for the kings of Gerar, were called by the name of Abimelech, as the kings of Egypt, Pharaos: Phicol also might be the name of office, as of whose mouth they depended, or the same man might serue the father and sonne. *Mercer.* 3. Therefore we neede not with Augustine, quest.75. in Genes. to thinke this storie to haue beene done long before, and to be set downe by way of recapitulation: for it seemeth that Abraham was now dead: otherwise he should haue bene constrained also to haue soiourned for the famine: and Isaacke was now toward an hundred yeare old: seeing he was 60. at Esaus birth, who in the ende of this chapter, at fourtie taketh a wife. *Perer.* 4. Isaac went to Gerar, thinking not there to stay, but to goe downe to

Egypt,

Egypt, if the Lord had not otherwise charged him: for Egypt, by reason of the ouerflowing of Nilus, which made the ground both fat and moist, was very fruitfull and fertile. *Pererius.*

v. 2. *For the Lord appeared vnto him, &c.* 1. Some thinke that God appeared vnto him not by dreame, because it is not expressed, but by open vision, as *Caietan:* but it skilleth not how God appeared, certaine it is, that he had a vision. 2. The Lord appeared not so often to Isaack, as to Abraham, because the promises were to be but renewed and confirmed to him. *Mercer.* 3. It seemeth that this vision was shewed to Isaack before he tooke his iourney, and purposed to goe into Egypt: and that the Lord at the first named not the place, where he would haue him stay, but onely in generall, *abide in the land which I shall shew thee:* as the Lord said to Abraham, Gen. 12. 1. and that herein he had some particular direction afterward: so that the first verse is set downe by way of anticipation. *Mercer.*

Qu. 1. How and when God appeared to Isaack

v. 2. *Goe not downe to Egypt.* 1. Isaack is forbidden to goe downe to Egypt, not because he was consecrate vnto God, and therefore was not to goe out of Palestina, as the Hebrewes: for Canaan beeing now pestered with such wicked inhabitants, was no holier then other countries. 2. But either the Lord did keepe him from Egypt, least he might haue beene intangled with the pleasures of that countrie. *Calvin.* 3. or corrupted with the vices of the inhabitants. *Mercer.* 4. or rather because the Lord had purposed that Iacob & his seed should goe downe to Egypt, and there be kept in seruitude: the Lord would not haue Isaack preuent that determined captiuitie: for as Abraham soiourned in Egypt, God had yet reuealed so much to Abraham, concerning the hard entertainment of his seede, which followeth afterward; chap. 15.

Qu. 2. why the Lord would not haue Abraham goe downe into Egypt.

v. 5. *Because that Abraham obeyed my voice, &c.* 1. Augustine concludeth from hence that Abrahams faith and obedience, was greater then Isaacks, because all is graunted for Abrahams sake. *lib. 16. de ciuitat. dei, c. 36.* Abraham indeed had the prioritie of faith and obedience, and therefore is called the father of the faithfull: but to make an vnequall comparison of these three patriarkes, whome the scripture doeth consort togither: Exod. 32. 13. *remember Abraham, Isaacke, and Iacob thy seruants,* we haue no warrant, they might be all excellent in their kind. 2. Neither doe we approoue here the Hebrewes collection, that Abraham kept all the rites and ceremonies of Moses lawe before it was giuen: many wee graunt he obserued, as the sabboth, offering of sacrifices, the difference of cleane and vncleane beasts, but not all. *Mercer.* 3. The Cabalists curious obseruations are not here worth the rehearsing: who by the tenne words of this verse vnderstand the decalogue: and by the first word of the verse, *gnechobb,* which noteth 172. they insinuate the yeares of Abrahams life, who all this time from three yeares of his infancie knewe and worshipped God: and beside they say, there are iust 172. words in the decalogue. 4. Abrahams obedience is expressed in these particulars: 1. in keeping Gods ordinances, that is, his speciall commandements, as in leauing his countrie, in casting out the bondwoman, in sacrificing his sonne. 2. *by commandements,* are vnderstood the precepts of the morall lawe. 3. by *statutes* or *ceremonies,* circumcision, sacrifices, and such other rites: 4. by *lawes,* the documents of faith, and religion, wherein he exercised and trained vp his household: *Mercerus.*

Qu. 4. Of Abrahams obedience, and whether it were greater then Isaacks.

Cabalists curious obseruations

v. 6. *So Isaack dwelt in Gerar.* 1. Though Gerar were a more barren countrie, then Egypt, and it is not vnlike, but that the famine raigned and raged there also: yet God stayeth him there, that Isaack might haue experience of Gods prouidence, who was able euen in a land of want to prouide for him. 2. It is fitte also he should stay in Gerr, which belonged vnto the land of Canaan promised. *Mercer.* 3. This verse is one of the 14. that consisteth onely of three words.

Qu. 5. why Isaak stayeth in Gerar.

Cabalists.

v. 7. *She is my sister, &c.* Isaack falleth into the same infirmitie, which Abraham twice before committed, in giuing counsell to his wife to dissemble.

Qu. 6. Isaacks infirmitie in causing his wife to dissemble.

1 Neither Abraham nor Isaacke can be excused, because they were prophets, and did foresee, what should ensue: for all the actions of the prophets were not prophetically: and this had beene to presume of Gods power, to faile in the meanes, and to trust for deliuerance from God.

2 Neither doth this excuse Abraham and Isaack here, that he would specially prouide for his life, because of the promised seede, for as he beleeued Gods promise, so he needed

not to haue doubted, but that god by lawefull meanes, would haue preſerued his life.

3. Neither, as *Lyranus*, becauſe the kinges did not take their wiues, till they had beene a yeare before prepared, as we reed of the kinges of Perſia, did Abraham thinke that within a yeares ſpace God would prouide: for this pompous cuſtome of kinges came in afterward.

lib.22.de civit. dei.c.46. 4. Neither can Iſaak be excuſed, as *Auguſtine* thinketh, becauſe Rebecca was indeed his ſiſter, that is, his coſen Germane: for in ſaying ſhe was his ſiſter he denieth her to be his wife.

5. Wherefore it muſt needes be confeſſed, that this was Iſaakes weakenes, as Abrahams before; not onely in his diſſimulation, which was the more *tolerable*, it tending not to the hurt of any other, though not *iuſtifiable*. *Mercer.* But cheifely, becauſe he doth as much as in him lieth, proſtitute his wiues chaſtitie, and bring her into daunger: and ſo *Rambā* confeſſeth that Abraham before herein grieuouſly offended. But Iſaaks offence is greater, for that he could not take heede or be warned by domeſticall examples. *Muſcul.*

7. Qu. How Iſaak ſported with Rebecca.

v.8. *He ſaw Iſaak ſporting or playing.* 1. The Hebrewes thinke that Abimelech ſaw Iſaak carnally knowing his wife: and ſo they expound that of Iſmael, Gen. 21. 8. where the ſame word *metſachek* is vſed, that Iſmael ſported, that is, lay with other women: thus thinketh *Lyranus*. 2. But it is more like that Iſaak vſed ſome familiar geſture and ſigne of loue, which was comely with his wife, but not with his ſiſter: and thus *Auguſtine* ſaith,

Auguſt. in loco. citato. that holy men may ſometime deſcend, *ad feminei ſexus infirmitatem, to the infirmitie of that ſexe*, and he compareth it to the fathers playing with children: as *Aelianus* maketh mention of *Socrates*, and *Ageſilaus*, and *Architas Tarentinus*, how they vſed to ſport and recreate themſelues with children: *lib.* 12. *de var. hiſtor.* 3. *Auguſtine* further doth allegorize this ſporting of Iſaak: *quid abſurdum, ſi propheta dei carnale aliquid luſit vt eum caperet affectus vxoris, cum ipſum dei verbum caro factum ſit, vt habitaret in nobis: what marueil, if the prophet of God, did ſport carnally, to pleaſe his wife, ſeing the word of God became fleſh to dwell with vs.* But we neede not ſo farre to fetch allegories, the hiſtoricall ſenſe is plaine and full enough.

8. Qu. Of the great encreaſe that Iſaak had of his ſeed.

v. 12. *Afterward Iſaak ſowed in the land, &c.* 1. Iſaak ſowed not in any ground of his owne, which he had purchaſed, or bought with his money: for v. 17. he remooueth and departeth from thence: but he hired ground for his preſent vſe. *Calvin. Mercer.* 2. He found an hundred meaſures, not in reſpect of others, or ſo much more, then he expected, or then that ground was wont to yeild, but an hundred meaſures for one which he had ſowed. *Perer.* 3. The ſeptuagint read an hundred of barlie, miſtaking the word, for *ſhegnarim* ſignifieth *meaſures*, or eſtimation, *ſegnarim*, barlie. *Mercer.* it was therefore wheate which he did ſow for the vſe and ſuſtentation of his familie, or he had this encreaſe generally in all the graine which he did ſowe. 4. Forten writers doe make mention of greater encreaſe: *Herodotus* ſaith, the countrie of the *Eubeſperites* yeildeth 100. fold, of the *Cynipiani*, 300. fold. lib. 4. *Plinie* writeth, that in Byzacium in Africa, for one buſhell of ſeed they receiue an 150. of encreaſe: out of the ſame place, the gouernor ſent to Auguſtus Ceſar 400 ſtalkes which came of one graine. lib. 18. c. 10. But theſe were moſt fruitfull ſoiles, that gaue this encreaſe in ſeaſonable yeares: whereas this countrie was barren, where Iſaac did ſowe, and in the time of famine: and therefore rhis increſe was admirable. *Perer.*

9. Qu. Of the valley of Gerar, where Iſaak pitched his tentes.

v. 17. *Iſaak departed and pitched his tents in the valley of Gerar, &c.* 1. Though the word (*nachal*) ſignifieth a valley, or brooke; yet is not fitly here tranſlated a brooke, as the Latin tranſlator readeth, and *Pererius* iuſtifieth the ſame: for there was no neede to digge wells, where the water ranne: neither is it like, that theſe pittes were made to conteine the water, that came downe, as *Perer.* but in digging they ſearched for water, and at the length found a ſpring. v. 19. 2. Neither yet was it a fruitfull vallie, where Iſaak now pitched his tents: for then he needed not to haue digged ſo many wells! 3. but it is like to haue bin a dale, thorough the which the haſtie raine, that fell, did runne: and ſo by reaſon of the ſand and grauell, which was carried downe, it ſeemeth it was a barren plat, neglected of the inhabitants, wherein Iſaak might dwell without enuie. *Muſcul.*

10. Qu. Of the welles of water firſt digged by Abraham and after by Iſaak.

v. 18. *And Iſaak returned and digged, &c.* The meaning is not that Iſaak returned to Gerar to digge the wells againe, which his father had digged before, as both the Engliſh tranſlations read: for to returne to digge, is nothing els but to digge againe, as *Iunius* tranſlateth. 2. Neither were theſe other wells, beſide thoſe mentioned, v. 15. as *Rambā*,

Mercer.

Mere. for we doe not read, that Abraham euer dwelt in this barren dale of Gerar. 3. but as *Rasi* thinketh, these were the same welles before mentioned in Gerar, which Abraham had first digged, and the Philistims stopped, and Isaak renewed them, calling them by the same names, v. 32. this was done before he came from Gerar: and departing thence he diggeth new welles in the dale, and calleth them by new names, though some thinke he giueth new names vpon new occasions, to the old welles. *Caluin. Mercer.* 4 He digged the welles of Abraham againe: both for more certainetie to find water, and the labour was easier, and he had better right vnto them, seeing his father possessed them before. 5. *Origen.* allegorizeth this storie, comparing the Euangelistes and Apostles to Isaak which reuiued the welles of doctrine, which the patriarkes and prophets had first digged: and by the fountaine of liuing water he vnderstandeth, the true sense of the scripture, which we should digg for. hom. 12. & 13. in Genes. 6. The Hebrewes also haue deuised here diuerse allegories: some, by these 3. welles vnderstanding the three temples, the one built by Salomon, destroyed by the Chaldeans, the other reedified after the captiuitie, & demolished by the Romaines, the third they referre to the time of their Messiah, when they promise to their nation (*rehobath*) that is roumth and libertie: some by the welles renewed by Isaak vnderstand the Proselytes conuerted to the knowledge of God by Abraham, and corrupted by the Philistims, whome Isaak againe restoreth. *ex Mercer.* But these fabulous allegories are not much to be regarded. Hebrewes fables.

v. 24. *The lord appeared vnto him the same night, &c.* 1. Whether God apppeared vnto Abraham, beeing awake, or *Lippoman.* or asleepe, as *Tostatus*, it is not certaine out of the text: Isaak had some infallible signe, whereby he was assured of Gods presence. *Mercer.* 2. The lord calleth himselfe the God of Abraham, as beeing his peculiar God, in respect of Gods speciall care and protection of Abraham, & Abrahams singulare faith and obedience toward God: like as the heathen had their natiõall Gods, which indeed were no gods: the Assyrians worshipped Belus, the Egyptians Isis, the Tyrians Baal: the Athenians Minerua: the Samians Iuno, the Lemnians Vulcan, the Romanes Quirinus: &c. But the lord creator of heauen and earth is the peculiar God of Abraham and of the faithfull. *Pererius.* 3. The lord promiseth to be with Isaak that is to protect him: God protecteth his fower waies. 1. By giuing wisedome to foresee and preuent daungers. 2. By preuenting the occasions, and deliuering from the imminent perils 3. By repressing the rage of Sathan and his ministers 4. By giuing strength and patience to endure trouble. *Perer.* 11. Qu. How the lord protecteth his, and is their peculiar God.

v. 26. *Then came Abimelech, &c.* 1. It is like this was not the same Abimelech which made a couenant with Abraham so long before, well nie 80. yeares: but his sonne bearing the same name: *Abimelech*, which signifieth *my father the King* might be a common name to all the kinges of Gerar: and so might Phicoll (which signifieth, *the mouth of all*, be a title proper to the captaines of the armie) *Mercer. Muscul.* 2. *Ahuzzath* was a proper name of one of his cheife freindes, not a nowne collectiue, betokening the colledge or companie of his freindes, as *Oukelos*, *Lyranus*, *Tostatus.* 3. Abimelech commeth a farr iourney, not of loue or goodwill, but partly pricked in conscience, for the wronges, which he had offered to Isaak, *Chrisost. hom.* 52. *in Gen.* partely prouiding, for their posteritie, that Isaak would doe them no hurt. *Mercer.* 4. *Origene.* by these three that came to Isaak vnderstandeth the tripartite wisdome of the Gentiles, the *moral*, *natural*, *rational*, which dissenting at the first from the Christian faith, were afterward reconciled to it. hom. 14. in Genes. 12. Qu. Whie Abimelech with the rest came to Isaak.

v. 30. *He made them a feast.* 1. Isaak did this of a simple and sincere affection that they might know there remained no grude or purpose of reuenge in his mind: for to inuite vnto feastes is a signe of remitting and forgetting of former wronges: as Augustus Cæsar did bid Catullus the rayling poete to supper in token he had forgiuen him, though Alexander dissemblingly brought *Philotas* to his table, to haue the better opportunitie to murther him: as Absalom serued his brother Ammon. 2. Some thinke that the next morning the oath before betwene them made, was againe ratified, *Mer.* but it is more like, that the oath was deferred till the next morning, as beeing the fittest time for serious consultations: it was the Persians barbarous manner in the middest of their cuppes to aduise of their waightiest affaires. *Perer.* 13 Qu. Whie Isaak made a feast to Abimelek and his companie.

Quest.14. wherefore the well is called Shibah.

v.33. *So he called it Shiba.* 1. Some interpret this word *abundance* or *saturitie*, because of the plentie of water, that was found, as *Hierome*, who findeth fault with the Septuagint, because they translate it, *oath*. But, *sabang*, signifieth to abound, not *shabang*, which is here vsed. 2. It is more like, that this was both the same well, which Abraham digged, and the same name deriued from the oath, which was made betweene Isaak and Abimelech, as before betweene Abraham and Abimelech: for so this storie saith, that Isaak gaue them the same names which his father gaue them. v.18. *Mercer. Calvin.*

Quest.15. Of the marriage of Esau

v.34. *When Esau was fourtie yeare old, &c.* 1. The Hebrewes thinke, that Esau till he was fourtie yeare old, gaue himselfe to a vitious and licentious life, which may well be: and that to imitate his father, who was married at fourtie, he doth the like. 2. This his marrying into the stocke of Canaan, was *abdicationis præludium, a forerunner of his casting off*, and missing of the blessing, as it followeth in the next chapter. *Calvin.* 3. *Tostatus* thinketh

A great error in Chronologie.

that in the fourtie yeare of Esau, which was the 100 of Isaak, Sem died: but *Pererius* thinking to correct his ouersight, falleth into a greater errour, referring the death of Sem to the 50 of Esau, and 110 of Isaak: whereas they are both in a great error, for Sem died in the 50 yeare of Isaaks life, 60 yeare before this time: which was 502 yeares after the flood.

Quest.15. The euill qualities of Esau his wiues.

v.35. *They were a griefe of minde.* 1. Some read rebellious, of *marah*, to rebell, *sic Chald.* but it rather commeth of *marrae*, to be bitter. 2. and so were the wiues of Esau bitter vnto Isaak and Rebekah: and a great offence of minde vnto them, both in respect of their corrupt manners, and their diuers profession, beeing giuen to idolatrie, as the Cananites were. *Tharg. Hierosol.*

4. Places of doctrine.

1. Doct. God maketh rich.

v.12. *The Lord blessed him.* Gods blessing is giuen as a reason of Isaaks encreasing and growing rich: whereupon *Augustine* noteth, *etiam ipsa bona temporalia nec dari posse, nec sperari debere, &c. nisi ab vno Deo: that these temporall goods can not be giuen or hoped for, but from the onely God. quest. 76. in Genes.* as the wise man saith, Prov. 10.22. *The blessing of the Lord maketh rich.*

2. Doct. The soules of the righteous liue with God.

v.24. *I am the God of Abraham.* Abraham was now dead, and yet the Lord professeth himselfe to be his God: whereby we are taught, that the soules of the righteous after this life doe liue with God: for as our Sauiour saith, *He is not the God of the dead, but of the liuing.* Matth. 22.32. *Muscul.*

5. Places of confutation.

1. Conf. Against the breaking of couenants.

v.15. *The Philistims filled all the wells, &c.* Though that Abimelech had made a couenant with Abraham concerning the well, Gen: 21.30. yet after Abrahams death, they goe from the couenant: such are the ruines of the Church, of whome the Prophet speaketh, Isa. 33. 8. *He hath broken the couenant, &c. he regardeth no man*: such are the Romanists, which hold, that faith is not to be kept with heretikes: as they brake the safeconduct graunted to *John Hus*, and *Hierome* of *Prage*. *Mercer.*

2. Conf. Of restoring the auncient doctrine with the auncient names.

v.18. *He gaue them the same names, which his father gaue them.* The Philistims hoth stopped the auncient wells, and abolished the names, Isaak restoreth both: so the Church of Rome hath abolished both the true auncient doctrine of the sacraments, as also taken away the name thereof: calling it by an idolatrous name of their owne inuention, of the Masse. *Muscul.* we therefore with Isaak haue restored the pure doctrine of the auncient primitiue Church, together with the names, as the Communion, the Lords supper, the Lords day, &c. as the Prophet saith, *Aske for the old way, which is the good way, and walke therein.* Ierem. 6.16.

6. Places of morall obseruation.

v.7. *He said, shee is my sister.* Abraham before had offended in the same kind, and yet Isaak can not take heede: so apt children are to imitate the infirmities of their parents. *Mercer.* but we should rather learne to decline from our parents errings, as the prophet saith, *if he beget a sonne, that seeth all his fathers sinnes, &c. and feareth, neither doth the like, &c.* Ezek.18.14. 1.Obser. Not to imitate our fathers infirmities.

v.11. *He that toucheth this man, or his wife, shall die the death.* Thus by the light of nature they were taught, that adulterie was a grieuous sinne: and *Abimelech* pronounceth the sentence of death against such as should violate an other mans wife: as the Lord had said before to *Abimelech, Thou art but dead, because of the woman which thou hast taken.* Gen. 20. v. 3. 2.Obser. The punishment of adulterie.

v. 12. *Isaak sowed, &c.* Thus the Lord tempereth aduersitie and prosperitie, sorrow and ioy together: like as the night and day, summer and winter, doe one succeede an other: Isaak after these grieuous tentations concerning his wife, is encreased and blessed of God: likewise v.20. when his seruants had striued for two wells, they peaceably enioy the third, calling it *Rehoboth, roumth:* as the Psalme saith, *weeping may abide in the euening, but ioy commeth in the morning.* Psal. 30.5. *Muscul.* 3.Obser. Aduersitie and prosperitie tempered together.

v.13. *The man waxed mightie, and still encreased.* Isaak was not made rich all at once, but he encreased by degrees: for the wise man saith, *He that maketh hast to be rich, shall not be innocent.* Prou. 28. 20. Men should not therefore striue suddenly to be rich, but wait patiently vpon God for his blessing. *Perer.* 4.Obs. Not good to make hast to be rich.

v.14. *The Philistims had enuie at him, &c.* They had no reason to enuie him, and to send him away, whome they saw to be blessed of God. But as *Chrysostome* saith, *ita se habet invidia, nihil cum ratione operatur, such is the nature of enuie, it doth nothing with reason: bonis proximi magis quam propriis malis intabescit invidia: envie rather pineth at other mens goods, then her owne euill. hom. 52. in Gen.* Such was the enuie of Cain toward Abel that slue him, *because his owne workes were euill, and his brothers good.* 1.Ioh. 3.12. 5.Obs. Enuie for good things.

v. 25. *He built an altar, &c.* First Moses maketh mention of the building of an altar for the seruice of God, and afterward of the digging of the well: which sheweth, that first of all, things must be sought, that belong to the worship of God: as our Sauiour saith, *Seeke ye first the king dome of God, and the righteousnes thereof, &c. Calvin.* 6.Obs. The king dome of God must first be sought.

CHAP. 27.

1 The argument or contents.

THis chapter sheweth the purpose of Isaak intending to blesse Esau, v. 1. to 5. and the disposing of the blessing to Iacob by Gods prouidence: and the preuenting or disappointing of Esau, in the rest of the chapter: where concerning Iacobs obtaining of the blessing, we are to consider, 1. the meanes, which was the counsell and deuice of Rebekah, v.5. to 18. 2. the execution or putting of the same in practise by Iacob, v.18. to 27. 3. the successe which God gaue vnto it, Isaak giueth Iacob the blessing. v.27. to v.30.

In the reiecting of Esau: 1. his griefe and sorrow is expressed for the losse, v.31. to 37. 2. his importunitie to receiue a blessing of his father, which he had, to v.41. 3. his hatred toward Iacob because of the blessing, and his malitious purpose to take away his life v.41. 4. Iacobs deliuerance from his brothers cruelties, by departing into Mesopotamia thorough the counsell of his mother.

2. The diuers readings.

S.C.f. v.9. *goe to the sheepe, and bring two kiddes. S.C. go to the flocke: cat. tsun* signifieth a flocke of sheepe or goats.

T.s. *two of the best kiddes. H. faire and tender. S. two kiddes of the goats: ceter.* that is sucking kiddes. T.

C.add. v.13. *It is told me by propheſie, that the curſe ſhall not come vpon thee. C. the curſe be vpon me. cat.*

H.alt. v.23. *his haire hands did expreſſe the likeneſſe of the elder brother. H. his hands were rough or hairie, as his brothers hands. cet.*

S.cor. v.29. *the ſonnes of thy father. S. of thy mother. cet.*

H.add. v.33. *he wondred. C. was afraid and wondred beyond meaſure. H. he was in an ecſtaſis or trance. S. he was greatly afraid. T.B.G.P. heb, tharad.* to tremble.

S.add. v.38. *Iſaack beeing pricked in heart, Eſau cried out, &c. S. Eſau lift vp his voice and wept. ceter.*

H.r. v.39. *the fatneſſe of the earth ſhall be thy bleſſing. H. thy dwelling. cet.*

C.T.c. v.40. *it ſhall come to paſſe, that thou ſhalt put off his yoake. S.H. when his ſonnes ſhall trangreſſe the words of the lawe, thou ſhalt take away the yoake. C. when thou haſt mourned, thou ſhalt breake the yoake. T. when thou haſt got the maſterie, thou ſhalt breake his yoake. B.G.P. he rodh* to beare rule, to mourne.

S.c. v.41. *Eſau was angrie. S. Eſau hated Iacob. cat heb. ſatam,* to hate.

T.B.G.r. v.42. *doth threaten to kill thee. H.S. lie in wait to kill thee. C. doth comfort himſelfe againſt thee, by killing thee. cat. nacham,* to comfort.

S.add. v.43. *flie to my brother Laban in Haran. ceter. to Meſopotamia to my brother Laban in Aran, S.*

3. The explanation of doubtfull queſtions.

Qu.1. Of the cauſe of Iſaacks blindnes, and of his age. v.1. *Iſaack was old and his eies dimme.* v.2. *I know not the day of my death, &c.* 1. Iſaacks blindneſſe neither was cauſed by the ſmoake of the ſacrifices, which Eſaus wiues offered to their idols, as the Hebrewes: nor yet was he by any extraordinarie worke of God ſmitten blinde, although God diſpoſed of his blindeneſſe ſo, that thereby his purpoſe tooke place concerning Iacob: but Iſaak was now very olde, beeing of an 137. yeares: and blindneſſe is incident to old age, as other infirmities of the ſenſes, as of the hearing, the taſte, as Barzillai confeſſeth to Dauid, 2. Sam. 19. Moſes example, whoſe eies were not dimme, at an 120. yeares, Deut. 34.7. is extraordinarie. 2. Iſaack thinketh his end at hand: not as the Hebrewes thinke, becauſe he was within fiue yeares of his mothers age, that is, an 123. whereas Sarah died at an 127. for Iſaack was now an 137. yeares of age, Iacob beeing now 77. yeare olde, at what time he went into Meſopotamia, as is ſhewed before, qu. 19. in chap. 25. But Iſaack, who liued after this 43. yeares, doeth daily meditate of his ende. *Mercer. Perer.* 3. Though Iſaack was blinde and weake in his eies, yet it ſeemeth his bodie was of a ſtrong conſtitution, ſeeing he was able to eate of wilde fleſh, which is of harder digeſtion. *Perer.*

Qu.2. Wherfore Iſaack biddeth Eſau prepare him meate which he did loue. v.4. *Make me ſome ſauorie meate, that my ſoule may bleſſe thee. &c.* 1. Some thinke that it was the manner of thoſe daies, that the eldeſt, before he receiued his fathers bleſſing, did performe ſome ſeruice. *Lyran.* but this no where appeareth in ſcripture. 2. Some think that this was done, that Eſau might ſeeme to deſerue his fathers bleſſing. *Thom. Anglic.* But ſpirituall bleſſings, ſuch as Iſaack beſtowed vpon Iacob, cannot be merited by temporall ſeruice. 3. *Gregorie* compareth the Iewes to Eſau, which ſought by their own workes to pleaſe God: the Gentiles to Iacob, that found a more compendious way by faith. *hom. 6. in Ezechiel.* 4. Some by Eſaus portion of meate, to the which a ſpirituall bleſſing is promiſed, doe ſignifie the dutie of the people, in paying temporall things for receiuing ſpirituall. 5. *Rupertus* by Iſaacke promiſing a bleſſing for a temporall meate, ſhadoweth forth ſuch biſhops in the Church, as doe for temporall rewards ſell ſpirituall bleſ-

ſings

sings. 6. But Isaack blinde in eies, and blinde in affection, doth herein shew his partiall loue to Esau: the Lord in his secret prouidence ouerruling this action, and disposing this occasion, to the effecting of his owne purpose.

v.4. *That my soule may blesse thee, &c.* 1. Neither is it like, as *Ramban* and other Hebrews thinke, that Rebecca onely knewe the diuine oracle concerning Iacob, and had not yet communicated it to Isaack. 2. Nor yet that Isaacke vnderstood the oracle otherwise then Rebecca did, that Esau was preferred for the birthright, because Iacob held him by the heele, and would haue hindred his first comming out, but could not. 3. But Isaack rather of a carnall affection, forgetting what sentence God had giuen before of his two sonnes, doth fauour Esau for some temporall regard: and so we read, that the Prophets of God were deceiued till they receiued further direction from God, as Samuel in the choice of Dauid, 1. Sam. 16. *Mercer.* 4. Yet this equalitie is obserued, that both the parents doe not affect the one, and altogither neglect the other: but as *Ambrose* saith: *mater deferat affectum, pater iudicium: mater circa minorem tenera pietate propendeat, pater circa seniorem naturæ honorificentiam seruet.* The mother sheweth affection, the father iudgement: shee tenderly affected toward the younger: the father giueth the honour of nature to the elder. *lib. 1. de Iacob. c. 2. Perer.*

Qu. 3. Why Iacob preferred Esau for the blessing before Iacob.

v.9. *Bring me thence two kiddes,* 1. Not as though Rebecca had her flocke by her selfe, as receiuing two kiddes euery day of Isaacke for her dowrie, as the Hebrews imagine. 2. Neither, was one for meate, the other for the passeouer, which was not yet instituted. 3. But he brought two, that the daintiest morsels might be culled out of both, and that if the one were not dressed to Isaacks liking, the other might. *Mercer. Rupertus* by the two kids vnderstandeth the profession of the two testaments, the olde and the newe: but this is forced.

Qu. 4. Why Iacob is bidden to bring 2. kids.

v.13. *Vpon me be the curse, &c.* 1. Iacob, though in generall perswaded of Gods promise, that it should take effect, yet faileth in particular, doubtfull of the successe of this meanes. 2. And Rebecca, not of a womanly rashnesse, as *Aben Ezra* thinketh, thus saith, but looking to the trueth of Gods promise, shee doubteth not of the conueying of the blessing. *Mercer.*

Qu. 5. Of Rebeckahs confidence.

v.14. *Rebecka tooke faire cloathes of her elder sonne Esau, &c.* 1. I will let passe the allegories hereupon framed: as how Ambrose vnderstandeth by these cloathes put vpon Iacob, the scriptures taken from the Iewes, and giuen to the Gentiles: and *Augustine* applieth it to Christ, who was cloathed with our sinnes, as Iacob with Esau his rough garments. *Perer.* 2. These faire cloathes, were neither priestly garments, for the first borne did not execute the priesthood, while his father liued: neither were they Isaacks garments, which he had worne in his fathers house: much lesse those garments of skinne, which were made for Adam, at the sight whereof the beasts did flie away: which afterward Nimrod did weare, whome Esau slewe, and tooke his garments: these are but Iewish fables. but it was the rayment properly made for Esau, which were rather in Rebeckahs custodie, then in his wiues, whome he sawe to be displeasing to his parents. *Mercer.*

Qu. 6. What cloathes of Esau Rebeckah tooke.

Hebrews fables.

Here further a question is mooued, whether Iacob sinned in dissembling himselfe to be Esau: 1. Some excuse Iacob herein: because Iacob *non fraudulenter, sed fraudem, dixit fraud*, but without a fraudulent minde, or desire to hurt, hauing respect to the promise of God. *Chrysost. hom. 53. in Gen.* 2. Some: because *primogenita Esau illi non per fraudem surripuit, sed sibi debitam accepit*, he did not by fraud steale the blessing, but receiued it as due. *Gregor. hom. 6. in Ezech.* 3. *Augustine* excuseth Iacobs fraud, because it was done in mysterie. 4. *Testam.* because Rebecca, *spiritu Dei mota*, beeing mooued by the spirit, perswaded Iacob. 5. Some make a difference betweene dissimulation or lying in words, which no way is lawfull, and dissembling in behauiour, which may be excused: because wordes doe properly expresse the minde: the behauiour and gesture but accidentally. *Perer.* 6. All these waies doe make Iacobs dissimulation some way excusable, but not simply iustifiable: for although the will and purpose of God were thus brought to passe, yet there was some failing in the meanes, though the action in generall intendement was good, yet the execution was not particular error. *Mercer. Aluseul.*

Qu. 7. Whether Iacob offended in his dissimulation.

But for the further explanation of this point: there are diuerse kindes of dissimulation: one is vnlawefull, whereas one dissembleth to an other, hurt, either in the breach of charitie

ritie, as merchauntes in buying and selling, or the hindraunce of faith, and with offence, as *Peter* by his dissimulation caused the Gentiles to doe like the Iewes Galath. 2. there are three kindes of dissimulation tolerable and commendable. 1. When it is done for deliuerance out of daunger, without the hurt of another, as Dauid by fayning himselfe mad, escaped. 1. Sam. 21. after this manner the phisitian by a prudent dissimulation deceiueth his patient for his health. 2. When one dissembleth to profit his brother, as Ioseph caused his plate to be put into his brothers sackes mouth: whereby they were brought to knowe themselues: our Sauiour made shew as though he would haue gone further, to trie the humanitie of the two disciples. 3. When some common seruice is to be performed to the Church or common-wealth: of which sort are the stratagemes and policies vsed in warre: by such meanes Iosue circumuented the men of Hai, and surprised their citie. Iosu. 8. 4. There is an other kind of dissimulation which commeth by the extraordinarie motion of Gods spirit, as the Hebrewes pretending to borrowe of the Egyptians, robbed them. 5. Iacobs dissimulation may thus be excused because Gods extraordinarie worke was in it, though not his special motion: it faileth in the other pointes: for it seemeth to tend to the hurt both of Isaak, deceiuing him, and of Esau, depriuing him of his blessing. 6. The reason whie dissimulation in outward gesture, if it faile not in the end, is tolerable, is this: because the meaning of the speach is in the speaker, and therefore if he tell a lie, he connot be guiltlesse: but the meaning of the gesture is in him that doth interpret it to his owne vnderstanding, so that the partie is freed: and if Iacob onely had dissembled his habite, and not in his speach, in saying he was Esau, his fault had beene the lesse or none at all.

Qu. 7 of diu rse Kindes of dissimulation and whether it be lawful vpon any occasion to dissemble.

v. 19. *I am Esau thy first borne*: diuerse haue laboured to excuse Iacob, and to cleare him of the sinne of lying: 1. Some thinke that Iacob indeed lied to his father, but that therein he sinned not: because some kind of lie is by them approoued: of this opinion is *Origene*, who saith that a man, *cui necessitas incumbit mentiendi, sic vti debet mendacio, vt condimento. which is vrged to lie, may sometime vse a lie as a sause*: likewise *Cassianus*: *ita mendacio vtendum, quasi ei natura insit elleburi: a man must vse a lie as the phisicians vse elleborie*, that is in case of extremitie onely: which opinion they seeme to haue borrowed from *Plato*, who alloweth magistrates (though not priuate men) *hostium, vel ciuium causa mentiri*, to lie to deceiue the enimie, or to profit a citizen: *lib. 3. de republic.* But the scripture condemneth all kind of lying: for, the Apostle saith: *no lie is of the truth.* 1. Iohn 21. 22. that is of God: but the deuil is the father of lying: *and when he speaketh a lie* he speaketh of his owne. Iohn. 8. 44. therefore the true virgines and seruantes of Christ, are thus described: *in whose mouth there is found no guile.* Apocal. 14. 5. Beside that which is euil of it selfe in the kind thereof, cannot any wayes be good: a lie is contrarie to the order of nature, which hath giuen vnto man the voice and wordes to expresse his mind and the meaning of the heart: Now for authoritie, against *Plato* we may set *Aristotle*, who saith, that a lie *is in it selfe euill and wicked. lib. 4. Ethicor. c. 7.* and *Pithagoras* was wont to say, that in these two thinges we are made like vnto God, in telling the truth, and bestowing of benefites: *Aelian. lib. 12.* Against *Origene* and *Cassianus*, we may oppose *Augustine*: who condemneth all kind of lying, euen that which is called *iocosum*, a lie in sport: *libr. cont. mendacium*: and *Gregorie*: who vpon those wordes of Iob. 27. 3. *as long as my breath is in me, &c. my lippes shall speake no wickednes, nor my tounge vtter deceite*: inferreth, that *omne mendacium est iniquitas, euery lie is iniquitie. ex Petro.*

Qu. 8. Whether Iacob lied vnto Isaak and in lying sinned.

All lying sinfull.

2. Some thinke that Iacob lied to his father, but that he sinned not, because he did it by the reuelation and counsell of God: so *Chrysostome* saith, *ne considera, quod mendacia erant, &c. consider not that they were lies, which Iacob told, but that God willing to haue the prediction fulfilled, dispensed and disposed all thinges: hom.* 53. in Genes. of the same opinion, are Gabriel Biel in 3. distinct. 38. and *Petrus Aliacens; familiari consilio spiritus excusantur*: they *are excused by the familiare counsell of God* 1. Senten. qu. 12.

Contra. 1. If God did perswade Iacob to lie, then he should be the author of lying and so of sinne. 2. This will shake the credite of the scriptures and holie writers, if it be graunted, that God inspireth lies. 3. Neither doth it appeare, that this counsel was of God, but of Rebeccahs owne deuice.

v. 8. *Heare my voice my sonne, in that which I commaund thee.* 4. If Iacob had receaued

any

any reuelation from God, he would not haue beene ſo doubtfull as he was to enterpriſe this matter. 5. God indeed ordered and diſpoſed of this meanes, and made it worke to effect his owne purpoſe: but God diſpoſeth of many thinges to a good end, which he ordained not, neither commaunded.

Whether Iacob lied to his father

3. Some thinke that Iacob lied not at all to Iſaak, and therefore ſinned not: 1. *Auguſtine* excuſeth Iacobs ſpeach by the myſtical ſenſe: where he ſaith I am Eſau, he ſaith, if it be referred to Iacobs perſon it is a lie: if to Iacobs bodie that is the Church, it is true; for as the ſcripture ſaith, *many ſhall come from the Eaſt and Weſt, &c. and ſit downe with Abraham Iſaak and Iacob in the kingdome of heauen, and the children of the kingdome ſhall be caſt out.* Matth. 8. 11. 12. and ſo the younger taketh away the birthright of the elder. 2. *Theodoret*, ſaith Iacob was Eſau, becauſe he had bought his birthright. 3. So Thom. Anglic. that as Chriſt ſaid Ihon Baptiſt was Elias not in perſon, but in office and vertue, ſo Iacob ſaith he was Eſau, in regard of his prerogatiue & birthright. 4. Some excuſe Iacob, that he ſhould call himſelfe Eſau, which ſignifieth made or perfect, ſignifying that he was the making, that is the ſonne of Iſaak, and the firſt borne by the decree of God. *Perer.*

Theodoret Qu. 86 in Genes.

Contra. 1. A myſtical or figuratiue ſenſe in ſcripture is not to be admitted, where the hiſtoricall may without any inconuenience be receaued, as here it may, for to graunt that Iacob might fall into this infirmitie, is no abſurditie, ſeeing holy men in ſcripture are detected of greater faultes; and Saint Peter is reproued of Saint Paul for his diſſimulation. Galath. 2.

2. Iacob ſaith not onely I am thy firſt borne, but Eſau thy firſt borne. v. 19. and as *Caietan.* noteth, he ſaith, he is Eſau, v. 24. without the addition of the firſt borne; therefore the ſecond anſwer is not ſufficient.

3 The example of Iohn Baptiſt is not alike, for there they which heard our Sauiour, did knowe that he meant not Elias perſon, but ſome other ſimilitude in reſpect of his office and giftes; but here Iſaak vnderſtandeth Iacob to ſpeake of the perſon of Eſau, and therefore biddeth him come neare, that he might feele him; they which excuſe this fact of Iacobs by that of Raphael to Tobie, who ſaid he was Azarias the ſonne of Ananias the great, would iuſtifie one lie by an other.

4. Eſau was ſo called, for that he was perfectely borne; and therefore Iacob could not in that ſenſe name himſelfe Eſau; and though he had, yet he had deceaued Iſaak, who inquireth ſtill after the parſon of Eſau.

5. Neither, becauſe Iſaak, after he perceued the fraud, was not angrie with Iacob, neither did reuoke the bleſſing pronounſed; or becauſe the ſcripture ſaith, that Iacob was a plaine or ſimple man; or for that God appeared afterward to Iacob; doth all this prooue, that Iacob committed not a lie; as *Thomas Anglic.* obiecteth; for 1. God caſteth not of his becauſe of ſome infirmitie, neither doth an action awrie derogate from a mans vprightnes and ſimplicitie, and it is confeſſed, that God ouerruled this action, and diſpoſed of it according to his owne purpoſe, as God can turne and applie euil actions to a good end; yet all this cannot exempt Iacob from diſſimulation.

Iacob prooued to haue lied to Iſaak.

6. Though this ſpeach of Iacob, *I am Eſau thy firſt borne*, could find ſome excuſe, yet the other can hardly be made good; *I haue done as thou baddeſt me, and eate of my veniſon*; for neither had Iſaak giuen the charge to Iacob, but to Eſau; neither was that fleſh, which Iacob brought gott in hunting; ſome would haue it vnderſtood of ſome other thing that Iſaak had giuen to Iacob in charge; ſome ſay that Iacob reſpected his fathers general intention, which was to employ his firſt borne in that ſeruice, and to giue him the bleſſing; and that firſtborne was himſelfe; *Caietan.* But who ſeeth not, how farre fetcht theſe interpretations are; for it is cleare that Iacob ſpeaketh of his fathers bidding in notion, not in intention; and yet he intended as he ſpake, to bleſſe Eſau and not Iacob; *Perer.* himſelfe confeſſeth, that theſe two laſt ſpeaches of Iacob can very hardly be excuſed from vntruth howſoeuer he thinketh the firſt may. in Gen. 27. numer. 57.

Wherefore the beſt ſolution of this queſtion is, that Iacob told an officious lie to his father. 1. as is euident by his three ſpeaches; *I am Eſau thy firſt borne*, and *I haue done as thou badeſt me*, and *eate of my veniſon*: for none of all theſe are true. 2. Yet was not this diſſimulation of Iacob either iniurious to Iſaak, for he in this his error perceaued the purpoſe of God, and was content the bleſſing ſhould ſtand; nor yet preiudiciall to Eſau who in effect

loſt

loſt nothing due vnto him, but onely the right by this meanes was reſtored to Iacob. 3. God vſeth Iacobs infirmitie, and maketh it to ſerue his owne purpoſe: this lie then of Iacobs, though in reſpect of theſe circumſtãces it be extenuated, yet is not iuſtified, nor yet to be drawne into example: of this opinion are our beſt writers, *Calvin. Muſcul. Mercer. Luther.* and of the other ſide, *Lyranus, Toſtatus, Caietan. Lippoman.*

Queſt. 9. Of the midwiues excuſe made to Pharao.

Here becauſe the example of the midwiues, which made that excuſe to Pharao, in preſeruing the childrens liues, is ſomewhat like to this of Iacob, I will briefly ſhew, what is to be thought thereof.

1. *Gregorie* thinketh, they lied, ſaying to Pharao, *The Hebrew women are liuely, and are deliuered before the midwife come at thē*, Exod. 2. 19. & therefore they onely receiued a tẽporall reward: it is ſaid the Lord made them houſes, *& vlterius, quod expectarent mercedis ſuæ præmium non haberent: and therefore ſhould looke for no further reward. lib. 18. moral. Contra.* But it is further added: *the midwiues feared God:* and the Scripture pronounceth *them bleſſed, that feare the Lord.* Pſal. 112. 1. and none are bleſſed without the aſſurance of euerlaſting life.

2. *Thomas Aquinas* ſaith, that in reſpect of their feare and reuerence of God, they were euerlaſtingly rewarded: but for that externall act of lying, they receiued onely a temporall reward. *in 2. 2. qu. 110. art. vltim. Contra.* But the act of lying is ſimply euill, & therefore is worthie of no reward: God proſpered the midwiues, not for their diſſembling, but becauſe they feared God, and refuſed to deſtroy the infants.

3. Some commend the midwiues for their diſobeying of Pharaohs cruell edict, but blame them for their diſſembling. *Genevenſ. annotat.*

4. But, ſeeing the Scripture commendeth this fact of the midwiues, I thinke rather, that they ſpake the truth: and that the Lord gaue extraordinarie ſtrength to the Hebrew women in this extremitie, to be deliuered with ſpeede, becauſe of the danger. As for that reward, in building of them houſes: it is to be referred rather to the encreaſing and propagation of the Iſraelites, then to the midwiues: as the 20. verſe ſheweth, *God proſpered the midwiues, and the people were multiplied. Iun.*

Queſt. 10. How diuers examples in ſcripture may be defended frõ lying.

Now, that we may know how to diſcerne of ſuch examples in ſcripture, which are produced by thoſe which defend lying; whether they are to be thought to haue lied, theſe rules muſt be obſerued. 1. It is one thing to conceale the truth, an other to lie: as Abraham did hide the truth, when he ſaid Sarah was his ſiſter. 2. It is one thing to lie, an other to ſpeake figuratiuely: as it is ſaid, the ſeede of Abraham ſhould be multiplied as the ſand of the ſea. Gen. 21. 3. A ſentence may be vttered in a myſticall or allegoricall ſenſe, without any lie or vntruth: as our Sauiour ſaith, *I will diſſolue this temple, and build it in three daies.* Ioh. 2. he ſpake of the temple of his bodie. 4. Though diuers holy men and women be commended in ſcripture, we muſt not thinke, that ſtrait way all they did or ſaid, is commendable: but as their doings were imperfect, ſo in their ſayings alſo they might erre. *Perer.*

Queſt. 11. How Iſaak was deceiued in all his ſenſes.

v. 20. *How haſt thou found it ſo quickly? &c.* 1. Two things gaue occaſion of ſuſpition to Iſaak, to inquire whether it were Eſau his ſonne: the voice of Iacob, and his ſo ſoone returne. 2. And Iſaak was thus inquiſitiue, becauſe he intended to bleſſe Eſau, whome he affected, becauſe he was ſeruiceable and obſequious, and prouided his fathers diet, and therefore intended to beſtow his beſt bleſſing vpon him. *Perer.* 3. He miſtrufteth his ſight, becauſe it was dimme, and his eares beeing heauie, and thinketh to trie out the matter by his feeling, as *Thomas* would not beleeue, till he had firſt felt Chriſts ſide. The Hebrewes ſay Iſaak vſed beſide the ſenſe of taſting, in his meate, and of ſmelling the odour of the garments, and ſo vſed all his ſenſes. *Mercer.* 4. Yet God did aſtoniſh and dull all his ſenſes, to ſhew that mans purpoſe can not ſtand againſt the counſell of God, and partly that Iſaak thereby might be rebuked for his prepoſterous loue to Eſau. *Calvin.*

Quæſt. 12. why the Lord ſuffered Iſaak to be deceiued.

v. 23. *For he knew him not.*) 1. Iſaak though he ſuſpected ſomewhat, was put out of doubt, by his feeling, and ſmelling, by that opinion he had of Iacobs ſimplicitie, and for that he thought he had ſpoken in ſecret to Eſau, without any others priuitie. 2. It pleaſed God that Iſaak ſhould be thus deceiued, (beſide the reaſons before alleadged) that we might know, *nullum hominem plenam habuiſſe ſcientiam, &c.* that no man euer had a fulneſſe of knowledge but Chriſt. *Hierom. epiſt.* 125. and *Gregorie* hereby thinketh the calling of the Gentiles

tiles to be prefigured: as it is in the Psalme, *A people which I haue not knowne, shall serue me.* Psal. 18. *hom. 6. in Eseth.* 3. It seemed good also vnto God, that the blessing should be conueied to Iacob by this meanes: 1. that the manifold wisdome of God may appeare, in bringing his purpose to passe by diuers meanes and waies. 2. that his prouident care toward Iacob might hereby be made manifest. 3. and the Lord would worke it this sodaine way, rather then by reuelation to Isaak, least Esau a furious man, if his father had willingly giuen away the blessing, should haue beene incensed against his parents. *Pererius.*

v. 27. *The smell of my sonne, is as the smell of a field, &c.* 1. Isaak by the present smell of Esaus garments, which sauoured of the field, taketh occasion, as by an externall signe to vtter a spirituall blessing: *Mercer.* and as euery man borroweth similitudes from his trade, as the marriner, the souldier, and such like; so here Isaak blesseth by the similitude of the field, wherein Esau was exercised: as *Hierome* noteth of Amos, who beginneth his prophesie thus, *The Lord shall roare from Sion,* Amos 1. 2. because he beeing a field man kept the woods, where the lyons roared. 2. The field is commended for three things, pleasure in the varietie of flowres to the eye: sweetnes of the fragrant odours to the smell: abundance and fruitfulnes of corne, wine, oile, to the taste: who knoweth not the pleasant sauour of the fields in the spring, of the corne in haruest, and of a vineyard in the time of vintage. *Perer.* 3. *Gregorie* by the smell of a field garnished with diuers flowres, vnderstandeth the varietie of gifts, and the graces of Gods spirit in the Church: *Ambrose* maketh Iacob this field repleniished with diuers vertues. 4. Some thinke, that these garments kept this sauour, which they had in Paradise, beeing supposed to be the same that Adam did weare: but these are but Iewish fables: they were either perfumed garments, or Rebekah might of purpose make them sweete: or it is most like, they sauoured of the fresh springs and flowres, it beeing now spring time, (as *Aben Ezra* thinketh) through the which Esau was accustomed to walke.

Quest. 13. Why Isaak compareth his sonne to the smell of a field.

v. 28. *God giue thee of the dew of heauen.* 1. Isaak doth not onely pray, as *Iosephus* setteth it downe, or wish well to his sonne, as *R. Levi:* but this speech is a certaine prophesie and declaration of the blessing, which should fall vpon Iacob and his posteritie. *Luther. Mercer.* 2. Here are fowre blessings contained, 1. of abundance, 2. of victorie, 3. of domesticall preeminence, 4. of outward prosperitie, *Cursed be he that curseth, &c. Perer.* 3. He maketh mention of the dewe of heauen especially, in regard of the drie and thirstie countrey of Canaan; where they haue no raine but twice in the yeare, in seede time in the moneth of October, and in Maie, which is called the latter raine: and therefore the earth was chiefly moistened with dewes. *Perer.* By his brethren and sonnes of his mother, the posteritie of Esau is vnderstood, which Isaak vnwittingly pronounceth of Esau, for Iacob, whome he blesseth, was yet vnmarried. 4. But this blessing was not fulfilled in Iacobs time, who rather was subiect to his brother Esau, yet in his posteritie, to the which Iacobs faith looked, it came to passe: for the Idumeans were seruants to the Israelites. 5. This benediction is diuersly allegorized. *Gregorie* by the dew of heauen, vnderstandeth the contemplatiue life: by the fatnes of the earth, the actiue. *Theodoret,* the diuinitie and humanitie of Christ. *Rupertus* by the dew, interpreteth the grace of Gods spirit: by the fatnes of the earth, the opening of the heart.

Quest. 14. The meaning of Isaaks blessing vpon Iacob.

v. 33. *Isaak was stricken with amarueilous great feare.* 1. Not, as the Hebrewes fable, because he saw Esau accursed for euer, seeing hell wide open to receiue him. 2. neither as *Caietane,* did it proceede of a strife in Isaaks minde betweene his loue toward Esau, and Gods will reuealed concerning Iacob: for Isaak is resolued, the blessing shall stand. 3. and it is more then to maruell, as the Latin text addeth, *vltra, quam credi potest admirans, marueiling beyond measure.* 4. But Isaak feared and was troubled, (beeing as in a traunce and *ecstasie,* as the Septuagint and *Augustine* read, wherein the will of God was reuealed to him) because he had beene so grossely deceiued, in not remembring how the Lord had chosen Iacob before Esau: *Calvin.* and this feare was as a stay and bridle to Isaak, not to reuerse the blessing pronounced. *Iun.*

Quest. 15. Of the cause of Isaaks great feare.

v. 35. *Thy brother came with subtiltie, &c.* 1. We needs neither with *Tostatus,* to excuse Iacobs fraud and craft, that herein he offended not at all: 2. nor with *Lippomanus,* to iustifie Iacobs deceit: who maketh three kinds of fraud: one *vsurpatiuus, of vsurpation,* as was the

Quest. 16. How Isaak saith, Iacob came with subtiltie.

the thrusting of Ioseph cuppe in Beniamins sacke: another *noxae deceptionis*, of hurtfull deceipt: as the prophet of Bethel deceiued the man of God, 1. King. 13. the third *inspirationis diuinae*, by diuine inspiration, as this of Iacobs was: so he maketh foure kinds of simulation, or dissembling, *vna prouidentiae*, one of prouidence, which Iosua vsed against Hai: *altera doctrinae*, the other of doctrine, as Christ made as though he would haue gone further: *tertia calliditatis*, the third of deceit, as the deuill can transforme himselfe into an angel of light: *quarta significationis*, the fourth of signification, as this was of Iacob: for as is shewed before Iacobs infirmitie in this his dissimulation (though it pleased God to vse the same to effect his purpose,) cannot be wholly defended. 3. Nor yet will we striue about the word, as *Lyranus* saith (*mirmah*) sometime signifieth prudence, wisdome, as the Chalde translateth: and in the ciuill lawe, there is a title *de dolo malo* of euill craft, whereby it may be gathered, that all deceit is not euill. 4. Neither yet will we aggrauate Iacobs ouersight with some, who think that for this lie made to Isaack, his sonnes lied vnto him concerning Ioseph, which they note as a punishment. 5. But we take the word, as it properly signifieth, for deceit and fraud: though Isack to please his son committeth some ouersight in transferring the fault vpon Iacob. *Iun.* 6. And yet though there were a fraud, and *error personae*, error of the person, which is sufficient to disanull other ciuill contracts: yet for as much as God ratified the blessing thus pronounced ignorantly by Isaack, the sentence was to stand. *Perer.*

Quest. 16. Esau falsly chargeth Iacob.

v. 36. *Was he not iustly called Iacob?* 1. Esau doth cauill at Iacobs name, which was not giuen him in respect of any such supplanting, but because he held Esau by the heele: 2. he lyeth in saying he tooke away my birthright, for Esau sold it vnto him, and confirmed it with an oath: *Mercer.* Thirdly, neither did he take away his blessing, for hauing the birthright, the blessing did iustly belong vnto him: for the birthright and blessing could not be diuided and seperated. *Mercer. Iun.*

Quest. 17. why Isaak had but one blessing.

v. 38. *Hast thou but one blessing.* 1. True it is, that the principall blessing, which carried with it the spirituall promises in Christ, was but one: because Christ is one: Esau by ioyning himselfe to Iacob might haue beene partaker of this blessing, but apart by himselfe he could not, because without the Church there is no saluation. *Mercer.* 2. For this cause Ismael was excluded Abrahams house, that the blessing might remaine in Isaack: so Esau is excluded and Iacob made the heire of blessing. But Iacob gaue a blessing to all his children, because they all belonged to the visible Church: yet the more principall blessing was promised vpon Iudah, of whome the Messiah should come. 3. Though there be no speciall mention of any such blessing giuen by Abraham to Isaack: yet it is not like that Abraham was wanting therein: and the manifest promises so often renewed concerning Isaack, the election of Ismael, and sending away of all the rest of Abrahams children, might stand in stead thereof. 4. Though the blessing of all parents, specially such as feare God be effectuall toward their children: yet the ancient patriarks & prophets, that were the founders of the people of God had a speciall prerogatiue in blessing, as Isack, Iacob, Moses, &c. *Per.* 5. Esau doeth not desire a peice onely of the blesing, as Isack hauing made mention of two blessings, v. 37. his preeminence ouer his brethren, and abundance of wheat and wine: the Hebrewes thinke that Esau yeilded the preeminence, but desired the other to be giuen him: neither doeth he desire to be partaker with his brother in his blesing, or to haue some other blesing giuen him. as *Perer.* But he coueteth the whole blessing, both enuying that his brother should be preferred before him. *Philo.* and of a lightnesse of minde, thinking that the blessing might be reuearsed. *Mercer.*

difference betweene the blessing of the Patriarkes and other parents.

Quest. Of Esaus teares, that they found no repentance.

v. 38. *Esau lift vp his voice and wept, &c.* 1. whereas the Apostle Hebr. 12. saith hereupon, that Esau found no place of repentance, thogh he sought it with teares: it is not vnderstood of Esaus repentance, as *Thom. Aquin.* expoundeth: which because it was rather for a temporall losse, then for his sinnes, tooke no place. But the Apostle meaneth, that Isack repented not of that which he had done to Iacob, notwithstanding Esaus teares: in like sense the gifts of God are said to be without repentance, Rom. 11. 29. that is, God doth not repent to change his decree: *sic Beza, ex nostris; Caietan. Perer.* 2. Where the Apostle saith he was reiected: he meaneth from the greater blessing, which belonged to the birthright and inheritance: for Esau obtained of his father, the smaller blessing. 3. Esaus teares proceeded of enuie toward his brother, not of any true sorrow: for he doeth not acknowledge any fault in himselfe, but layeth all the fault vpon his brother, v. 36. and beside he vpon this

ha-

hated his brother, and purposed to kill him, v. 41. which is not the fruit of true repentance: and therefore it is no mariell, that it was not accepted with God. *Calu.*

v. 39. *Behold the fatnesse of the earth, &c.* Isaack endueth Esau also with a temporall blessing, but with some restraint: 1. First here is omitted, *plentie of wheate and wine*, which was giuen before to Iacob: whereby is signified, that Esaus countrie should not abound with such plentie as Iacobs. *Perer.* 2. In Iacobs blessing it was added, *God geue thee of the dewe of heauen*: but here no mention is made of God: so the meaning is, that Iacobs posteritie should depend vpon God for these externall blessings, so should not Esaus race. *Mercer.* 3. There is a spirituall blessing pronounced to Iacob, they shall be blessed *that blesse thee*, which is omitted here. 4. Where the Prophet saith; *I hated Esau, and made his mountaines waste*: Malac. 1. 3. Idumea was as a desart and barren countrie in respect of Canaan: yet in it selfe it was not void of some fatnesse and fruitfulnes, as here Isaack promiseth: *Calu.*

Qu. 19. Of the blessing which Isaak gaue to Esau.

v. 40. *By thy sword shalt thou liue, &c.* 1. That is, both Esau should get his liuing by the sword, *Mercer.* and his posteritie the Idumeans should be a sauage and cruell people, *Calu.* 2. He should serue his brother, which came to passe in their posteritie seauen hundred yeare after this prophecie, in Dauids time, who subdued Edom and put garrisons there. 2. Sam. 8. 14. *Ambrose* noteth this for a benefit, that Esau was made Iacobs seruant *intemperanti prefecit sobrium, & prudenti imprudentem statuit obedire: he set the sober ouer the intemperate, and appointed the foolish to serue the wise. lib. 2. de Iacob. c. 3.* 3. *Thou shalt get the masterie*: some translate, when thou hast mourned, and referre it to that heauie chaunce, when the idolatrous king of Moab sacrificed the king of Edoms sonne, and not long after the Edomites shaked of the yoake of the Israelites: *sic Iun. in hunc locum.* But the other reading is better: the Edomites after they had serued Israel some hundred and fitie yeares: in the daies of Ioram Iehosophats sonne they departed from Iuda, and made them a king of their owne, 2. King. 8. 20. and in this libertie they continued eight hundred yeares, till the time of Hircanus, who subdued them and made them to be circumcised. But after this, Herod the sonne of Antipater an Idumean, obtained to be king of the Iewes: so that in him also after a sort, the Edomites got the masterie ouer Iudah. *Perer.*

Qu. 20. Of Esaus subiection to Iacob, and the casting off of his yoake.

v. 41. *The daies of mourning for my father, &c.* 1. That which ioyned and reconciled Ismael and Isaacke, the death and buriall of Abraham, doeth incourage Esau to kill his brother. *Muscul.* 2. Yet it was but a fained mourning which he would afoard his father, seeing he purposed to slaie his brother. *Calu.* 3. He would not doe it so long as his father liued, least he should accurse him, and depriue him of all blessings: so he refrained for feare, not of conscience. *Mercer.* 4. He onely maketh mention of mourning for his father: it should seeme, that he little regarded his mother, whome he ought equally to haue reuerenced. *Perer.*

Qu. 21. Of Esaus purpose to kill Iacob.

v. 42. *It was told Rebecka:* 1. Though it be said that Esau thought in his minde to kill Iacob, yet it is like, that he could not conceale or dissemble his murderous heart, but vttered it in the hearing of his wiues, or some other, by which meanes it is more like it came to Rebeckahs knowledge, then by reuelation, as *Augustine* thinketh: because the wordes are, it was tolde or reported to Rebeckah. *Mercer.* 2. Shee called Iacob, or sent for him, who, as the Hebrews thinke, had hidde himselfe for feare of his brother. 3. Esau his hatred was such, that he could not be satisfied nor conforted but by the death of Iacob, thinking then to recouer his birthright againe.

Qu. 22. How Rebeckah knew of Esau his bloodie purpose.

v. 44. *Tarie there a few daies, &c.* 1. Yet Iacob staied twentie yeares, a longer time then Rebeckah supposed: of which long stay the frowardnesse of Laban was a cause: some thinke because of these wordes, it is said of Iacob, when he had serued seauen yeares for Rachel, *they seemed vnto him but a fewe daies, &c.* Gen. 29. 20. yet not his mothers words, but the loue of Rachel made that time seeme so short. *Mercer.* 2. Shee thinketh that Iacobs absence, and the continuance of time would allay Esaus implacable wrath: some mens anger is soone kindled, and assoone abated: such *Aristotle* calleth ἀκροχόλους, extreame cholericke men: others doe keepe wrath long, whome he nameth πικροχόλους, of their bitter choller: and such was Esau his anger. 3. Rebeckah promiseth to send for Iacob, which the hebrewes thinke shee performed, in sending her nurse Deborah to him, which died in Iacobs house after his returne. Gen. 35. 9. 4. Shee feareth to be depriued of them both in one daie, not because, as the Hebrews thinke, as they were borne togither, they died togi-

Qu. 23. Of Rebeckahs counsell giuen to Iacob to escape away.

Whether Rebecca sent for Iacob.

ther: but lest that if Esau killed Iacob, she knew gods iustice would ouertake the other. *Mer.*

2. Doct. We must be cloathed with Christes righteousnes.

v. 15. *She cloathed Iacob, &c.* Like as Iacob beeing apparelled with faire perfumed garments was accepted of his father: so we cannot be pleasing vnto God vnlesse we be cloathed with the righteousnes of Christ: as the Apostle saith: *not hauing mine owne righteousnes, but that which is through the faith of Christ. Caluin.* in v. 27.

3. Doct. The patriarkes by temporal blessinges were stirred vp to seeke for spirituall.

v. 28. *God giue thee of the dewe of heauen, &c.* the fathers rested not in these temporall blessinges, but thereby as by certaine degrees were to ascend higher, and be brought to the meditation of heauenly thinges. *Mercer.* as the Apostle sheweth *if they had beene mindfull of that countrie from whence they came out, they had leasure to haue returned, but now they desire a better, that is an heauenly*, Hebr. 11. 16.

3. Doct. Election not of workes, but of grace.

v. 30. *Then came Esau from hunting*: If Esau and Iacobs workes be compared here together: wee shall see that Esau doth nothing but praise worthie: he obeyeth his fathers mind, taketh great paines to hunt for flesh, he carefully maketh it readie: but contrariwise Iacob dissembleth, he offereth kides flesh for venison, maketh himselfe Esau, deceaueth his father: and this difference is set forth to this end, to shewe that election standeth not by workes, but is of grace. *Caluin.* as Saint Paul saith: *that the purpose of God might remaine according to election not by workes, by him that calleth.* Rom. 9. 11.

4. Doct. The efficacie of the blessing dependeth not vpon the minister but the word of God.

v. 33. *I haue blessed him, therefore he shall be blessed*: though Isaak ignorantlie had pronounced the blessing vpon Iacob: yet it remained effectuall and of force: so they which blesse and pronounce remission of sinnes in the name of God, though they be weake men and compassed with infirmities; yet their sentence shall stand beeing agreable to the wil of God: the force thereof dependeth not vpon their ministerie, but vpon the word of God: *whatsoeuer yea bind in earth, shall be bound in heauen, &c.* Math. 18. 18. *Caluin.*

5. Doct. The Iewes supplications while not heard.

v. 38. *He lift vp his voice and wept.* Esau, because he sought a blessing apart to himselfe, and scorned to associate himselfe to Iacob to whome the promise was made, could not preuaile with his teares: so the Iewes, notwithstanding their praiers, fastings, howlings, lamentations powred forth vnto God, are not heard, because, they refuse the true Messiah, and seeke a way by themselues to goe vnto heauen. *Luther.*

6. Doct. The meanes which serue vnder Gods prouidence must not be neglected.

v. 43. *Arise and flie to Haran, &c.* Rebecca, though she was fullie assured that Iacob should haue the blessing and inheritaunce, yet she is carefull to vse the meanes, and not immediately to depend vpon Gods prouidence: whereby we are taught, that as we are not to relie vpon the meanes, which the lord setteth before vs for our deliuerance, and for the perfiting of his good pleasure toward vs, yet we must not neglect them: our Sauiour promised to be with his disciples to the end of the world, yet he wisheth them, if they be persecuted in one citie to flee to an other. Math. 10. 23.

5. Places of confutation.

1. Conf. Saint Peter reproued for his dissimulatiō.

v. 19. *I am Esau thy first borne, &c. Pererius* well collecteth, that it is not necessarie to exempt Iacob here from a venial sinne, seeing that Saint Peter who was not inferior in grace and knowledge, is noted for his dissimulation, and thereof reproued by Saint Paul. in 27. Gen. numer. 46. contrarie to the opinion of *Hierome* who would excuse Peter from all fault, and thinketh that al that discourse was but a feet match betwene them: to this opinion the Remistes seeme to incline Galath. 2. sect. 9. but it is confuted by *Augustine epist.* 19. who discusseth this point at large with *Hierome*: saith he, *qua fronte in altero reprehendit, quod ipse commisit: with what face could Saint Paul haue reprehended that in an other, which he did himselfe*: if so this had beene a feet match betwene them. epith. 11.

2. Conf. Against the authoritie of the booke of Tobie.

Pererius would excuse this dissimulation of Iacob, saying *I am Esau. &c.* by that of the Angel, who to Tobie inquiring of his tribe and kinred, answered I am Azarias of Ananias the great. Tobie 5. 12. for as this speach was figuratiue: that the Angel was not the sonne of Ananias so called, but of the *grace of God*, which is signified by that word: and so Iacob meaneth that he was not Esau in parson, but in respect of his prerogatiue: *Contra*, thus he hath shaped a defence of one lie by an other: for the Angel saith, he was of *Ananias, and of thy brethren*: he meaneth then that Ananias, which was of kinred to Tobie; And this is one reason, which empayreth the credite of this booke, because, the Angel is brought in lying, which is not the vse of the holie angels in the canonicall scripture.

v. 23. *Wherefore be blessed him, &c.* The blessing which Isaak pronounceth looseth not his force, by his ignorance, or wrong intention (who purposed to blesse Esau and not Iacob) but vpon the promise and word of God: whereby is confuted that point of popish doctrine, that the sacraments depend vpon the intention of the Minister: as though it were in mans power to frustrate the institution of God. *Caluin*: The Apostle saith: *shall their vnbeleife make the faith of God without effect.* Rom. 3. 2. neither shall the vnbeleeuing or not rightely intending Minister frustrate the force of the sacrament.

3. Conf. Sacraments depend not vpon the intention of the minister.

v. 28. *God giue thee of the dewe of heauen, and the fatnes of the earth:* vpon this place with the like *Tertullian.* foundeth his error, which is called of the Chiliastes, that Christ should raigne with the Saintes a thousand yeares here vpon the earth: *verùm sic indulgentiæ exempla sunt: siquidem iustum est deum illic exultare famulos, vbi sunt ipsius nomine afflicti, &c.* here saith *Tertullian*: *in Isaaks blessing vpon Iacob, both are promised, the ioyes of heauen and of earth: and it is iust with God that his seruauntes should there reioyce, where they were for his name afflicted: lib. 3. cont. Marcion. Contra*: Isaak here prophesieth not of the state of the Church after this life, but in this world: vnlesse they will say, that in the next life we shall haue wheate and wine, which are here mentioned: neither doth it followe, that because they suffered in earth, they should there also be rewarded: but as the Israelites were afflicted in Egypt and recompensed in Canaan, so the faithfull for their trauaile and labour in the earth, shall find rest in heauen.

4. Cor. Against the error of the Chiliastes.

v. 41. *The daies of mourning for my father will come shortly, &c.* Esau forbeareth a while from slaying his brother, not of any conscience, but for feare of his fathers curse and displeasure: we see then, that obedience which is caused for feares of punishment, is but a forced obedience, nor of any acceptance with God, which notwithstanding is so much commended of the papistes. *Caluin.* Saint Paul saith *loue is the fulfilling of the lawe.* Rom 13. 10. they then which doe not yeild their seruice of loue, doe not keepe and fulfill the lawe.

5 Obedience for feare of punishment not commendable.

6. Places of moral obseruation.

v. 2. *I knowe not the day of my death:* the ignorance of the time of our end ought to stirre vs vp to watchfulnes, and to make all things straite with God and the world: as here Isaak resolueth to hasten the blessing of his sonne, because of the vncertentie of his end, *Muscul.* for our Sauiour exhorteth vs to watch, because wee knowe not, when the Master of the house will come. Mark. 13. 35.

1. Obse. The meditation of death profitable.

v. 12. *So shall I bring a curse vpon me, and not a blessing, &c.* Iacob is afraid to purchase his fathers curse, whereunto the scripture attributeth much: we reed how heauie Noahs curse was vpon Cham: *Augustine* reporteth a strang storie, of a woman of Cæsarea in Cappadocia, who after the death of her hubband, receiuing wrong at the hand of her children, which were tenne in number, 7. sonnes and 3. daughters, accursed them all: whereupon presently they were all striken with a shaking & trembling of all their paites; & for shame they dispersed themselues into diuerse countries; of which number two, Pallus & Paladia, a brother and sister came to Hippo, *lib. 27. de ciuitat. dei.* c. 8.

2. Obser. Parentes curse how much to be feared. A fearefull example out of Augstine of 10. children accursed of their mother.

v. 34. *Blesse me also my father, &c.* Esau came too late for the blessing, which was bestowed before: and he comming out of time, (an other hauing preuented him) could not obtaine it, no not with teares; we must seeke the lord therefore in time; and enter in, while the doore is open, least if we stay till the doore be shutt vpon vs, we remaine without; so the prophet saith, seeke the lord, while he may be found, call vpon him while he is neare. Isay. 55. 6. *Caluin.*

3. Obser. God must be sought and taed vnto in time.

v. 39. *The fatnes of the earth shall be thy dwelling, &c.* Esau is besed with temporall giftes, as the fatnes of the earth, as Iacob was before; so that we see that these externall blessinges of the world, are graunted as well to the vngodly as the righteous; as our Sauiour saith; *that God sendeth raine vpon the iust and vnjust.* Math. 5. 45. *Perer.* which teacheth vs that we should not much care for these outward thinges, but desire the best and more principall giftes.

4. Outward blessings commoued to the iust and vniust.

v. 42. *Flee to Haran, &c.* Iacob is constrained to flee and shift for himselfe; because of the blessing; so while the faithfull doe seeke for the kingdome of heauen and spirituall

5. Ob. Persecution for righteousnes take.

things, they must make account to find hard entertainment in the world. *Calvin.* But Christ hath giuen vs a comfort: *Blessed are they which suffer persecution for righteousnes sake.* Matth. 5.10.

6. Obser. Gods promise to be expected with patience.

Further, whereas Iacob, which hath the blessing, is driuen from his fathers house, and is constrained to serue twentie yeares vnder an hard master: and Esau in the meane time had the rule of his fathers house, prospered and became a mightie man: and yet for all this, neither Rebekah nor Iacob despaired of Gods promise, or doubted of the blessing: it teacheth vs, that although the wicked doe for a while flourish in the world, we should not doubt, but that God in his good time, will performe his promise toward his. *Mercer.*

7. Obser. Iniuries must first be forgotten and then forgiuen.

v. 45. *Till thy brothers wrath be turned away, &c. and he forget, &c.* The forgetfulnes of wrongs bringeth forth forgiuenes: but where iniuries are remembred, they are hardly remitted. *Muscul.* wee must therfore first forget, and then forgiue: as Ioseph did forget all the wrongs that his brethren did vnto him, and considered how the Lord turned it to his good. Gen. 50.20.

8. Obser. wiues must not exasperate or prouoke their husbands.

v. 46. *I am wearie of my life for the daughters of Heth.* Rebekah as a wise and discreete woman, not willing to grieue her husband, concealeth from him the malitious hatred of Esau toward Iacob, and pretendeth an other cause of sending away Iacob, namely to prouide him a wife from her owne kinred, and not to match into so wicked a race as Esau had done. *Mercer.* By which example, women should learne, that, as their husbands ought not to be bitter to them, so they againe should not exasperate their husbands with quicke words or froward deedes: *as Sarah obeied Abraham, and called him Lord,* 1. Pet. 3.6. shee did with mild and dutifull words seeke to please him.

CHAP. 28.

1 *The argument and contents.*

FIrst, Isaaks charge to Iacob, concerning his marriage, and his blessing are set forth. v. 1.5. 2. Esau his hypocrisie, who to please his father, taketh a wife from Ismaels house. v. 6. to 10. 3. Gods prouidence is declared in a vision to Iacob. how the Lord promised to be with him, and to conduct him. v. 10. to 16. 4. Iacobs feare, deuotion, and vow, are expressed. v. 16. to the ende.

2. *The diuers readings.*

S.B. det. v. 2. *Into Mesopotamia of Syria. H. C. Mesopotamia. S. B. Padan of Syria. T. Padan Aram. G.P.*

H.alter. v. 4. *which God promised to thy grandfather. H. which God gaue to Abraham. cæter.*

H. det. v. 5. *Rebekah his mother. H. the mother of Iacob and Esau. cæter.*

H.mut. v. 8. *prouing that his father did not willingly looke vpon the daughters of Canaan. H. Esau saw, that the daughters of Canaan displeased, or seemed euill in the sight of Isaak his father. cæter.*

H.s. v. 9. *Melech the daughter of Ismael. H. Mahalath. cæt.*

H.C.c. v. 13. *The Lord leaned vpon the ladder. H. the glorie of God stood vpon it. C. the Lord stood aboue it. cæt.*

S.ad. v. 13. *feare not. S.* the rest haue not these words.

C.cor. v. 14. *for thee and for thy children shall all the kinreds of the earth be blessed. C. in thee and thy seede. cæt.*

Ch.cor. v. 16. *in truth the glorie of God dwelleth in this place. C. truly the Lord is in this place. cæt.*

Ch.cor. v. 17. *this is no common place, but a place wherein God is pleased, and ouer against this place is the gate of heauen. C. this is no other but the house of God, and gate of heauen. cæt.*

S.e. v. 19. *it was called Lammaus. S. it was called Luz. cæt.*

v. 20.

v. 20. *Because the Lord is with me.* T. *if God will be with me, but if the Lord if God will be my helpe.* C. *hebr. Cim. if, because.* C. inter.

3. The explanation of doubtfull questions.

v. 2. *Arise, get thee to Padan-Aram.* 1. Isaak herein followeth the counsell of Rebekah, to send Iacob into Mesopotamia, being perswaded it came from God, as Abraham was bidden before to heare the voice of Sarah. *Ium.* 2. Though Abraham would not suffer Isaak to goe into that countrey, yet Iacob is commanded by his father: both because by this meanes he should escape the danger threatned by his brother, and for that there was no such feare, least Iacob should not returne, seeing there was of that kinred already planted in Canaan, and therefore his wiues that he should marrie would be the more willing to come with him: but Isaaks case differed in both these points. 3. Isaak reneweth the same blessing in effect which he had giuen before to Iacob, for his further strengthening, least Iacob might haue thought, that the blessing, which he obtained by craft, was of the lesse force.

Quest. 1. why Isaak biddeth Iacob goe into Mesopotamia.

v. 5. *Iacob and Esaus mother.* 1. Neither, as *Rasi*, is it hard to gesse, wherefore Esau is added. 2. nor (as *Ramban*) because shee is called Iacobs mother before, is shee now said to be mother of both, to auoide suspition of partialitie. 3. nor yet, because, as the Hebrewes imagine, Iacob and Esau were twinnes, and lay wrapped in the same skinne, contrarie to the ordinarie course. 4. or to assure Iacob of deliuerance from danger, seeing he went to his vncles house, to whome they were both alike deare. 5. But Esau is added, to make way for the storie following, where mention is made of Esau, according to the manner of the Hebrew speach. *Ium.* 6. as also by the preferring of Iacob before Esau, it appeareth, that Isaaks iudgement was altered, and that now he gaue the preeminence to Iacob.

Quest. 2. Why Rebekah is said to be the mother of Iacob and Esau.

v. 9. *Sister of Nebaioth.* 1. Nebaioth is added, not for that he was her sister also by the mother, and the rest were not. 2. nor yet onely, because he was the eldest sonne, and most renowned amongst his brethren. 3. but he is named, as the chiefe of Ismaels house, who was now dead, and the gouernment committed to his eldest sonne Nebaioth: for Iacob was now 77 yeare old, when he went into Mesopotamia, in the 63 yeare of whose age Ismael died, who was 14 yeares elder then Isaak, an liued an 137 yeares: and Isaak was 60 yeare elder then Iacob: so that Ismaels 137 yeare doth fall into Iacobs 63 yeare: see more of this Quest. 20. in chap. 25.

Quest. 3. Why Mahalath is said to be the sister of Nebaioth.

v. 9. *He tooke vnto his wiues, Mahalah, &c.* 1. which was not, as *Rupertus* thinketh; *quo magis eos offenderet*, to offend his parents the more: for then he would haue married againe from the Cananites. 2. neither yet chiefly did he it for multiplication of his seede, that he might therein be equall to his brother. *Marlorat.* 3. but Esaus chiefest intent was to please his father in this marriage, because Ismael was his fathers brother. But Esau tooke not a right course herein, seeing he both multiplied wiues, and graffed himselfe into the stocke of him, that was of the bondwoman, and belonged not to the couenant. *Mercerus.*

Quest. 4. Why Esau marrieth Ismaels daughter.

v. 11. *He came vnto a certaine place.* The Hebrewes thinke that this place where Iacob rested, was the mount Moriah, where Abraham offered Isaak, where afterward also the the Temple was built: of the same opinion are *Lyranus, Caietanus*, and before them *Augustine, qu. 83. in Gen.* But this conceit hath no ground at all, and many reasons make against it. 1. This place was neare to Bethel, but Bethel was farre from Ierusalem: as may appeare by Iereboams act, who set vp two golden calues, one in Dan, an other in Bethel, to the intent that the people should not goe vp to Ierusalem to sacrifice. 1. king. 12. 29. 2. Hierusalem was the possession of the children of Beniamin, Bethel belonged to Ioseph, Iud. 1. 21, 22. therefore they were not the same citie. If any obiect, that there were two cities called by the name of Bethel, as the Rabbines thinke, and that one of them is numbred among the cities, that fell to Beniamin, Iosu. 18. 22. yet in the same place v. 28. Ierusalem is reckoned for an other citie of Beniamins part: Ierusalem then and Bethel are still two cities. 3. *Borchardus*, which himselfe spent many yeares in viewing the land of Canaan,

Quest. 5. whether Bethel where Iacob slept and pitched a stone were the same citie with Ierusalem.

man, sheweth that Bethel could not be Ierusalem, because this stone, which Iacob erected, and Deborahs monument were then to be seene, not at Ierusalem, but beside the town called Bethel. *Perer.*

Qu.6. Why Iacob slept all night in the field Hebrewes fa. les.

v. 11. *He came to a certaine place.* 1. The Hebrewes fable that Iacob went from Berseba to Charran in one day, as they affirme the like of Abrahams seruant: and because in this verse, the word *machom*, is thrice named, some of them vnderstand the three temples, that should be built, some the three principall feasts: but these things haue no ground. 2. Some say that the sonne did set miraculously before his time: *Iosephus* thinketh that Iacob durst not goe to the citie, because of the enuie of the inhabitants: but the reason why he lay in the field all night is, because it was late before he came thither: *ibi dormiuit, vbi nox eum comprehendit*, there he slept, as *Chrysostome* saith, where the night ouertooke him. *hom. 54. in Genes.*

Qu.7. Why Iacob went so meanely furnished for his iourney.

He tooke of the stones, and laied vnder his head. Abraham sent his seruant with camels, and other company to attend him, with iewels of gold, but Isaack sendeth forth Iacob alone, with a staffe: whereof the reasons may be these: 1. I will omitte the allegories, of *Augustine*, who by Iacob going with a staffe to take a wife, vnderstandeth Christ by his crosse redeeming the Church, *serm. 79. de tempor.* Of *Rupertus*, who by Iacobs pouertie setteth forth the small preparation of the Apostles, sent forth to preach the Gospel with a scrippe and a staffe: or of *Gregorie*, who saith, that in *itinere dormire*, to sleepe in the way with Iacob, is to sequester the minde from the cogitation of earthly things: and *caput in lapide ponere est Christo mente inhærere*, to lay the head vpon a stone, is with the minde to cleaue to Christ. *lib. 4. Moral.* 2. But these in deede are the causes. *Theodoret* saith, *vt manifestius diuina prouidentia declararetur*, that Gods prouidence might more fully appeare toward Iacob: who himself thanketh God, that whereas he went but with his staffe, he returned with bands, Gen. 32. 10. 2. Another reason is this, Iacob went secretly, and not accompanied, *vt melius fratris conatus declinaret*, that he might the better auoid the practises of his brother. *Thom. Anglic.* 3. Beside it may be an example of labour, patience, and frugalitie to the seruants of God. *ex Perer.*

Qu.8. The diuers exposition of Iacobs ladder.

v. 12. *Then he dreamed, and beheld there stood a ladder vpon the earth, &c.* 1. Some by this ladder vnderstand the genealogie of Christ: Saint Luke setting forth the same by descending from Adam downward, Saint Matthew by ascending from Ioseph vpward. 2. *Augustine* by God standing vpon the ladder vnderstandeth Christ hanging vpon the crosse: by the angels ascending, the preachers handling mysticall doctrines, by the angels descending, preachers applying themselues to morall doctrine. *serm. 79. de tempore.* 3. Some by this ladder interprete the Church, which is the gate of heauen, without the which there is no saluation. 4. Some by this ladder insinuate a Christian profession, in the which are diuers degrees and vertues to rise vp by: by the angels ascending, such are vnderstood, as are giuen to contemplation: by the angels descending, such as follow an actiue and practicall life. 5. *Philo* sometime by this ladder describeth the soule of man: the head he maketh the vnderstanding, the feete the affections: the ascending and descending is the discourse of the reason: sometime he expoundeth it to be the vncertain state of the world, wherein as in a ladder, some ascend and are aduanced, some descend and are dishonoured: *ex Perer.* 6. But the proper and literall meaning of the ladder is to set forth Gods prouidence, both in general, whereby he gouerneth all things in heauen and in earth, Psal. 113. 6. The degrees of the ladder are the diuers meanes, which God vseth: the angels ascending and descending are the ministring spirits, which God sendeth forth for the execution of his will: euen the heathen Poet *Homer*, by the like similitude of a golden chaine, which Iupiter sent downe from heauen to earth, describeth the diuine prouidence. And in particular, the speciall care which the Lord had of Iacob to protect him in his iourney: is by this ladder exemplified. The ladder is the way that Iacob was to goe; the angels ascending and descending doe conduct him backward and forward: God standeth vpon the top of the ladder ruling all by his prouidence. *Iun.* For whereas foure things troubled Iacob, his departure from his parents, his leauing of his countrie, his solitarie iourney, his pouertie: the Lord doth giue him spirituall comforts against them all: I will be thy keeper: I will giue thee this land; he sawe angels ascending and descending to be his companions: and thou shalt spread abroad to the east and west, &c. *Perer.* 7. This ladder also in mysti-

call

call signification betokeneth Christ, as he himselfe expoundeth, Iohn, 1. 51. and specially in these points. 1. The two natures of Christ are expressed, who aboue is god of his father, beneath is man out of Iacobs loynes. 2. Christs office is described, who is the onely way and the ladder, whereby we ascend to heauen. *Caluin.* 3. The angels ascending and descending, are the blessed spirits, which first ministred to the person of Christ, Iohn. 1. 51. and secondly doe minister for the good of his bodie, namely the elect, Heb. 1. 14.

v. 14. *Thou shalt spread abroad to the west, &c to the east:* 1. This is first vnderstood of the possession of the large country of Canaan, which was extended toward the foure parts of heauen: & secondarily it is referred to the spirituall posterine of Iacob, that should be dispersed throughout the world. *Mercer.* 2. Whereas it is said, *in thee and in thy seed:* he sheweth how in Iacob all nations should be blessed, because of him should come the promised seed. *Caluin.*

Qu. 9. How in Iacob all the world should be blessed.

v. 15. *I will neuer forsake thee, &c.* 1. Because these promises made to Iacob in Christ, were not onely temporall, but spirituall: not onely concerning this life, but the next. 1. Tim. 4. 8. *Iun.* 2. *Whersoeuer thou goest*, which is not to be taken largely, but with this restraint, so long as he walked in the waies of God, the Lord promiseth to be his guide. *Muscul.* 3. *Till I haue fulfilled all I haue promised thee:* not onely these things, which the Lord now spake, as *Mercer.* but that which Isaack promised and pronounced vnto Iacob, v. 3. 4. *Iun.* yea and all those promises made to Abraham and his seed, were made likewise to Iacob. *Rasi.*

Qu. 10. What things were promised to Iacob.

v. 16. *The Lord is in this place, and I was not aware, &c.* 1. God in respect of his power and locall presence is euery where alike: but in respect of some speciall declaration of his presence he is more in one place, then another: as in some apparition and visions as the Lord bid Moses put off his shoes, because the ground was holy, where the Lord then appeared. Exod. 3. so in the tabernacle, where the Lord gaue answers, in the poole of Bethesda, where the angel stirred the waters, the Lord was present after a special manner: as he is also in the assemblies and congregations of his seruants: and as here in this heauenly apparition to Iacob. *Peron.* 2. The Hebrewes imagine that Iacob for the space of 14. yeares, while he was in Ebers house, neuer almost lay downe, but watched, giuing himselfe to meditation and therefore reproueth himselfe now for sleeping: but that this is a fable I haue shewed before in Genes. 25. qu. 20. 3. *And I was not aware.* So the Lord to the faithfull performeth more then they could conceiue and expect. *Caluin.* and the seruants of God perceiue not at the first, that which in processe of time is reuealed vnto them, as it is said of Samuel, that at the first he knew not the Lord, neither was the word of God reuealed to him, 1. Sa. 3. 4. that is, in such familiar manner, as afterward the Lord shewed himselfe in. *Gregor. lib. 2. in 1. Samuel.* 4. *Bernard* excellently sheweth the difference of Gods presence: *est ita omnia loco, &c. sed aliter atq; aliter: apud homines malos est præsentia & dissimulans, apud electos operans & seruans, apud superos pascens & cubans, apud inferos damnãs & arguens, &c.* God is euery where, but after a diuers manner: he is among the wicked punishing, yet forbearing, among the elect working and sauing: in heauen refreshing and dwelling, in hell condemning and reproouing. *serm. 6. de dedication. Eccles. &c.*

Hebrewes fables.

God reuealeth not himselfe all at once to his seruants.

v. 17. *How fearefull is this place.* 1. Three things were here wrought vpon Iacob, while he slept, he hath a vision, when he awaked, he had the reuelation and vnderstanding of the vision, and beside a reuerent feare came vpon him. *Caietan.* 2. Which feare, was not in respect of any danger, from the which the Lord promised to deliuer him. *Mercer.* not yet such a feare as the wicked are stricken withall, but a reuerent feare, such as the godly haue when they enter into Gods presence. *Muscul.* 3. This place was not the mount Moria, as some thinke, where afterward the temple was built, for Bethel and Ierusalem are farre distant, as is shewed before, qu. 5. neither is here Bethel a name appellatiue, but proper, giuen to that citie, which was called Luz before, v. 19. but that fable of the Hebrewes, that the mount Moriah remooued from his place, and went before Iacob, is ridiculous. *ait Mercer.* 4. he calleth it a fearefull place and the house of God, both because God there appeared, and the heauens opened, and for that he thought it a meete place to be consecrated to the worship of God. *Iun.* and it may well signifie the Church of God, where the Lord doth reueale himselfe to his seruants. *Rupert.*

Qu. 11. How the Lord is said to be in one place more then another.

Qu. 12. Why Iacob called the place fearefull.

Hebrewes fables.

v. 18. *He tooke the stone that was vnder his head.* 1. These were neither 12. stones, according

ding to the number of the twelue tribes, which did all grow into one, as the Hebrewes imagine: neither were they many stones, as *Iosephus*: for though he gathered diuers stones about his head, as *Iunius* collecteth out of the 11. verse, yet one was fittest for Iacob to rest his head on, and to reare for a pillar, *Mercer*. 2. The oile did not fall from heauen, as the Hebr. not yet is it like he had it from Luz: but it was such, as he carried with him for his refreshing in his iourney, and whereof there was great plentie in that countrie. *Mercer*.

Qu.13. Of the stone which Iacob poured oyle vpon. Hebrews fancies.

Set vp as a pillar, and powred oile: 1. The word is *matseba*, a piller of *natsab* which signifieth to stand: three sorts there were of such pillers: some for religious vses, forbidden Leuit. 26. 1. some for morall, to put the people in mind of some benefite, as the 12. stones pitched in Iordane: some for euil vses, as Absalons piller, which he set vp to keepe a memoriall of him. 2. The Gentiles vsed superstitiously to powre oile vpon stones: but Iacob taketh not this vsage from them: it is more like that Sathan brought the Gentiles superstitiously to counterfeit those holy rites, which holy men consecrated vnto God: and againe the Gentiles did adore and worship such stones, as Arnobius confesseth of himselfe, when he was yet an idolater, when he saw a smooth stone anointed with oile, *tanquam inesset vis praesens, adulabar, affabar, I did speake vnto it, and flatter it, as though some present vertue were in it*: But Iacob ascribeth no diuine vertue vnto this stone. *Perer*. 3. Whereas they are forbidden to reare vp any piller. Leuit. 26. 1. this fact of Iacob was long before the promulgation of that lawe: and beside they are forbidden to erect any such piller to bowe downe vnto it: they might set vp stones and pillers for cõmemoration of some worthie fact, as Iosua pitched the stones in Iordane, but not for adoration: and so Iacob here doth set vp this stone for a remembraunce of this vision, as also he doth consecrate it with oile as peculiar for the seruice of God, for in the same place he afterward built an altar to God, Genes. 35. 7. but he was farr off from any superstitious opinion of this stone. 4. *Augustine* findeth out here a greater mysterie: making this stone anointed with oile a figure of Christ, who is so called of his anointing. lib. 16. de ciuitat dei. c. 38.

Qu.14. Whether Iacob did well in setting vp a pillar and anointing it with oile.

v. 19. *Notwithstanding the name of the citie was called Luz.* 1. There is an other word (*vlam*) which signifieth, *certainely, trulie*, which the septuagint vnskilfullie ioyne with *Luz*, and make of both one corrupt name: *Vlammaus*. 2. Some thinke that there was here no citie at this time, but that *Luz*, was built longe after. *Caluin*. but the text it selfe sheweth, that at this time there was a citie, and that Iacob, bering ouertaken of the night lodged abroad in the feild. *Mercer*. 3. Neither yet, as some thinke, did Iacob lodge in the cities for the towne would haue afforded him a softer pillowe: and whereas Iacob saith, that God appeared vnto him at Luz, Genes. 48. 3. he meaneth not the towne it selfe precisely, but comprehendeth vnder that name, the feild, where he lodged, that belonged vnto the citie Luz.

Qu.15. Whether the cities of Luz were built at this time.

He called the name of the place Bethell, &c. A question is here mooued, whether Luz and Bethell, were all one citie, seeing that the border of Iosephs inheritance. Iosu. 16. 2. is said to goe from Bethel to Luz: for the solution whereof. 1. It is not like, that Luz and Bethel were two cities at the first, which beeing neare together, were ioyned into one, and two principal partes of the same citie retayned the names of Luz and Bethell. *sic Tostat. Lyran.* 2. Neither were there two Bethels one in the tribe of Ephraim, an other of Beniamins lot, as *Chimhi* thinketh & Geneuens. in annot. Iosu. 18 13. for Bethel was bordering onely vpon Ephraim, but within the lot of Beniamin. Iosu. 16. 2. Iosu. 18. 21. 3. Neither was this Bethel, as some thinke belonging first to Ephraim, and then fell to Beniamins lot: for no such thing appeareth, but that originally it was allotted to Beniamin. Iosu. 18. 22. 4. Nor yet need we to say with *Pererius*, that Bethel is taken two waies, strictely for the verie place, where God appeared to Iacob, excluding the citie, and largelie, as comprehending the citie and all together. 5. But the truth is, that there were two cities called by the name of Luz; one that auncient towne, whose name was chaunged into Bethel, an other afterward built, by one that went into the land of the Hethites, which kept the name of Luz still. Iud. 1. 26. and this is that Luz spoken of in the place obiected. Iosu. 16. 2. *Masius in 16. Ios. Iun.* 6. This Bethel by the prophet Ose, is called Bethauen. 4. 15. that is, *the house of iniquitie*, because Ieroboam there set vp his golden calfe. 1. King. 12. and not farr from Bethel was there a place called Bethauen, Iosu. 7. 2. which name, the other occasion concurring, was translated to Bethel. *Perer*.

Qu.16. Luz and Bethel whether one citie or diuerse.

v. 20.

v. 20. *If God will be with me, &c.* 1. Iacob was farre off from conditioning with God, that he should no otherwise be his God, then if he performed these thinges. 2. Neither doth Iacob here vtter his infirmitie, as doubtfull of the performance of these thinges. 3. Nor yet doth he thus say, as though he thought the promise of God conditional, that he would not otherwise be his God vnlesse he performed these thinges. *Perer.* for God expresseth no condition in his promise. 4. Nor yet need we answer, that Iacob doth not vowe the generall worship of God, whereunto he was bound by his profession hauing receiued circumcision, but a speciall seruice, in consecrating that place to Gods seruice, and offering of tithes: or that it is lawefull for a man to tie himself by a new bond to performe that to God, which he is otherwise bound to doe: as the prophet Dauid saith, Psal. 119. 126. *I haue sworne and will performe it, that I will keepe thy righteous iudgementes*: both these answers are true, though not pertinent to this place: *ex Perer.* 5. Wherefore Iacob doth not bring this forth as a condition: *if God will be with me*: this particle (*im*) is not here a conditional, but a word of time, as it is taken v. 15. *vntill, if*, that is, when I haue performed, &c. so is it taken here, when God hath *beene with me, and kept me in this iourney*: *Iun. Mercer.* and the wordes following, are not to be read, *then the lord shall be my God*: but *when the lord hath beene my God*: so they are not parcell of the vowe, which is complete in the 22. verse, but they are part of the reason of this vowe. *Rasi. Iun.*

Qu. 17. How Iacob vowe h that the lord shall be his God.

v. 22. *I will giue the tenth.* 1. Some thinke that he paied the tenth to Sem or Eber: but Sem died before Iacob was borne: and Eber also was dead many yeares before this, in the 19. yeare of Iacob: who is now supposed to haue bene. 77. yeare old. 2. Therefore this giuing of tith, was nothing els, but the consecrating of the tenth part of his goods to be bestowed, in building of altars, and in sacrifices for the seruice of God: and such thinges, as are deuoted to religious vses, are truely said to be giuen vnto God. *sic Caietan. Mercer.* 3. Some Hebrewes referre this, to the consecrating of Leui to the preisthood: but (as *Aben Ezra*) not men, but cattle and beastes vsed to be tithed.

Qu. 18. To whom Iacob voweth to pay the tenth.

4. Places of doctrine.

v. 12. *The Angel of God went vp & downe*, by this is expressed the ministrie of the Angels, that are continually employed for the good of the elect: they ascend to report our necessities, they descend to be ministers of Gods mercies; as the Apostle saith; *are they not all ministring spirites, sent forth to minister for their sakes, that shall be heires of saluation?* Hebr. 1. 14.

1. Doct. The ministrie of Angels.

Hereby also is set forth Gods prouidence, that watcheth, ouer all thinges; for the lord standeth vpon the topp of this ladder, whereby is signified the administration and gouernement of the world; Against which prouidence whereas it is obiected, that many euil things are committed in the world, to the which the lord is no way consenting; *Thomas Aquine* answereth, that although some defectes are against the *particular* nature of things, yet they are for the good of the *vniuersall*; and therefore as *Augustine* saith, *deus non sineret malum esse in operib. suis, nisi scires benefacere etiam de malo*: *God would not suffer euil to be in his works, if he did not knowe how to turne euill into good*: But it will be said, God ought to drawe men against their will vnto good; *Dyonisius* answereth *non est prouidentia diuine violare naturam, sed est cuiusq; nature conseruatrix*: *Gods prouidence doth not chaunge or violate nature, but is the preseruer of nature*, leauing to thinges endued with reason to followe thier owne will and inclination. *lib. de diuin. nominib. c. 4. par. 4.*

2. Doct. How Gods prouidence is seene in permitting euill to be done in the world.

v. 15. *I will not forsake thee, &c.* Gods promises to his seruantes are so stable and firme in Christ that they are sure finallie not to be forsaken as the lord said to Iosua. *I will neuer faile thee, nor forsake thee* Heb. 13. 4. *Caluin.*

3. Doct. God forsaketh not the elect finally.

v. 20. *If God will be with me, &c.* By Iacobs vowing, both their error is condemned that take away the vse of all vowes from Christians, and their superstition, that vowe not, as they ought; Iacob. 1. Directeth his vowes to God, the papistes vowe vnto Saints. 2. He voweth to testifie his thankefulnes, they vowe to merit. 3. He voweth such things, as were in his power, as to paie tith; they such thinges, as are beyond their reach, as single life where the gift is not. 4. Iacob voweth such thinges, as God commaunded, they vowe things of their owne inuenting, as to goe in pilgrimage, to fast with bread & water, to garnish

4. Doct. Lawfull to vowe. How vowes should be made.

garnish idols, and such like; concerning the which we may say with the prophet; *who required this at your handes?* Isay. 1.12. *Calvin.*

5. Dost. signes called by the names of the thinges.

V. 22. *This stone shall be the house of God;* this stone was not Gods house but a monument or signe of the place of Gods worship, for there Iacob to fulfill this vowe, afterward at his returne, built an altar to God. Gen. 35. 7. thus by a *metonymie*, that which is proper to the thing, is giuen to the signe, in which sense the bread in the Eucharist, is called the bodie of Christ. *Marlor.*

5. Places of confutation.

1. Conf. how the angels are reporters of our praiers vnto God, and yet no mediators

V. 12. *Loe, the Angels of God ascended and descended vpon it.* Hence *Pererius* would gather, that as the Angels descend from heauen to reueale vnto vs the counsels of God, and to execute his will, so their office is by ascending to report vnto God our praiers, vowes, and necessities. *in Gen. 25. numer. 23.*

We graunt, that the Angels doe report vnto God the affaires of the world, and the acts and gests of men, and so their supplications in generall: but this they doe as messengers; not as mediators. The Prophet Zacharie sheweth a distinct office of the Angelicall spirits, and Iesus Christ, there called the Angel of the Lord: they returne this answer to Christ, *We haue gone through the world, and behold, all the world sitteth still, and is at rest.* But the Angel of the Lord, Christ the Mediator of his Church, steppeth forth, and praieth; *O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem!* Zach. 1.12. So then, though the Angels be witnesses of our deuotion, and beholders of our teares and plaints: they haue no office of mediation, neither haue we any warrant to pray vnto them.

2. Conf. Against the Platonists that make three kindes of prouidence.

V. 12. *There stood a ladder vpon the earth, and the toppe reached to heauen.* Gods prouidence then descendeth from heauen to earth: contrarie to the opinion of the *Platonists*, noted by *Gregor. Nyssen. lib. 8. de provident. c. 3.* who make three kinds of prouidence, the first of God, in taking care onely for things celestiall and spirituall, and the generall causes of other things in the world: the second they attributed to the second ranke of gods, who prouided for all things betweene the moone and the earth: the third they yeelded to the spirits, who gouerned the actions of men. But the Scripture teacheth vs, that all things in heauen and earth are ruled by Gods prouidence: in so much, that a sparrow can not fall vpon the ground without the will of God, Matth. 10.29. as the Prophet Dauid also saith, *Who is like vnto the Lord our God, that hath his dwelling on high, who abaseth himselfe to behold things in the heauen, and the earth?* Psal. 113.5,6.

3. Conf. Iacobs ladder doth not signifie the Monasticall profession.

Pererius interpreteth this ladder out of a counterfeit peece of *Bernard*, to be the discipline of Monasticall life, and namely the way and rule of *Benets* order, whereby the founder of that order *S. Benedict*, went to heauen. *numer. 34. Contra.* 1. First then, it is requisite, if this ladder signifieth Monasticall discipline, that he, which first saw it, should haue beene a professed Monke: but I thinke they will not say that Iacob was a Monke: the most speciall part of which profession consisteth in the vow of single life. 2. Christ himselfe standeth vpon the toppe of this ladder, to whome the way and ladder is directed: he then that climeth this ladder, must ascend by faith in Christ: but the Monks thinke to clime vp to heauen by their merits. 3. Iacob was a figure of Christ, vpon whome the angels of God should ascend and descend, Ioh. 1.51. it is great presumption then to put *Benet* in Christs place, that Iacob should be a figure of him. 4. This ladder sheweth the way, that euery true Israelite of Iacob should ascend by: but euery true Israelite & Christian is not a Monke.

4. Philo confuted concerning the ascending and descending of soules.

Philo vnderstandeth the aire to be this ladder, *basis terra, cœlum caput, the earth is the foot of this ladder, the heauen is the head or toppe:* the Angels are the soules, *quas aer habet stellis pares, which the aire is filled with, equall to the starres in number:* some of these descend into the bodies, some ascend: *alia ad corpora recurrunt, some returne to the bodies againe:* thus *Philo* Platonizeth, *lib. de somnijs.* In this deuise of *Philo* three notable errors are discouered: 1. the aire is not the seat or region of soules, but the spirits of the iust, are in heauen, where Iesus Christ is and the holy angels, Hebr. 12.22,23,24. 2. The soules had no beeing before their bodies, that they should descend into them, as from an other place: *God formeth*

the

the ſpirit of man within him. Zachar. 12.1. 3. Neither doe the ſoules once ſeparated from the bodies, returne any more to cohabit in earthly and mortall bodies: *the ſpirit returneth to God, that gaue it.* Eccles. 12.7.

v.15. *I will not forſake thee, till I haue performed, &c.* The Helvidians, becauſe is is ſaid, that Ioſeph knew not Marie, *till ſhee had brought forth her firſt borne ſonne,* Matth. 1.25. would gather thereupon, that he knew her afterward: they may as well conclude here, that after God had performed to Iacob, that which he promiſed, that he did forſake him then. *Muſcul.* 5. Conf. againſt the Heluidians.

v.17. *This is no other but Gods houſe, &c.* This prooueth not, that temples and Churches are more holy places in themſelues, which is the opinion of the Romaniſts. 1. Their temples beeing polluted with idolatrie, are profane and vnholy. 2. though before Chriſts cõming, the Lord choſe his ſpeciall place where he would haue ſacrifices offered, & not in any place beſide, and ſo ſome places were priuiledged with a legall kind of ſanctitie, more then others: yet now ſince that Chriſt hath euery where opened heauen to the praiers of the faithfull, that diſtinction remaineth not. 3. Euen Bethel retained not an inherent holines, but in reſpect of the religious vſe: for after that it was by Ieroboam defiled with idolatrie, it was no more *Bethel*, the houſe of God, but *Bethaven*, the houſe of iniquitie. 6. Conf. Temples haue no inherent holines, but in regard of the vſe.

v.18. *He powred oile vpon the toppe of it, &c.* Hence *Rabanus* groundeth that ſuperſtitious vſe of annointing the altar with oyle: *altare poſt aſperſionem aquæ chriſmate vngitur ad imitationem patriarchæ Iacob: the altar after the ſprinkling of water is annointed with chriſme after the imitation of the patriarke Iacob. lib. de inſtitut. Clericor. c.45. Contra.* 1. The ceremonies of the law, which were figures and ſhadowes of things to come, are not meete ornamens for the Goſpel: ſuch were their *waſhings, annointings, ſacrifices,* and other rites: they *were ſhadowes of things to come, but the bodie is Chriſt.* Coloſſ. 2.17. the bodie then beeing come, what neede the ſhadow? 2. The ſame ointment that Chriſt was anointed with, his members alſo receiue: but that was a ſpirituall vnction, Luk. 4.18. *The ſpirit of the Lord is vpon me, becauſe he hath annointed me.* Of this annointing the Apoſtle ſpeaketh: *You haue an vnction from him that is holy, and ye know all things.* 1. Ioh. 2. 20. 3. But if Iacobs annointing muſt be a patterne, why doe they alſo ſprinkle water, which he did not: Iacob alſo vſed profane and common oile, ſuch as he carried for his iourney: but their oile muſt be hallowed firſt and conſecrated: Iacob here maketh no altar, but ſetteth vp a piller for a monument: why doe not they by the ſame example power oyle vpon their croſſes and pillers in the high way? 7. Conf. againſt the annoynting of altars.

v.19. *He called the name of that place Bethel:* yet afterward, when it was profaned by idolatrie, it was called by the Prophets *Bethaven*, the houſe of iniquitie: we neede not therefore maruell, if that Rome, ſometime the Church of God, be now become Babel, the fountaine of corrupt doctrine, the place and ſeat of Antichriſt: they can not ſhew ſuch warrant for the conſecration of Rome, as the Scripture ſpeaketh for Bethel, which of the houſe of God was made an habitation of filthie idols; and ſo is *Rome. Muſcul.* 8. Conf. Bethell become Bethauen and Rome Babel.

6 Places of moral obſeruation.

v.9. *Then went Eſau to Iſhmael, &c.* Eſau in ſtead of correcting his former error, in taking him wiues from the daughters of Canaan, committeth another, in matching into the ſtocke of Iſmael, that was alſo a ſtranger from the couenant: he thought he ſhould pleaſe his father, though he did not thoroughly reforme himſelfe, if he came a little neare: ſuch is the reformation of hypocrites; they thinke they haue done well, if they can dawbe ouer their ſinnes, and ſet ſome colour vpon them by a pretended reformation: as Herod did, *who feared to reuerence Iohn, and when he heard him, he did many things, and heard him gladly.* Mark. 6.30. *Mercer. Calvin.* 1. Obſeruation. we muſt not amend one error by an nother.

v.11. *He tooke of the ſtones of the place, and laid vnder his head.* Iacob is ſet forth vnto vs, as a ſingular example of labour and patience: who both lay hard, and fared courſely by the way. *Philo* noteth hereupon, *non decet virtutis ſectatorem vitæ delicatæ, &c. a delicate life becommeth not a follower of vertue.* This example ſerueth to repreoue thoſe, who place their whole 2. Obſerv. Patience and labour to be endured for vertue.

whole felicitie in this life, in daintie fare, lying in soft beddes, and other such delicacies: which was the happines of that rich glutton. Luk. 16. Beside, this example doth teach vs, that if we haue the like hard entertainment in the world, we should comfort our selues by the example of Iacob. *Calvin.* So S. Paul saith, *I haue learned, in whatsoeuer state I am therewith to be content: I can be abased, and I can abound.* Phil. 3. 12.

3. Obser. We must alwaies be going forward in our Christian course.

v. 12. *The Angels went vp and downe.* None of them were seene to stand still vpon the ladder, but were in continuall motion, either ascending or descending: which teacheth vs, that in our Christian profession, we should be alway going forward: *qui non proficiunt, necessario deficiunt, they that goe not forward, goe backward:* the Angels either ascend, or descend. *Perer.* The wise man saith, *He that is slouthfull in his worke, is euen the brother of a great waster.* Prou. 18. 9. He that buildeth not vp in Christian profession, pulleth downe.

4. Reuerent behauiour to be vsed in the Church of God.

v. 17. *He was afraid and said, how fearefull is this place, &c.* Iacob perceiuing that God was present, and that the place where he was, was Gods house, because the Lord had there shewed himselfe: he doth stirre vp himselfe to a reuerent feare, as beeing in the sight and presence of God: which his example doth teach vs, how we ought to behaue our selues reuerently and humbly in the Lords house: *Bernard* well saith, *terribilis plane locus, dignus omni reuerentia, quem fideles inhabitant, quem Angeli sancti frequentant, quem sua præsentia Dominus dignatur: a fearefull place indeed, and worthy of all reuerence, where the faithfull inhabite, the angels frequent, God himselfe vouchsafeth to be present: as the first Adam,* saith he, *was placed in Paradise to keepe it: ita secundus Adam versatur in Ecclesia sanctorum, vt operetur, & custodiat: so the second Adam is conuersant in the congregation of the Saints, to be working there and watching ouer them: Bernard. serm. 6. de dedication.* The Prophet Dauid saith, *I will come into thine house in the multitude of thy mercies, and in thy feare will I worshippe toward thy holy temple.* Psal. 5. 7.

5. Obser. To be content with our estate.

v. 20. *If he will giue me bread to eate, cloathes to put on, &c.* Iacob requireth not any superfluous or vnnecessarie thing, but onely necessarie and sufficient prouision: like as the Prophet praieth: *giue me not pouertie, nor riches, but feede me with food conuenient.* Prou. 30. 8. we learne hereby to be contented with a little, and not to couet aboundance: there is a saying, *cui parum non est satis, nihil est satis: he that a little sufficeth not, nothing will suffice:* the Apostle saith, *Godlines is great riches, if a man be content with that he hath.* 1. Tim. 6. 6.

CHAP. XXIX.

1. *The argument or contents.*



IN this chapter first is declared the entertainment of Iacob into Labans house: where we haue 1. his communication with the shephards, v. 1. to 9. 2. his salutation of Rachel, v. 9. to 13. 3. his manner of receiuing into Labans house.

Secondly Iacob couenanteth with Laban for Rachel, and serueth first seauen yeares, then Leah is giuen for Rachel by Labans craft, after he serueth seauen yeare more to inioy Rachel, v. 16. to 30.

Thirdly the issue and fruit of Iacobs marriage is expressed, the barrennesse of Rachel, and the fruitfulnesse of Leah in bringing forth vnto Iacob foure sonnes: and the cause hereof is shewed because Leah was despised.

2. *The diuers readings:*

S. ad. v. 1. *to Laban of Bathuel the Syrian, the brother of Rebeckah mother of Iacob and Esau. S.* the rest haue not these words.

S. c. v. 8. *we may not. B. G. we cannot. cat. iacet. to can.*

H. mut. tem. *till all the shepheards be come together. S. all the flocks eat.*

and

and we doe remoone the stone. H. they doe remoone. cæt. v.9. while they spake. H. while he spake. cater. H.mut.tem.

v.13. Hauing heard the causes of his iourney. H. He told Laban all these words or things cater. H.alt.

v.21. the dayes of my seruice are fulfilled. C. my daies are fulfilled. cæt. Ch.add.

22. great troupes of friends beeing called together. H. he called together all the men of the place. cater. H.cor.

v.27. fulfill seauen yeares for her. G. fulfill or passe ouer a weeke for her. cater. so likewise. v. 28. fulfill a weeke of daies of this marriage. H. G.cor. H.inter.

v.30. obtaining the desired marriage, he preferred the loue of the second before the first. H. he went in to Rachel, and loued Rachel more then Leah. cæt. H.cor.

v.35. he called. T. she called. cater. T.mut. pers.

3. The Explanation of doubtfull places.

v.2. *Three flockes of sheepe lay there. &c. there was a great stone vpon the wels mouth, &c.* 1. I will omit the allegories, that are here deuised: the Hebrewes by the three flockes vnderstand, the people, Leuites, and priests, three orders in Israel: others by the stone would haue signified the doctrine of the Pharises, which was an impediment to the knowledge of the lawe. 2. They vsed to lay a great stone vpon the wells mouth, not onely to preserue mē from danger by falling into it, but to keepe the water, that it might not be troubled or corrupted: for it seemeth, there was great scarsitie of water in that countrie. *Mercer.* Qu. 1 Of the three flockes and the stone layd vp on the wels mouth.

v.9. *Rachel came with her fathers sheepe.* 1. So was it the fashion of that countrie, to set their daughters to keepe their sheepe: as the seauen daughters of Reuel Moses father in lawe did, Exod. 2.16. Rachel seemeth thereof to haue her name, which signifieth a sheepe. *Muscul.* 2. Rachel was thus imployed, and Leah staied at home, for that shee was the elder, and nowe marriageable, or because of her tender eyes, which might not indure the sunne. *Mercer.* Qu.2. Of Rachels keping her fathes sheepe.

v.10. *He rolled away the stone:* 1. Some thinke, that he with the rest did remoone this stone. *Iun.* 2. But it is rather like that Iacob did it alone, beeing now a man of perfect strength, 77. yeares of age, whereas the other might be youths, and some maidens: as also Iacob casting affection to Rachel, might put forth his strength to shew her pleasure, and to insinuate himselfe. *Mercer.* Qu. 3 Whether Iacob rolled away the stone alone.

v.11. *And Iacob kissed Rachel, &c.* 1. We read of diuers kinds of kisses: 1. one an vnchaste kisse, such as harlots vse, Prou. 7.13, 2. a modest kisse vsed among kindred, as Isack kissed Iacob, Gen. 27. Iacob here kisseth Rachel. 3. a kisse of courtesie, as they vsed to salute strangers, and to entertaine them into their house, Luk. 7.45. Our Sauiour saith to the Pharisee, *thou gauest me no kisse.* This kind of kissing was much vsed among the Romanes, who vsed one to kisse another in the way, in so much, that Tyberius Cæsar, as *Suetonius* writeth, did forbid it by a publike edict. 4. They vsed also among the Romanes a kisse of triall, the kinsfolks vsed to kisse the women to see if they had drunke any wine, which was not lawfull amongst them: as Plinie maketh mention of Egnatius Mecennius, that killed his wife for drinking wine out of a tunne, and yet he was by Romulus acquitted of the murder, *lib. 14. cap. 14.* 5. There was a fraudulent kisse; such as Iudas gaue that betraied Christ. 6. There was an holy kisse, which the Christians did vse one to giue to another in their holy assemblies in token of loue, before they receiued the sacrament: whereof Saint Paul speaketh: greete one another with an holy kisse. 2. Corinth. 13.12. *ex Perer.* Qu. 4. Of diuers kinds of kissing and whether it were lightnes in Iacob to kisse Rachel.

2 *Iosephus* misreporteth this storie, that *Rachel* wept and fell vpon Iacobs necke, whereas it was Iacob. *lib. 1. antiquit. at.* 3. Least it might be thought a light part in Iacob to kisse a woman vnknown, I agree vnto *Aben Ezra*, that here we must admit an *hysteron proteron*, for first Iacob told *Rachel* who he was, as it followeth in the next verse, before he kissed her. *Merc.* 4. *Augustine* allegorizeth this fact of Iacob, that as he first watered *Rachels* flock before he kissed her, *sic nisi per aquā baptismi, &c.* so vnlesse by baptisme the people of God obtaine remission of sins, *osculum accipere à Christo, i. pacem eius habere non meretur*, they cannot obtaine a kisse of Christ, that is, enioy his peace. *Aug. serm. 80. de temp.*

Qu. 6. Why Iacob wept.

v. 11. *Lift vp his voice and wept, &c.* Iacob weepeth for ioy, that he had so happilie contriued so long and painefull a iourney, not as Esau wept for greife. Genes. 27. 2. The Hebrewes thinke that he wept, because he had no giftes to bestowe vpon Rachel, as Eliezer did vpon Rebecca. Gen. 27. they further imagine, that Iacob came forth accompanied with seruantes, camels, and giftes, but that he was robbed of all by Eliphaz Esaus eldest sonne by the way, who yet spared his life: but these are tales: it is like that Rebecca sent Iacob away priuilie because of Esau, least he should haue lien in waite for him: 3. So likewise they imagine, that Laban came forth hastilie to meete Iacob, thinking that he had came as richelie furnished, as Eliezer, whome Abraham sent: and seeing no companie at the last he kissed him, to trie, if he had any pearles in his mouth: and finding nothing, that thereupon he saith, *thou art my bone and my flesh*, that he had no other cause now to giue him entertainement, but that he was his kinsman.

Hebr. fables.

v. 17. *Leah was tender eyed.* 1. Not faire eyed, as *Onkelos* translateth, as though Leah had nothing comely but her eye, but Rachel was all comely. 2. Nor yet was she *lippis oculis*, bleare eyed, as the latine translateth, and *Tostatus* expoundeth *fluebat crassius humor quotidie ex oculis, vt esset lippa. 1. similis lachrymanti, that there issued out of her eies continually a thick humor, so that she was bleare eyed, as if she continually wept*: the word is *raccoth*, tender: her eyes seemed to haue beene dull and heauie, which made her poore blind, or to looke a squint, which is a great deformitie in a woman. 3. This her infirmitie came not by continuall weeping, as the Hebrewes imagine, least she should haue beene giuen to Esau to wife: for it is like, that they had not yet heard so much as of the name of Esau: but this weakenes of her sight might proceed from her weake constitution, whose name may seeme to haue beene deriued of *laah*, which is to waxe faint, or feeble. *Mercer.*

Qu. 9. Whether Leah were bleare eied.

v. 18. *I will serue thee 7. yeares for Rachel thy younger daughter, &c.* 1. It was the vse in these countries, as afterward among the Grecians and Romanes for the husband to endowe his wife, and to giue vnto her or her parents and freindes some giftes: Among the Germanes the esponsals were not good if the husband gaue not the wife her dowrie: *Tacit. de morib. German.* the Indians, did vse for a paire of oxen to buye their wiues: *Strab. lib.* 15. the Massilians were not to giue by way of dowrie aboue 100. peeces of gold: the Cretensians halfe their goodes: the auncient French gaue as much as they receaued: the Saxons gaue vnto their wiues parentes 300. shillings. *Perer.* 2. The like custome was in Israel, Dauid espoused his wife for an 100. foreskinnes of the Philistims. 2. Sam. 3. 14. the prophet Osee bought his wife for 15. peeces of siluer, an homer of barlie, &c. c. 3. 2. Iacob because he had nothing to giue, offered his seruice. 3. He himselfe setteth downe the time of 7. yeares, not as the Hebrewes thinke, because Rachel was now but 5. yeare old, and therefore he would stay till she were mariagable, it is not like, that a maiden of 5. yeares old could keepe her fathers sheepe: but Iacob knowing Labans couetous mind, doth couenant for a reasonable time of seruice. *Mercer.* 4. Laban dealeth subtillie with Iacob, not simplie prõising Rachel, but saying, *it is better, &c.* for he had euen now that craftie fetch, to marrie Leah first. 5. The 7. yeares seemed but a few daies to Iacob, not during the time of his seruice, because he comforted himselfe with the hope of his loue, *sic Calvin.* they seemed not long in his iudgement, but in his affection. *Perer.* But after the time was ouer. *Mercer.* 6. *Rupertus* hath here a fine allegorie, making Iacob a type of Christ, who came in the forme of a seruant, and endured much trauaile and labour in the daies of his flesh to marrie himselfe to Rachel of the Gentiles, yet first offring himselfe to Leah the Synagogue of the Iewes. *ex Perer.*

Qu. 7. Why Iacob serued 7 yeares for Rachell.

The manner of esponsals.

Labans craft.

v. 18. *Iacob loued Rachel.* 1. He loued her because she was bewtiful and comely: for of the three corporall blessinges, strength, health, bewtie, this hath the preeminence: *Plato* called it the principalitie of nature, *Socrates* a tyrannie not longe, *Aristotle* a greater commendation then all epistles. 2. Iacob, though he might herein shew some infirmitie he simplie offended not: for to desire bewtie to be a prouocation of lust, is vnlawefull: but to affect it to this end, for more louing societie, and procreation of children, and where it is accompanied with vertue, all which here concurred in Rachel, is excusable; for as meate pleaseth better in a cleane dish, so vertue in comelie parsons is more amiable. *Hugo.* and some actions there are, that without some delight, cannot be so well affected: as eating of meates, learning of artes, such is the matrimonial societie, *Augustine*: yea holy men

Qu. 8. Whether Iacobs loue toward Rachel were inordinate.

Bewtie how farre to bee respected in marriage.

may

may faile in some circumstances of vertuous actions, as in the zeale of iustice, in the works of charitie, in the loue of their spouses, which defectes are excused by the lawefulnes of the actions, & the exercise of other vertues. *Perer. ex Thom. Anglic.*

v. 21. *Giue me my wife, &c. for my terme is ended.* 1. Not which Rebecca his mother did set him, neither speaketh he of the terme of his owne yeares, that by reason of his age, he could stay no longer, to haue any children. *Iun.* but he meaneth his 7. yeares of seruice were expired. 2. It is therefore vnlike, that in the beginning of the seauen yeares this was done, as R. Leui, or before the 7. yeares complete, as *Ramban*: for Laban beeing an hard man would remitt nothing of the time agreed vpon.

Qu. 9. How Iacobs terme was ended.

v. 22. *Laban gathered together all the men of the place, &c.* 1. Not all but many of the neighbours were called together: for thus in scripture often generall speaches are restrained. Genes. 41, 57. *all countries came to Egypt to buy corne*, that is very many. 2. This companie was called together, not to aduise with Laban, how to deceaue Iacob, as some Hebrewes thinke, for Laban was craftie enough of himselfe. *Mercer.* but that Iacob before so many witnesses should not goe backe from that mariage wherein he should be deceaued. *Galatin.* 3. This solemnitie of marriage though it be not of the substance thereof, yet for more honestie and decencie, and for the ratifying of mariage, and to auoid secret contractes, it is very fit to be vsed, *Tostatus.* 4. It was the laudable manner of those times to make mariage feastes, as appeareth both in the old and new testament. Iud. 14. 10. Samson made a feast at his mariage; our sauiour vouchsafed to be present at the mariage feast. Iohn. 2. and this custome may very well be retayned, so it be vsed with moderation; that the cocourse of vnrulie companie be preuented, and excesse auoided; therefore *Plato* prescribeth at mariage feastes, not about fiue freindes of each side, and as many kinsfolkes to be called together; but to be drunken with wine, he counteth it *maxime alienum in nuptiis, to be least of all beseeming mariage. Perer.*

Qu. 10. Of mariage feastes, and whie Laban made a feast.

Abuses to be auoided in mariage feastes.

v. 23. *When the euen was come he tooke Leah, &c.* 1. Their manner was to bring the spouse home at night, and couered with a vaile for modestie and shamefastnes; which was the cause that Iacob knew not Leah, at his first going in vnto her; and it is like that she was silent all night, least she should haue beene discerned, and her silence he imputed to her modestie; some thinke that Iacob came not neare her, but continued all night in praier; but it is vnlike seeing that Iacob had longed 7. yeares for this mariage. 2. Leah cannot be here excused, who was in fault, yet drawen vnto it by her fathers counsell, and desirous also her selfe to be maried to such a worthie man. *Perer.* and she might thinke, that Iacob and her father were agreed. 3. But Laban was in the greatest fault, and therefore Iacob doth expostulate with him. 1. He is vniust of his promise, in not giuing Rachel betroathed to Iacob. 2. He dissembleth, excusing himselfe by the custome. 3. He offereth wrong to his daughter to cause her to cõmit adulterie. 4. And to Iacob, in thrusting vpon him a woman, whome he desired not: 4. though there were such a custome, he should haue stood vpon it in time, when Rachel was espoused: now the custome could not serue to violate the lawe of nature, to cause Iacob to commit adulterie, beeing betroathed already to another. *Perer.*

Qu. 11. Of Labans fraud in suborning Leah.

How Leah was not discerned of Iacob.

v. 27. *Fulfill seauen for her.* 1. Some vnderstand this of seauen yeares, for the word *Shebuge*, is sometime taken for 7. daies, sometime for 7. yeares. *Mercer. Vatab. Genuens.* but this is not like, for Rachel was giuen to Iacob first, and then he serued 7. yeares for Rachel: but if it should be taken for 7. yeares, then Iacob should not haue had his wife, till these seauen fulfilled. v. 28. 2. But it is better vnderstood of daies, as *Hierome* expoundeth it: *vt septem dies pro nuptijs prioris sororis expleat; that he fulfill seauen daies for the mariage of the elder sister: Hieron. tradition. in Genes.* for it was the manner to keepe the mariage feast 7. daies. Iud. 14. 15. 17. *Augustine* yeeldeth this reason: *cum id iniquum fuisset, Iacob fallacissimi deceptum differre vltra septem annos: it had beene most vniust to differre Iacob so craftelie deceaued seauen yeares longer.* qu. 89. in Genes.

Qu. 11. Whether Iacob fulfilled 7. daies or yeares before Rachel was giuen him.

v. 29. *Laban also gaue Rachel his daughter, Bilhah, &c.* Laban gaue vnto both his daughters handmaides, both to attend and waite vpon them, as also to be a solace and comfort vnto them in a straung countrie, whether they were to goe. *Perer.* 2. These afterward were ioyned vnto Iacob for procreation, beside either Laban, or Iacobs intention; and in that Iacob had two wiues and two concubines, it argueth not his intemperancie. 3. Be-

Qu. 11. Whether multiplicitie of mariage noe argument of his intemperance.

cause he intended only to marie Rachel, *& præter animi voluntatem Leam accidisse, & that Lea was giuen vnto him beside his mind.* 2. Iacob also in this multiplicitie of marriage, chiefly propounded to himselfe the procreation and multiplying of his seede. 3. He tooke his maides, not of his owne minde, *sed vt coniugem placaret*, but to please his wiues, that they might haue children by them. 4. And againe it must be considered, *tunc temporis non datam fuisse legem, quæ multiplices nuptias prohiberet, that there was at that time no law, which did forbid multiplicitie of marriage. sic Theodoret. qu. 84. in Gen. ex citat. Perer.*

Qu. 34. At what time Leahs 4. first children were borne.

v. 34. *His name was called Levi,* 35. *shee called his name Iehudah.* 1. The Hebrewes fable, that Michael called from heauen to Levi, and gaue him that name, and endued him with gifts fit for the priesthood: and further, Leah now hauing borne three children, saith her husband should be ioyned vnto her, because shee had borne her part of the twelue sonnes, which shee as a propheteſse did foresee should be borne vnto Iacob of his two wiues and two handemaids: but these are fabulous & vaine cõiectures: they also in the name *Iehudah*, doe include *Iehouah*, the letter *Daleth* being added in the fourth place, because he was the fourth sonne: but these light collections are not to be stood vpon. 2. Some thinke that these children beganne to be borne in the beginning of the first seauen yeares, as *R. Levi*: but the text ouerthroweth that conceit, for Iacob went not in to Lea, till he had ended his tearme of seauen yeares. v. 21. Some thinke that these and the rest of the children were borne to Iacob in the last seauen yeares, and the sixe yeares beside of Iacobs seruice: but the storie is otherwise, that all Iacobs children were borne, before he entred into a new couenant to stay still with Laban, his two seauen yeares beeing expired. Gen. 30.25. But it is more probable that all Iacobs children, onely Beniamin excepted, that was borne in the land of Canaan, that is, eleuen sonnes and one daughter, were brought forth in the compasse of the last seauen yeares: for it is not necessarie to assigne their birth successiuely, one to be borne after an other, but that their mothers might be with child at once: and so it is not improbable, that foure women in seauen yeares might bring forth 11. or 12. children. *Mercer.*

Hebr. fables.

4 Places of doctrine.

1. Doct. God directeth euen the least actions of his seruants.

v. 1. *Iacob lift vp his feete:* that is, he went chearefully and willingly: and in that mention is made of so small an action, as the lifting vp of his feete: we learne, that euen the least and ordinarie actions of the faithfull, are directed by the spirit of God, and guided by his prouidence. *Mercer.* as our Sauiour taketh knowledge of Nathanaels sitting vnder the figge tree. Ioh. 1.48. so the Apostle saith, *that all things worke together for the best to them that loue God.* Rom. 8.28.

2. Doct. Men may hold the truth in generall and yet faile in particulars.

v. 15. *Shouldest thou serue me for nought?* Laban here speaketh reason, and seemeth to know what is iust and right, but afterward he failed, and recompenced Iacob but meanely for his faithfull seruice: as Iacob complaineth, *Thou hast changed my wages tenne times,* Gen. 31.41. Thus we see that carnall men may hold generall principles aright, but when it commeth to their owne particular, then they are blinded with selfe-loue. *Calvin.* So deale Herod with Iohn Baptist: he did acknowledge him to be a iust and holy man, yet to please his wiues daughter, commanded him to be beheaded.

5. Places of confutation.

1. Conf. Custome not to be pretended where greater enormities are abolished.

v. 26. *It is not the manner of this place to giue the younger before the elder.* He pretendeth a custome in the lesse matter, in the meane time he transgresseth the custome and all good order in a thing of greater importance, in thrusting vpon a man in the night one sister for an other: thus after the like manner the Romanists obiect the custome of the Church against the marriage of Ministers, whome they call priests: and in the meane time they breake all good order, while for want of the due remedie, fornication and vncleane lust is suffered to be practised amongst them. *Musc.*

v. 30. *So went he in to Rachel also.* This multiplicitie of wiues, which is called polygamie,

mie, is diuerſly excuſed. 1. *Auguſtine* ſaith, *nulla lege prohibebatur, it was forbidden by no law: quando mos erat, crimen non erat: it was no fault, when the cuſtome was ſo:* as in times paſt it was a ſhame for the Romanes to haue *talares tunicas, ſide garments*, but now euery one of honeſt ſort doth weare them. *Aug. lib. 22. cont. Fauſt. c. 47.* 2 Conf. Iacobs polygamie and marriage of two ſiſters not iuſtifiable.

Contra. 1. Though there were no written law in thoſe times, yet their owne conſcience grounded vpon the light of nature, and the faithfull tradition of the fathers, might haue diſcerned it to be a fault: ſeeing that God in the beginning for one Adam made but one Eue, and Lamech of the wicked race is the firſt found in Scripture, to haue had two wiues. 2. And though cuſtome may be pretended for many wiues, yet to marrie two ſiſters, there was no ſuch cuſtome. *Mercer.* 3. The example of long garments is nothing like: for it is a thing indifferent, which may be thought comely or vncomely, as time and place doth varie: but that which is ſimply vnlawfull and againſt the firſt inſtitution, as polygamie is, can not be borne out by any cuſtome.

2. Some ſay that polygamie is after a ſort againſt nature, yet ſo as it may be diſpenſed with, as it is like after the flood to Noah this indulgence was giuen. *Perer. in 29. Gen. numer. 32.*

Contra. 1. If Noah had beene diſpenſed with, for many wiues, then had there beene greateſt cauſe to haue vſed that libertie: and if polygamie for propagation were tolerable, God might haue preſerued in the arke more then for euery man, one woman. 2. Againſt a written law and inſtitution, as this is of hauing one wife, Gen. 2. 24. *A man ſhall leaue father and mother, and cleaue to his wife*, not wiues; a diſpenſation vnwritten can not be admitted.

3. Diuers allegories are made of Iacobs two wiues: *Auguſtine* by Leah, figureth the people of the Iewes, by Rachel the Gentiles. *Rupertus* ſaith contrarie, that Rachel was a type of the Iewes, Leah of the Gentiles. *Auguſt. ſer. 80. de tempor. Rup. in Gen. 29. Gregorie* by Leah interpreteth the actiue life, by Rachel the contemplatiue. *homil. 14. in Eſech. ex Perer.*

Contra. 1. By the diuerſitie of theſe allegories, it appeareth, they are mens collections, and humane deuices, and therefore can not excuſe the tranſgreſſion of a diuine ordinance. 2. And though theſe allegories might be warranted by the ſcripture, yet thereby is not the fact iuſtified: Chriſts comming for the ſuddennes thereof in ſcripture, is compared to the comming of a theefe; yet I truſt, thereby is not a theeues ſudden approching approued. 3. This then is the reſolution of this queſtion: 1. that Iacob ſhewed his infirmitie in this not double, but quadruple marriage, yea and the ſame inceſtuous in the marriage of two ſiſters. 2. Yet Labans fault was greater then Iacobs, who by his craft induced him vnto it. 3. God in his deepe prouidence vſed this ouerſight of Iacob, as a meanes greatly to encreaſe and multiplie his ſeede. 4. Iacob and the reſt of the Patriarks, in their manners and generall example of life, but not in ſome particular acts, ſuch as this is, are to be imitated. *Mercer.* How farre the fathers are to be imitated.

6 Morall obſeruations.

v. 9. *Rachel came with her fathers ſheepe, for ſhee kept them.* Thus in that ſimple age, did they bring vp their children, not idely and wantonly, but in labour and houſhold works: Laban had many ſeruants beſide in his houſe, yet he ſetteth this faire damſell to keepe his ſheepe: though this be not an example now to men of good ſort and place, thus to employ their daughters, for the particular: yet they ſhould follow it ſo farre, to prouide, that their children be induſtriouſly brought vp, and not to giue them the raines of licentious libertie. Thus we read, that Iames and Iohn were with their father Zebedeus in a ſhippe mending their netts, Matth. 4. 25. he trained them vp in the workes of his owne vocation. 1 Obſer. Education of children in labour.

v. 15. *Though thou be my brother, ſhouldeſt thou ſerue me for nought?* Laban was willing to retaine Iacob ſtill, becauſe he was a faithfull ſeruant: which is a rare thing in kinſmen now a daies: who thinke they may by authoritie helpe to conſume their maſters ſubſtance, if they be of kinne vnto him: while in the meane time they doe but loiter in their buſines. 2. Obſer. Seruice of kinſmen.

Luther. But Saint Paul giueth a rule for all seruants, whether allied to their masters, or not; *that they should be obedient vnto them in singlenesse of heart.* Eph. 6. 5.

v. 20. *Iacob serued seuen yeares for Rachel.* 1. Iacobs singular continencie herein appeareth, that notwithstanding Rachel were continually in his sight, yet before the time came, he gouerned his affection toward her: hauing the feare of God before his eies, and being exercised in continuall labour, with frugall diet, which might be a meanes to cõtaine him in his chaste course. *Peter.* An example it may be to fellow seruants, to take heed of dalliance and vnchast behauiour.

3. Obser. Iacobs continent behauiour.

4. Obser. Neglect of wife or husband in scripture is counted hatred

v. 31. *When the Lord saw that Leah was hated or despised, &c.* Yet was shee not simply hated, for Iacob performed vnto her matrimoniall duties, but lesse respected then Rachel: thus the scripture counteth the neglect of wife or husbãd, hatred. It is not then inough, not to breake forth into capitall hatred, but they must one be heartily affected to another. *Calvin. Husbands loue your wiues as Christ loued his Church, and gaue himselfe for it.* Ephes. 5. 25.

5. Obser. God crosseth mens preposterous affections.

v. 31. *But Rachel was barren:* thus the Lord vseth to chastise and correct the preposterous affections of his seruants: as Iacobs loue with Rachels barrennesse: as God did qualifie Ionas ioy, that delighted too much in the shadowe of his gourd, by causing it to wither.

6. Obser. Wiues must seeke to please their husbands.

v. 32. *Now my husband will loue me:* Leah desireth nothing more then to please her husband, and to vse all meanes to procure his loue: so should wiues seeke to content their husbands, and to forbeare all things, that might grieue them. *Calvin.* Therefore Saint Peter especially commendeth in women, a meeke and quiet spirit, 1. Pet. 3. 4.

7. Obser. as Gods blessinges are multiplied, so our praises of him should encrease.

v. 35. *Now will I praise the Lord:* Shee had praised the Lord before, at the birth of Ruben, saying, *The Lord hath looked vpon my tribulation:* and of Simeon, *the Lord hath heard that I was hated:* but nowe vpon the occasion of a newe benefite, shee praiseth him againe: which teacheth vs, that as Gods mercies are multiplied toward vs, so we should increase and goe forward in giuing of thankes: as the Prophet saith *Sing vnto the Lord a new song.* Isay, 42. 10. *Calvin.*

CHAP. 30.

1. The argument and contents.

FIrst in this chapter Moses sheweth how Iacob was increased with eight children, partly by his wiues maides, partly by his wiues: by Rachels maide two, v. 4. to 8. by Leahs two, v. 9. to 14. then by his wiues, first by Leah three, and the occasion expressed, shee agreed with Rachel for her sonnes mandrakes, v. 14. to 21. then by Rachel one, v. 25.

Secondly how Iacob is increased in substance: where Iacob entreth into a newe couenant with Laban, to haue all the partie coloured and spotted sheepe for his wages, to v. 35. then Iacobs deuise is expressed, howe the strongest sheepe became spotted, v. 36. lastly, the good successe that Iacob had in this deuise, v. 43.

2. The diuers readings.

S. sin. f. plur. v. 2. *giue me a sonne. S. giue me sonnes or children. cat.*

v. 3. *Balam my maid. H. Ballai. S, C. Bilha. cat.*

I will be the nurse. C. shee shall beare vpon my knees. cat.

C. suer. Ch. cur. H. Sab. v. 8. *God hath heard my prayer: I desired that I might haue a sonne, as my sister hath, and it is granted me. C. God hath compared me with my sister. H. God hath helped me, & I am compared with my sister. S. with the wrastlings of God haue I wrastled with my sister, and haue preuailed. cur. hob. phathal. to wrestle.*

v.11. *happily. H. good lucke. G. happines commeth. C.P. I am happie: a company commeth. T.G. ghadh*, signifieth both: the latter is the better, as may appeare by the allusion, Gen. 49. *gad, gedud, Gad*, an armie or troupe of men, &c. T.G.

v.14. *apples of mandragoras. S. mandragoras. cet. flowres of love. T. dudaim of dodh:* beloued. T.

Rachel said to Leah her sister. S. Rachel said to Leah. cet.

v.15. *Rachel said, not so. S. Rachel said. cet.* S.ad.

v. 20. *my husband will be with me. H. will choose me, will dwell with me. cater. zabal*, to dwell. S.ad. S.alt.

v. 24. *the Lord hath given me another sonne. S. will give me. G. the Lord give me yet another sonne. cat.* S.G.

v.33. *When the time of the agreement, tempus placiti, is come before thee. H. because my reward is before thy face. S. when thou commest to see my reward. T.C. it shall come for my reward before thy face. B.G.* T.C.

v.37. *the chesnut tree. G.B. of the plane tree. cater. guarmon*, signifieth both. *he pilled white strakes, leaning still the greene, but the white appeared in the roddes, and that which was pilled was of a diuers colour. S. and pilling the barke, the white appeared, where the places were spoiled: the whole places remained greene still, and thus the colour was made diuers. H. he pilled white strakes in them, and made the white appeare in the roddes. C.T.B.G.* diuers sig. T.B.G.

v.40. *and Iacob seperated the flocke and put the rods in the troughes before the face of the rams, and the white and blacke were Labans, the rest Iacobs, the flockes beeing seperated. H. and he put before the sheepe the whitish ramme, and the particoloured among the lambs, and he seperated his flockes by himselfe, and mingled them not with Labans. S. and he set before the sheepe all that was sported and blacke among Labans sheepe, and set the flockes apart, and did not mingle them with Labans sheepe. C. he turned the faces of the flocke toward the partie coloured among Labans sheepe, so he put his flockes by themselues, and put them not with Labans. G. he turned the faces of the sheepe which were in the flocke of Laban, toward the ring straked. &c. T.B. & put them not with Labans. B. turned them not toward Labans. T.* that is, he turned Labans sheepe toward the particoloured, that they might also bring forth such, but his own sheepe he turned not toward Labans, which were of one colour, that they should not conceiue lambes of one colour. *Iun.* H.S.cor. T.B.r.

v.41. *in the first ramming time. H. in the time when the ewes conceiued. S. in the time, when the timely ewes conceiued, or had heate. C. in the ramming or conceiuing time of the strong or well bodied sheepe. B.G.T. chashar, to ioyne together:* whereof they are called well bodied or strong sheepe. H.S.c. T.B.r.

v.42. *when the ewes brought forth, he did not put them. S. when the ewes were feeble. B.G. when they were put together late, or in late ramming time. H.C.T.P. gnataph:* whereof is deriued the word *behagraiph* in bringing forth late: *the not marked were Labans, the marked Iacobs. S. the late brought forth were Labans, the timely or firstlings Iacobs. C. H. the feebler were Labans, the stronger or well bodied Iacobs. T.B.G.P.* S.c. T.H.r. S.c.

v.43. *camels, asses and mules. S. camels and mules. cet.* S.ad.

3. The explanation of doubtfull questions.

v.1. *Rachel enuied her sister.* 1. Some thinke that this was a kinde of zeale, rather then enuie, shee grieued rather at her owne infecunditie or barrennesse, then that her sister was fruitfull. *Perer.* 2. But the text is euident, that shee enuied her sister: shee was offended, that her sister was fruitfull and shee barren. Neither is their any inconuenience to yeild to those holy women their infirmities, they were not angels. *Merc. chana*, signifieth both to enuie, and to striue with emulation or zeale. Qu.1. Whether Rachel enuied her sister.

Giue me children, or els I die. 1. She saith not so, as though Iacob of purpose had restrained his naturall force, as R. Leui. 2. Neither is it her meaning, that Iacob should by his power obtaine children for her, as Isaak had done for Rebecka, for then Iacob would not haue beene angrie with her. 3. Neither did she thus say, as though she did not knowe that Qu.2. Of Rachels importune and immoderate desire of children.

God

God was the giuer of children, which she confesseth v. 6. *God hath giuen sentence on my side.* 4. But thus in her womanlie heate she breaketh forth, as though the fault was in her husband, seeing *she should otherwise die*, either for greefe, or that she might as good be dead, as beare no children, *Mercer.* and that her name by this meanes should die with her. *Perer.* 5. three reasons made her so desirous of children. 1. Her enuy for her sisters happinesse. 2. That she might be the more deare to her husband, 3. Because of the promised seed. *Perer.*

Qu. 3. Of the causes of barrennes.

v. 2. *Iacob was angrie and said, am I in Gods stead, &c.* 1. There are naturall causes of sterilitie or barrennes: either some original defectes in the birth, as some are borne vnapt for generation: or els it may come by diseases, sometime the constitution of the bodie is an impediment, as in fatt bodies, where nature is turned into the nutriment of the bodie: *Aristot. l. lib. 2. de generat. animal*, c. 2. 2. There is a supernaturall cause of barrennes, when it pleaseth God to restraine the wombe, as in the women of Abimelechs house. Genes. 20. 18. Fower keyes to open and shut are in Gods hand, which the lord hath not committed to any other, either Angel or Seraphim: the keye of raine, Deuter. 28. 12. *the lord shall open his good treasure, the heauen to giue raine*, the keye of food: Psal. 104. 28. *thou openest thy hand and they are filled*, the keye of the wombe, the keye of the graue, when the dead shall be raised: *Perer. ex Tharg. Hierosolym:* 3. *Plato* himselfe confesseth, that procreation was the gift of God: *quamuis in mortali animante fiat, res tamen diuina est, & pregnatio & genitura ab immortalib. est*: *generation, though it be done in a mortall creature, yet is it a diuine thing procured by an immortall power: Plat. in Symp.*

Procreation the gift and worke of God.

v. 3. *She shall beare vpon my knees.* 1. Not as though Rachel should be her midwife or nurse, as *Onkelos.* 2. Or that by her example Rachel should the *sooner conceiue*, as the Hebrewes. 3. But that, as it followeth, Rachel might haue children by her maids: for the children of the bondmaides were accounted as the dames: her meaning is, that she might dandle them vpon her knees, and play with them, as mothers doe with their children: so is this phrase taken. Isay. 66. 12. *then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.* 4. *Rupertus* doth fitlie allegorize this saying of Rachel *lib. 7. comment. in Genes.* 39. as they which Bilha brought forth, were borne vpon Rachels knees: so, *qui per praedicationem inuidentis audiuit verbum, teneat in Catholica ecclesia veræ perfectionem fidei, & ita nihil differat à legitimis filijs: so he that heard the word by the preaching of enuious teachers, holding the true faith in the Catholike Church, may differ nothing from the Lawfull children of the Church:* as the sonnes of Iacobs handmaides *receaued their inheritance, and had their lots amongest their brethren.*

Qu. 4. Whether Ruben brought vnto his mother Mandrakes.

v. 14. *Giue me of thy sonnes mandrakes, &c.* 1. It is most like, that they were rather, pleasant and sweete flowers, where with they vsed to strew their husbandes bed, then that herbe, which is called, mandrakes; for these reasons. 1. Ruben was now but a child of 5. or 6. yeare old, and not aboue, (for he was borne in the beginning of the 7. last yeares) & therefore had no discretion to make choice of flowers for their vertue, but for their color or smell. 2. It was now wheate haruest, in the spring time, which in those countries was in the beginning of Maye when the Mandrake apples are not ripe: for so the septuagint reed, *Mandrake apples*. 3. The Mandrakes haue a stronge smell, which the Arabians call *Iabrochin* of the ranke sauour of goates: wheras these herbes called, *dudaim*, are commended for their sweete smell. Cant. 7. 13. *the mandrakes haue giuen a smell, and in our gates are all sweete thinges. Ioan.*

Mandrakes haue a strong sauoure.

2. Whereas *Augustine* saith of the mandrakes: *rem compertu pulchram, & suaueolentem, sapore insipido: I found them to be faire in shew, sweete in smell, vnsauorie in tast. lib. 22. cont. faust. c. 56.* he may speake of that kind of mandrakes, which grew in those hoate countries in Africa, which might haue a more fresh smell: but otherwise concerning the Mandrakes knowen to vs, *Plinie* a diligent searcher of the nature of hearbes saith, *odor eius grauis, sed radicis & mali grauior, &c. sic noxia vires, grauedinem affernnt ipso olfactu: the smell is very stronge, specially of the roote and apple: the force thereof very hurtfull: the very smell bringeth heauines: Plin. lib. 25. c. 13. Leuinus Lemaius* confirmeth this by experience, that by laying of a mandrake apple in his studie, he became so drousie, that he could not shake it of, till the apple was remoued. *libr. de herb.*

3. *Epphanius* thinketh, that the mandrake inciteth and prouoketh either man or woman to lust, as it is held, that they haue vertue, to cause women to conceaue: and that Ra-

chel

chel desired them for that cause. 1. But *Augustine* refuseth this reason, because Rachel notwithstanding her mandrakes cõceaued not. 2. Neither would Leah, hauing now ceased to beare, haue giuen them away if they had any such vertue. *Mercer.* 3. *Galene* saith that Mandragoras is cold in the third degree, *lib. 7. simplicium Medicament.* and therefore it is vnapt for conception. 4. *Mathiolus* therefore saith it is a fable, that the roote of Mandrakes representeth the shape of a man, and is good to make women to cõceaue, & thinketh that such rootes, bearing such a shape are made by art of cousiners, that goe about to deceaue. *ex Perer.*

Epiph. in philolog. c 4. Mandrakes whether their vertue is to make womb conceaue.

4. Concerning the fashion and kind of this herbe. R. Dauid saith that there are two sortes of them, the white is the male, the blacke the female: in them both three partes are most notable, the leaues, fruite, and roote: *Dioscorides* saith, that the leaues of the female are somewhat lesse then lettice leaues, greene, and of a strange smell: the leaues of the male are bigger, and of a white colour: the apple of the female as bigg as an hasle nutt, like to fruite of the seruice tree, of wanne color, of the male the apples are as bigg againe, of a saffron color: the roote is two fould, sometime three fold winding one within an other, blacke without, white within: *Dioscor. lib. 4. c. 61. Pythagoras* called it *anthropomorphon*, not because it perfectly representeth a mans shape, but hath some semblance of the trunke of a mans bodie without armes. *Mathiolus.*

Of the description of mandragoras.

5. The properties of the Mandragoras are these. 1. By reason of the coldnes thereof it casteth them into a dead sleepe that eate or smell thereof: and therefore phisitians vse it, when they cut or seare to stupifie the sense. 2. If it be taken in the weight of a dramm, it depriueth of the vse of reason: *Dioscor.* 3. It is drunke against the venome of serpentes. *Plin. lib.* 25. c. 23. 4. The seed thereof is good to purge the place of conception, and to stay the immoderate flux of the monethlie course: and therefore it may, *per accidens*, helpe toward conception, especially in feruent climates and hoate countries. *Perer. ex Auicenn. Lemno.*

The vertue and operation of Mandrakes.

6. Some thinke then that these flowers were mandrakes, which is not like, as is shewed before, some take them to be lilies, as *Oleaster*, some for violes, as *Oikelos*: some for enchaunted or loue flowers: but Rachel would not vse any such: it is vncertaine what flowers they were. *Mercer.* it is more probable that they were, *amabiles flores, amiable and louelie flowers*, both for smell and sight, as *Iunius* and the word *dudaim* well answereth thereto; beeing deriued of *dodh: beloued.*

v. 20. *She called his name Zebulun.* 1. Some thinke that Iacob gaue the names and not his wiues. *Iun.* Genes. 29. 35. 2. Some, that Iacob knowing his wiues to haue the gift of prophesie, as may appeare by the euent, that answered to these names, in the seuerall blessinges giuen vnto them, Genes. 49. did suffer his wiues to giue them names. 3. But it is most like that Iacob consented with them in the imposing of these names. *Mercer.*

Qu. 5. Whether Iacobs wiues gaue the children their names.

v. 21. *After that she bare a daughter, &c.* 1. Some thinke that Iacob had other daughters beside Dinah, but that is not like, seeing no mention is made but onely of Dinah. *Calvin.* 2. This name signifieth iudgement or contention, which name might be giuen to Dinah, because of that contention, which fell out with the Sichemites by reason of her. *Mercer.* 3. But whether this Dinah were Iobs wife is vncertaine: and whereas the Hebrewes imagine, that this Dinah and Zebulun were borne at once, and that Dinah in her mothers wombe was a male, but at the praier of Leah, was made a female, who pitied her sister Rachel, which as yet had borne no child at all, least she should haue beene dispised: these are but idle and fabulous fansies, wherein these blind Rabbines are so much exercised. 4. This Dinah was borne next before Ioseph: whome some affirme to haue beene borne before, Gad, Asser, Issachar, Zebulun, Dinah: But the course of the storie will not beare it, for betweene Ioseph and Beniamin Iacob had not any of his children borne.

Qu. 6. Of Dinah whence she was so named and when borne.

Hebrewes fables.

v. 25. *As soone as Rachel had borne Ioseph, &c.* 1. Hence it is euident that Ioseph was borne in the ende of Iacobs 14. yeares seruice, for immediately vpon the birth of Ioseph, Iacob consulteth with Laban about his departure: but after this Iacob couenanteth to serue sixe yeares longer for his sheepe. Gen. 31. 41. these 14. yeares before the birth of Ioseph some would haue to prefigure those 14. yeares, which Ioseph indured in Egypt, before he was exalted: for he was fiftene yeare old, when he was sold into Egypt, and 30.

yeare

yeare old when he stood before Pharao. *Mercer.* 2. Vpon this account of Iosephs age, it further is collected, that Ioseph was 39. when Iacob was an 130 for Ioseph was 30 when he came before Pharao. Gen.41.46. then passed seauen yeares of plentie, and two yeares of dearth, Gen.45.11. when Iacob came downe into Egypt, who was then an 130 yeare old. Gen.47.9. If Iacob were an 130, at Iosephs 49. then when Ioseph was borne, Iacob was 91. then 14. yeare before that, when Iacob went downe into Mesopotamia, he must be 77. and 7 yeare after, when he married his wiues, he was 84. thirteene yeare after that when he had serued 7 yeare more for his wiues, and sixe for his sheepe, he was 97 yeare old. *Perer.*

Qu. Laban whether he diuined of Iacob.

v.27. *I haue found by experience.* 1. The word is *nachash*, which the Septuagint translate, I haue coniectured, οἰωνίσμαι, as Augures vse to doe, & this kind of coniecture was made by serpents: *nachash* with double *cametz* is a serpent, with double *patach* it signifieth the coniecture made by serpents. 2. But this word also signifieth to know or learne by experience, as it is vsed Gen.45.5. Ioseph by his drinking cuppe, found in the mouth of Beniamins sacke, had experience of them, as his steward saith. 3. Therefore *Theodorets* obseruation, is here vnnecessarie, that Moses letteth downe, *verba impiorum, the words of the wicked*, as they spake them, as here Labans diuination, as though he had diuined by his idols. 4. As also he giueth the like instance of Leah, that shee should vse the prophane word of fortune, v.11. saying good lucke, *ghad* which some take for *Iupiters* starre, some for *Mercuries*, or *Mars*, alleadging that place, Isa.65.11. *They furnish their drinke offerings to Gad:* where it is more fitly translated a number, as the other clause sheweth, *they haue prepared a table for the multitude*, and so is it to be taken here, a number cõmeth: 1. for so the name Gad answereth to Iacobs prophesie, Gen.49.19. *Gad, geduah:* Gad an armie shall ouercome him, &c. he is therefore called Gad, because a companie as an armie of children was comming. 2. Leah imputeth the procreation of her children to the Lords blessing. Gen.29.32,33. therefore shee was farre off, from imputing it to fortune, or to the starres, much lesse to giue her child a superstitious and idolatrous name, which Iacob would not haue suffered. *Caluin.*

Leah doth not name her sonne God of fortune.

Qu.9. How Laba blessed at Iacobs feete.

v.30. *The Lord hath blessed thee by my comming.* The Hebrew phrase is, *at my feete.* 1. which is not vnderstood of Iacob going and comming about his businesse, but of his comming to Labans house, since which time God blessed him. 2. Some thinke that Iacob meaneth, that since his comming God had giuen Laban sonnes, whereas he had none before, because Rachel kept his sheepe. *Mercer.* it may well be, that in fourteene yeares space Laban might also be increased with sonnes, which are mentioned afterward, Gen. 31.1. but Iacob meaneth the encrease of Labans wealth: *the little which thou hadst, is encreased &c.* 3. Hence was taken vp, that prouerb vsed in Africa: *homo boni pedis*, a man of a good foote, that is, whose comming is prosperous, who in the African language was called *Namphamo:* which name was giuen to a famous Martyr in Africa, derided by one *Maximus* a Grammarian, but defended by *Augustine. epist. 44. si vocabulum interpretemur, nec aliud significat, quam hominem boni pedis, if we interpret the name, it signifieth nothing els, but a man of a good foote.* 4. *Rupertus* fitly applieth this to Christ, shewing, how that, *ad Christi introitum diues effectus est mundus, the whole world was enriched and blessed at the comming of Christ. Perer.*

Qu.10. What kind of colours the sheepe were of which were sorted out for Iacob.

v.32. *Separate thou all the sheepe with little spottes, &c.* 1. There are three words vsed to expresse the particoloured cattle, that should fall to Iacobs share: *nachod*, which signifieth that which is marked with small spottes, and therefore it is expressed by an other word, *barodh*, Gen.31.10. spotted as with haile or ashes. The Septuag. translate in both places, ῥαντὸν, dispersed or sprinkled with spottes. The other word is *talu*, that which is marked with great spottes, as Iosu.9.5. the same word is vsed to signifie pieced or clouted shooes: which where they are worne, are mended with patches. *Mercer.* to this kind of great spotted belongeth *gnemedh* vsed v.35. spotted in the binding places or legges, for so *gnemedh*, and *nachod*, are computed together Gen.22.8. Therefore *Oleaster* is deceiued, that taketh *nachod*, for the great spotted, *talu*, for the lesse spotted: this word *talu*, v.35. is translated by the 70. ποικίλους, whitish, wherein there are white markes, as it is expressed v.35. The third word is *akum*, not blacke, as some read, for they belonged to Laban, not *rudds*, or yellowish, but rather browne, as of a dun colour, which is caused by

smoake

smoake and heate, for so *chum* signifieth heate: the 70. read *qatir*: all the sheepe and goats then either sprinkled, or ring-straked, or of a duskish colour, are separated for Iacob. *Mercer.*

2. The Septuagint read so, as though they which were particoloured among the goats onely should be his reward: but the 35 verse maketh the matter plaine, that the meaning is, that the spotted both among the goates and sheepe should be Iacobs part. *Pererius.*

Iacob hath not onelie the particoloured goates but sheepe also.

3. Neither must these three colours be restrained, as though the darke or browne colour belonged to the lambes, the small and little spotted to the goats, as may seeme to be gathered out of the 32 verse: but the meaning is, that all either lambes, or goates of any of those colours should be diuided from the rest: but the browne colour is giuen to the lambes as most vsuall among them, the spotted to the goates for the same reason. *Mercerus.*

4. Herein appeareth Gods prouidence toward Iacob, that whereas the white and blacke sheepe were most set by in Mesopotamia, the particoloured in Palestina, (and therefore the shepheards are called *Nochudim*, Amos 1. 1. that is, keepers of spotted cattell, *Mercer.*) it so falleth out, that Iacob beeing to returne into Canaan, is encreased with that kind of sheepe. *Perer.*

Most particoloured sheepe in Palestine.

5. Concerning other greater cattell, Iacob also was very rich in them: he had camels and asses, v. 43. yet those he had not from Laban in this bargaine, neither had he charge, but onely of the smaller cattell: these of the greater sort Iacob had by his owne purchase, and exchange for smaller cattell. *Perer.*

v. 33. *My righteousnes shall answer or testifie for me to morrow, or hereafter, &c.* 1. As *yesterday* is taken for the time past, Gen. 31. 2. so *to morrow* is vsed for the time to come, a part for the whole: as the Apostle saith, *Iesus Christ yesterday and to day, and the same for euer.* 2. Some referre the words following to iustice, *when it shall come for my reward before thee. Calvin.* But the better reading is in the second parson, *when thou shalt come to my reward*, that is, to see and examine it: and the wordes, *before thee*, must be ioyned with the first clause: *my righteousnes shall answer for me, before thee. Mercer. Iun.* 3. He speaketh not of his righteousnes in generall for the time past, but in this particular, for the time to come, as it followeth in this verse, that if he found any thing with Iacob, but particoloured according to the agreement, he should count it as theft. 4. And Iacob doth as it were answer a secret obiection: it may seeme improbable, that whereas the cattell of one colour, are giuen me to keepe, they should bring forth particoloured, God that seeth my iustice and innocencie, shall giue sentence on my side by an extraordinarie blessing. *Musc.* 5. Iacob doth not absolutely stand vpon his iustice before God, but onely vrgeth his innocencie and faithfulnes in his seruice toward Laban. In like manner Dauid cleareth himselfe: *Iudge me, O Lord, according to my innocencie, &c.* Psal. 7. 8. *Musc. Perer.*

Qu. 11. How Iacobs righteousnes answereth for him

But whereas Iacob saith, *my righteousnesse shall make answer for me*; it may be questioned, whether this were a plaine and iust part in Iacob, by the deuise of the pilled and straked roddes, to deceiue Laban and inrich himselfe: the solution of which question is this. 1. That Iacob did not this of his owne head, but by Gods direction, Gen. 31. 10. But who knoweth not, that God beeing Lord of all, may transferre the right of things from one to another, where no other inferior title or propertie is challenged: as God gaue the land of the Canaanites the auncient possessors thereof to the Israelites. *Calvin. Mercer.* 2. Iacob by this meanes doeth recouer but his owne, which was due vnto him in a double right, both in respect of his 20. yeares seruice, all which time he serued without wages: so Iacob saith, *yee knowe that I haue serued your father with all my might, but your father hath deceiued me, and changed my wages tenne times.* Gen. 31. 6, 7. As also in regard of his wiues dowrie, which complaine of their fathers hardnesse: *haue we any more portion or inheritance in our fathers house, doth he not count vs as strangers, hath he not sold vs, &c. therefore all the riches which God hath taken from our father is ours and our childrens.* Gen. 31. 12. 16. It is lawfull therefore for one, by his cunning and industrie to recouer his goods, which he cannot otherwise get, especially Gods direction concurring withall: as the Israelites borrowed of the Egyptians their best things, which were but a due recompence for their long seruice. 3. The saying is, *volenti non fit iniuria*, a wrong is not done to him that is willing withall. It was thus a-

Qu. 12. Whether Iacob dealt fraudulently with Laban concerning his particoloured sheepe.

greed

greed betweene Laban and Iacob: and *Laban tralatus est pro suo ingenio: Laban is handled in his kind. Calvin.* for he thought by this meanes to haue gained to himselfe, and to haue sent away Iacob with nothing: and it was a thing very vnlikely, that sheepe all of one colour, (such as Iacob onely had in his keeping) should bring forth particoloured. 4. The meanes which Iacob vsed; was not artificiall or fraudulent, but naturall, not depending of mans skill, but Gods blessing: therefore Iacob chooseth that for his wages, which not by mans wit, but Gods working was to take effect. *Mercer.* Thus the author of this deuise, Iacobs right, Labans couetous and cousening minde, and the meanes beeing laid together, will cleare Iacob in this action of fraudulent and vniust dealing.

Qu.13. Of the corrupt reading of the vulgar latine.

v.35. *And all that had white in them, and all that had blacke, &c.* The latine text is here very corrupt, reading thus: *all the flocke of one colour, that is of white and blacke, he deliuered into the hands of his sonnes:* which reading is contrarie to the originall, that saith, *the spotted onely with white, or particoloured, and the duskish or blacke, were giuen to Labans sonnes to keepe, and they which were of one colour to Iacob.* 1. The Romanists would iustifie their vulgar latine, some vnderstanding by Labans children, Iacobs sonnes, for they were Labans after a sort: but this cannot be, for Ruben Iacobs eldest sonne was not now aboue sixe yeare old, borne in the first yeare of the second seauen: and therefore Iacobs children were not, being so young, fitte to guide the flockes: *Mercer.* and beside Laban might haue thought, that the father and sonnes might haue conspired to deceiue him. 2. Wherefore *Lyranus* and *Tostatus* misliking this first solution haue deuised another, that this is vnderstood not of the first diuision of the flocks, when indeed, none but the particoloured were committed to Labans sonnes, but of the second partition, after that the ewes had lambes, when Laban came to veiwe which were of one colour, which of diuers, and then he tooke the whole coloured sheepe, as belonging to him, and gaue them to the charge of his sonnes. *Contra.* 1. It appeareth not, but that after the first seperation of the flockes, whereof some were committed to Iacob, some to Labans children, all those which were vnder Iacobs charge, togither with their increase, continued with Iacob stil, and he seperated the particoloured from the rest, and the one was in viewe and sight of the other, v.40. whereas the flockes first diuided were three daies iourney asunder. v.36. 2. This diuision mentioned, v.35. was the very same day, wherein this agreement was made, and therefore it was the first, not the second diuision. 3. If this were admitted, then the Hebrewe text should be conuinced of falsitie, which readeth not, *the flockes of one colour*, but, *all that had white markes in them*, that is, were spotted with white.

3 Wherefore we doubt not rather to refuse the latine translation as corrupt and diuers from the Hebrewe, and the Septuag. with the Chalde in this place: and therefore we approoue rather the iudgement of *Caietanus*, who giueth this censure of the latine translator:

The latine translation refused of the Romanists themselues.

scito prudens Lector, quod vniuersa hac pars textus vsq; ad finem capituli, apud latinum interpretem, paraphrasis est potius, quam textus, &c. Vnderstand discreete reader, that all this part of the text, to the ende of the Chapter, with the latine interpreter, as a paraphrasis rather then the text. And a little after he saith: *antiquus interpres nescitur, quo spiritu hac ita summauerit:* we cannot tell, with what spirit the old interpretor hath thus summed the text. *Caietan. in hunc locum.*

Qu.14. Of the diuers meanes which Iacob vsed to make the sheep to bring fourth particolored.

v.37. *Then Iacob tooke roddes, &c.* Iacob vsed three industrious meanes to cause the sheepe to bring forth particoloured: 1. He viseth pilled and straked roddes, and putteth them in the watering places, at such time as the sheepe were in heate, that is in ramming time: *Hierom* sheweth the cause: *vt ex duplici desiderio, dum auide bibunt, & ascenderentur à maribus tales fœtus conciperent, quales vmbras arietum, in aquarum speculo contemplabantur: traditio. in Genes.* That of a double desire, while both they drinke greedily, and were coupled with the males, they might be conceiued with such young, as they sawe the shadowe of the rammes in the water: for the coloured roddes made also the shadowes of the rammes to appeare particoloured. 2. An other pollicie which Iacob vseth is set forth, v.40. that he set the particoloured sheepe before, and Labans whole coloured sheepe behinde, and turned their faces toward the particoloured: but his owne sheepe, that were of diuers colours he turned not toward Labans: and this he did not alwaies, but in ramming time, that Labans sheepe by the sight of the particoloured might bring forth like vnto them: this is the right meaning of the verse, which is corruptly translated by the Septuag. and latine: the

Chalde

chel defred them for that cause. 1. But *Augustine* refuseth this reason, because Rachel, notwithstanding her mandrakes cõceaued not. 2. Neither would Leah, hauing now ceased to beare, haue giuen them away if they had any such vertue. *Mercer.* 3. *Galene* saith that Mandragoras is cold in the third degree, *lib. 7. simplicium Medicament.* and therefore it is vnapt for conception. 4. *Mathiolus* therefore saith it is a fable, that the roote of Mandrakes representeth the shape of a man, and is good to make women to cõceaue, & thinketh that such rootes, bearing such a shape are made by art of cousiners, that goe about to deceaue. *ex Perer.*

Epiph. in philolog. c 4. Mandrakes whether their vertue is to make womb conceaue.

4. Concerning the fashion and kind of this herbe. R. Dauid saith that there are two sortes of them, the white is the male, the blacke the female: in them both three partes are most notable, the leaues, fruite, and roote: *Dioscorides* saith, that the leaues of the female are somewhat lesse then lettice leaues, greene, and of a strange smell: the leaues of the male are bigger, and of a white colour: the apple of the female as bigg as an hasle nutt, like to fruite of the seruice tree, of warme color, of the male the apples are as bigg againe, of a saffron color: the roote is two fould, sometime three fold winding one within an other, blache without, white within: *Dioscor. lib. 4. c. 61. Pythagoras* called it *anthropomorphon*, not because it perfectly representeth a mans shape, but hath some semblance of the trunke of a mans bodie without armes. *Mathiolus.*

Of the description of mandragoras.

5. The properties of the Mandragoras are these. 1. By reason of the coldnes thereof it casteth them into a dead sleepe that eate or smell thereof: and therefore phisitians vse it, when they cut or seare to stupifie the sense. 2. If it be taken in the weight of a dramm, it depriueth of the vse of reason: *Dioscor.* 3. It is drunke against the venome of serpentes. *Plin. lib.* 25. c. 13. 4. The seed thereof is good to purge the place of conception, and to stay the immoderate flux of the monethlie course: and therefore it may, *per accidens*, helpe toward conception, especially in feruent climates and hoate countries. *Perer. ex Auicenn. Lemnius.*

The vertue and operation of Mandrakes.

6. Some thinke then that these flowers were mandrakes, which is not like, as is shewed before, some take them to be lilies, as *Oleaster*, some for violes, as *Oviedo*: some for enchaunted or loue flowers: but Rachel would not vse any such: it is vncertaine what flowers they were. *Mercer.* it is more probable that they were, *amabiles flores*, *amiable and louelie flowers*, both for smell and sight, as *Iunius* and the word *dudaim* well answereth thereto; beeing derived of *dadh*: *beloued.*

v. 20. *She called his name Zebulun.* 1. Some thinke that Iacob gaue the names and not his wiues. *Iun.* Genes. 29. 35. 2. Some, that Iacob knowing his wiues to haue the gift of prophesie, as may appeare by the euent, that answered to these names, in the seuerall blessinges giuen vnto them, Genes. 49. did suffer his wiues to giue them names. 3. But it is most like that Iacob consented with them in the imposing of these names. *Mercer.*

Qu. 5. Whether Iacobs wiues gaue the children their names.

v. 21. *After that she bare a daughter, &c.* 1. Some thinke that Iacob had other daughters beside Dinah, but that is not like, seeing no mention is made but onely of Dinah. *Calu.* 2. This name signifieth iudgement or contention, which name might be giuen to Dinah, because of that contention, which fell out with the Sichemites by reason of her. *Mercer.* 3. But whether this Dinah were Iobs wife is vncertaine: and whereas the Hebrewes imagine, that this Dinah and Zebulun were borne at once, and that Dinah in her mothers wombe was a male, but at the praier of Leah, was made a female, who pitied her sister Rachel, which as yet had borne no child at all, least she should haue beene dispised: these are but idle and fabulous fanfies, wherein these blind Rabbines are so much exercised. 4. This Dinah was borne next before Ioseph: whome some affirme to haue beene borne before, Gad, Aser, Issachar, Zebulun, Dinah: But the course of the storie will not beare it, for betweene Ioseph and Beniamin Iacob had not any of his children borne.

Qu. 6. Of Dinah whence she was so named and when borne.

Hebrewe fables.

v. 25. *As soone as Rachel had borne Ioseph, &c.* 1. Hence it is euident that Ioseph was borne in the ende of Iacobs 14. yeares seruice, for immediately vpon the birth of Ioseph, Iacob conferreth with Laban about his departure: but after this Iacob couenanteth to serue sixe yeares longer for his sheepe. Gen. 31. 41. these 14. yeares before the birth of Ioseph some would haue to prefigure those 14. yeares, which Ioseph indured in Egypt, before he was enalged: for he was fiftene yeare old, when he was sold into Egypt, and 30.

yeare

yeare old when he ſtood before Pharao. *Mercer.* 2. Vpon this account of Ioſephs age, it further is collected, that Ioſeph was 39. when Iacob was an 130. for Ioſeph was 30 when he came before Pharao. Gen. 41.46. then paſſed ſeauen yeares of plentie, and two yeares of dearth, Gen. 45.11. when Iacob came downe into Egypt, who was then an 130 yeare old. Gen. 47.9. If Iacob were an 130. at Ioſephs 49. then when Ioſeph was borne, Iacob was 91. then 14. yeare before that, when Iacob went downe into Meſopotamia, he muſt be 77. and 7 yeare after, when he married his wiues, he was 84. thirteene yeare after that when he had ſerued 7 yeare more for his wiues, and ſixe for his ſheepe, he was 97 yeare old. *Perer.*

Qu. 8. Laban whether he diuined of Iacob.

v. 27. *I haue found by experience.* 1. The word is *nachaſh*, which the Septuagint tranſlate, I haue coniectured, οἰωνίσμην, as Augures vſe to doe, & this kind of coniecture was made by ſerpents: *nachaſh* with double *cametz* is a ſerpent, with double *patach* it ſignifieth the coniecture made by ſerpents. 2. But this word alſo ſignifieth to know or learne by experience, as it is vſed Gen. 45. 5. Ioſeph by his drinking cuppe, found in the mouth of Beniamins ſacke, had experience of them, as his ſteward ſaith. 3. Therefore *Theodorets* obſeruation, is here vnneceſſarie, that Moſes letteth downe, *verba impiorum, the words of the wicked*, as they ſpake them, as here Labans diuination, as though he had diuined by his idols. 4. As alſo he giueth the like inſtance of Leah, that ſhee ſhould vſe the prophane word of fortune, v. 11. ſaying good lucke, *ghad*: which ſome take for *Iupiters* ſtarre, ſome for *Mercuries*, or *Mars*, alleadging that place, Iſa. 65. 11. *They furniſh their drinke offerings to Gad*: where it is more fitly tranſlated a number, as the other clauſe ſheweth, *they haue prepared a table for the multitude*: and ſo is it to be taken here, a number cõmeth: 1. for ſo the name Gad anſwereth to Iacobs propheſie, Gen. 49. 19. *Gad, geduah*: Gad an armie ſhall ouercome him, &c. he is therefore called Gad, becauſe a companie as an armie of children was comming. 2. Leah impureth the procreation of her children to the Lords bleſſing. Gen. 29. 32, 33. therefore ſhee was farre off, from imputing it to fortune, or to the ſtarres, much leſſe to giue her child a ſuperſtitious and idolatrous name, which Iacob would not haue ſuffered. *Caluin.*

Leah doth not name her ſonne Gad of fortune.

Qu. 9. How Laba bleſſed at Iacobs feete.

v. 30. *The Lord hath bleſſed thee by my comming.* The Hebrew phraſe is, *at my feete.* 1. which is not vnderſtood of Iacob going and comming about his buſines, but of his comming to Labans houſe, ſince which time God bleſſed him. 2. Some thinke that Iacob meaneth, that ſince his comming God had giuen Laban ſonnes, whereas he had none before, becauſe Rachel kept his ſheepe. *Mercer.* it may well be, that in fourteene yeares ſpace Laban might alſo be increaſed with ſonnes, which are mentioned afterward, Gen. 31.1. but Iacob meaneth the encreaſe of Labans wealth: *the little which thou hadſt, is encreaſed &c.* 3. Hence was taken vp, that prouerb vſed in Africa: *homo boni pedis*, a man of a good foote, that is, whoſe comming is proſperous, who in the African language was called *Namphanio*: which name was giuen to a famous Martyr in Africa, derided by one *Maximus* a Grammarian, but defended by *Auguſtine. epiſt. 44. ſi vocabulum interpretemur, non aliud ſignificat, quam hominem boni pedis, if we interpret the name, it ſignifieth nothing els, but a man of a good foote.* 4. *Rupertus* fitly applieth this to Chriſt, ſhewing, how that, *ad Chriſti introitum diues effectus eſt mundus, the whole world was enriched and bleſſed at the comming of Chriſt. Perer.*

Qu. 10. What kind of colours the ſheepe were of which were ſorted out for Iacob.

v. 32. *Separate thou all the ſheepe, with little ſpotes, &c.* 1. There are three words vſed to expreſſe the particoloured cattle, that ſhould fall to Iacobs ſhare: *nachod*, which ſignifieth that which is marked with ſmall ſpottes, and therefore it is expreſſed by an other word, *barodh*, Gen. 31.10. ſpotted as with haile or aſhes. The Septuag. tranſlate in both places, ῥαντὸν, diſperſed or ſprinkled with ſpottes. The other word is *talu*, that which is marked with great ſpottes, as Ioſu. 9. 5. the ſame word this vſed to ſignifie, pieced or cloured ſhooes: which where they are worne, are mended with patches. *Mercer.* to this kind of great ſpotted belongeth *gnaraedh*, vſed v. 35. ſpotted in the binding places or legges, for ſo *gnarodh*, and *nachod*, are compared together Gen. 22. 8. Therefore *Oleaſter* is deceiued, that taketh *nachod*, for the great ſpotted, *talu*, for the leſſe ſpotted: this word *talu*, v. 35. is tranſlated by the 70. ἀλουρὰν, whitiſh, wherein there are white ſtarkes, as it is expreſſed v. 35. The third word is *chum*, not blacke, as ſome teach, for they belonged to Laban, not *ruddie*, or yellowiſh, but rather browne, as of a duſt colour, which is cauſed by

ſmoake

smoake and heate, for so *chum* signifieth heate: the 70. read *ἐκθλιβόμενα*: all the sheepe and goats then either sprinkled, or ring-straked, or of a duskish colour, are separated for Iacob. *Mercer.*

2. The Septuagint read so, as though they which were particoloured among the goats onely should be his reward: but the 35 verse maketh the matter plaine, that the meaning is, that the spotted both among the goates and sheepe should be Iacobs part. *Pererius.*

Iacob hath not onelie the particoloured goates but sheepe also.

3. Neither must these three colours be restrained, as though the darke or browne colour belonged to the lambes, the small and little spotted to the goats, as may seeme to be gathered out of the 32 verse: but the meaning is, that all either lambes, or goates of any of those colours should be diuided from the rest: but the browne colour is giuen to the lambes as most vsuall among them, the spotted to the goates for the same reason. *Mercerus.*

4. Herein appeareth Gods prouidence toward Iacob, that whereas the white and blacke sheepe were most set by in Mesopotamia, the particoloured in Palestina, (and therefore the shepheards are called *Nochudim*, Amos 1. 1. that is, keepers of spotted cattell, *Mercer.*) it so falleth out, that Iacob beeing to returne into Canaan, is encreased with that kind of sheepe. *Perer.*

Most particoloured sheepe in Palestine.

5. Concerning other greater cattell, Iacob also was very rich in them: he had camels and asses, v. 43. yet those he had not from Laban in this bargaine, neither had he charge, but onely of the smaller cattell: these of the greater sort Iacob had by his owne purchase, and exchange for smaller cattell. *Perer.*

v. 33. *My righteousnes shall answer or testifie for me to morrow, or hereafter, &c.* 1. As *yesterday* is taken for the time past, Gen. 31. 2. so *to morrow* is vsed for the time to come, a part for the whole: as the Apostle saith, *Iesus Christ yesterday and to day, and the same for euer.* 2. Some referre the words following to iustice, *when it shall come for my reward before thee. Calvin.* But the better reading is in the second parson, *when thou shalt come to my reward*, that is, to see and examine it: and the wordes, *before thee*, must be ioyned with the first clause: *my righteousnes shall answer for me, before thee. Mercer. Iun.* 3. He speaketh not of his righteousnes in generall for the time past, but in this particular, for the time to come, as it followeth in this verse, that if he found any thing with Iacob, but particoloured according to the agreement, he should count it as theft. 4. And Iacob doth as it were answer a secret obiection: it may seeme improbable, that whereas the cattell of one colour, are giuen me to keepe, they should bring forth particoloured, God that seeth my iustice and innocencie, shall giue sentence on my side by an extraordinarie blessing. *Muscul.* 5. Iacob doth not absolutely stand vpon his iustice before God, but onely vrgeth his innocencie and faithfulnes in his seruice toward Laban. In like manner Dauid cleareth himselfe: *Iudge me, O Lord, according to my innocencie, &c.* Psal. 7, 8. *Muscul. Perer.*

Qu. 11. How Iacobs righteousnes answereth for him

But whereas Iacob saith, *my righteousnesse shall make answer for me*; it may be questioned, whether this were a plaine and iust part in Iacob, by the deuise of the pilled and straked roddes, to deceiue Laban and inrich himselfe: the solution of which question is this. 1. That Iacob did not this of his owne head, but by Gods direction, Gen. 31. 10. But who knoweth not, that God beeing Lord of all, may transferre the right of things from one to another, where no other inferior title or propertie is challenged: as God gaue the land of the Canaanites the auncient possessors thereof to the Israelites. *Caluin. Mercer.* 2. Iacob by this meanes doeth recouer but his owne, which was due vnto him in a double right, both in respect of his 20. yeares seruice, all which time he serued without wages: so Iacob saith, *yee knowe that I haue serued your father with all my might, but your father hath deceiued me, and changed my wages tenne times.* Gen. 31. 6, 7. As also in regard of his wiues dourie, which complaine of their fathers hardnesse: *haue we any more portion or inheritance in our fathers house, doth he not count vs as strangers, hath he not sold vs, &c. therefore all the riches which God hath taken from our father is ours and our childrens.* Gen. 31. 12. 16. It is lawfull therefore for one, by his cunning and industrie to recouer his goods, which he cannot otherwise get, especially Gods direction concurring withall: as the Israelites borrowed of the Egyptians their best things, which were but a due recompence for their long seruice. 3. The saying is, *volenti non fit iniuria*, a wrong is not done to him that is willing withall. It was thus a-

Qu. 12. Whether Iacob dealt fraudulentlie with Laban concerning his particoloured sheepe.

greed

greed betweene Laban and Iacob: and *Laban tractatus est pro suo ingenio: Laban is handeled in his kind. Calvin.* for he thought by this meanes to haue gained to himselfe, and to haue sent away Iacob with nothing: and it was a thing very vnlikely, that sheepe all of one colour, (such as Iacob onely had in his keeping) should bring forth particoloured. 4. The meanes which Iacob vsed, was not artificiall or fraudulent, but naturall, not depending of mans skill, but Gods blessing: therefore Iacob chooseth that for his wages, which not by mans wit, but Gods working was to take effect. *Mercer.* Thus the author of this deuise, Iacobs right, Labans couetous and cousening minde, and the meanes beeing laid together, will cleare Iacob in this action of fraudulent and vniust dealing.

Qu.13. Of the corrupt reading of the vulgar latine.

v.35. *And all that had white in them, and all that had blacke, &c.* The latine text is here very corrupt, reading thus: *all the flocke of one colour, that is of white and blacke, he deliuered into the hands of his sonnes:* which reading is contrarie to the originall, that saith, *the spotted onely with white, or particoloured, and the duskish or blacke, were giuen to Labans sonnes to keepe, and they which were of one colour to Iacob.* 1. The Romanists would iustifie their vulgar latine, some vnderstanding by Labans children, Iacobs sonnes, for they were Labans after a sort: but this cannot be, for Ruben Iacobs eldest sonne was not now aboue sixe yeare old, borne in the first yeare of the second seauen: and therefore Iacobs children were not, being so young, fitte to guide the flockes: *Mercer.* and beside Laban might haue thought, that the father and sonnes might haue conspired to deceiue him. 2. Wherefore *Lyranus* and *Tostatus* misliking this first solution haue deuised another, that this is vnderstood not of the first diuision of the flocks, when indeed, none but the particoloured were committed to Labans sonnes, but of the second partition, after that the ewes had lambes, when Laban came to veiwe which were of one colour, which of diuers, and then he tooke the whole coloured sheepe, as belonging to him, and gaue them to the charge of his sonnes. *Contra. 1.* It appeareth not, but that after the first seperation of the flockes, whereof some were committed to Iacob, some to Labans children, all those which were vnder Iacobs charge, togither with their increase, continued with Iacob stil, and he seperated the particoloured from the rest, and the one was in viewe and sight of the other, v.40. whereas the flockes first diuided were three daies iourney asunder. v.36. 2. This diuision mentioned, v.35. was the very same day, wherein this agreement was made, and therefore it was the first, not the second diuision. 3. If this were admitted, then the Hebrewe text should be conuinced of falsitie, which readeth not, *the flockes of one colour*, but, *all that had white marks in them*, that is, were spotted with white.

3 Wherefore we doubt not rather to refuse the latine translation as corrupt and diuers from the Hebrewe, and the Septuag. with the Chalde in this place: and therefore we approue rather the iudgement of *Caietanus*, who giueth this censure of the latine translator: *scito prudens Lector, quod vniuersa hac pars textus vsq; ad finem capituli, apud latinum interpretem, paraphrasis est potius, quam textus, &c.* Vnderstand discreete reader, that all this part of the text, to the ende of the Chapter, with the latine interpreter, as a paraphrasis rather then the text. And a little after he saith: *antiquus interpres nescitur, quo spiritu haec ita summauerit:* we cannot tell, with what spirit the old interpretor hath thus summed the text. *Caietan. in hunc locum.*

The latine translation refused of the Romanists themselues.

Qu.14. Of the diuers meanes which Iacob vsed to make the sheep to bring fourth particolored.

v.37. *Then Iacob tooke roddes, &c.* Iacob vsed three industrious meanes to cause the sheepe to bring forth particoloured: 1. He vseth pilled and straked roddes, and putteth them in the watering places, at such time as the sheepe were in heate, that is in ramming time: *Hieron* sheweth the cause: *vt ex duplici desiderio, dum auide bibunt, & ascenduntur à maribus tales fœtus conciperent, quales vmbras arietum, in aquarum speculo contemplabantur: tradition. in Genes.* That of a double desire, while both they drinke greedily, and were coupled with the males, they might be conceiued with such young, as they sawe the shadowe of the rammes in the water: for the coloured roddes made also the shadowes of the rammes to appeare particoloured. 2. An other pollicie which Iacob vseth is set forth, v.40. that he set the particoloured sheepe before, and Labans whole coloured sheepe behinde, and turned their faces toward the particoloured: but his owne sheepe, that were of diuers colours he turned not toward Labans: and this he did not alwaies, but in ramming time, that Labans sheepe by the sight of the particoloured might bring forth like vnto them: this is the right meaning of the verse, which is corruptly translated by the Septuag. and latine: the

Chalde

Chalde also and Geneuens doe transpose these words, *among the sheepe of Laban*, and ioyne them with *the particoloured, &c.* whereas there were none such in Labans flocke: and therefore this clause must be inserted thus in the beginning of the sentence, *and turned the face of the sheepe which were in the flocke of Laban, &c.* as the Bis. translation readeth. *sic Iun. Mercer. Vatabl.*

3 Iacobs third deuise is expressed, v. 41. Iacob put the roddes into the gutters onely in the ramming time of the stronger sheepe, that is in the first season of their coupling, as *Onkelos* expoundeth, which is supposed to be in the spring, when the sheepe were luely and strong. *Muscul. Mercer. Luther.* The weaker sheepe conceiued in the autumne, and the Iacob put not in the roddes, not to deceiue Laban, that when he came he should not see them, as *Kimhi* thinketh, for Laban vsed not to come to take a viewe of the sheepe, in ramming, but in lambing time; but Iacob vsed thus to doe, that Laban might haue some increase of his colour, although by this meanes the stronger fell out to be Iacobs.

This deuise of Iacob, by the sight of particoloured roddes to cause the ewes and goates to be conceiued with young of the like colour: 1. is neither to be held altogither miraculous, as *Chrysostome* thinketh, *non erat iuxta naturæ ordinem, quod fiebat, &c.* it was not according to the course of nature that was done, but miraculous and beyond natures worke: *hom. 57. in Genes.* much lesse doe we receiue the fabulous conceit of one *Hosaias* an hebrew, that the ewes conceiued alone without the males, by the sight onely of the roddes in the water *ex Mercer.* 2. Neither doe we ascribe this altogither to the worke of nature: although the cogitation and conceit of the minde be very much in the forming of shapes: and therefore, as *Plinie* noteth, *plures in homine, quam in cæteris animalibus differentiæ:* there are more diuersities of shapes among men, then bruite beasts, because of the varietie of their conceits, *lib. 7. c. 12. Galen* writeth of a woman, that by beholding of a faire picture, by a deformed husband had a faire childe, *libr. de theriaca. Quintilian* writeth of a Queene that vpon the like conceipt brought forth an Aethiopian: *Hippocrates* maketh mention of a woman that beeing deliuered of a beutifull childe much vnlike both the parents, should haue beene condemned of adulterie, but was freed by a learned phisician, that imputed it to a picture, which shee had in her sight. *ex Perer.* The Hebrewes report of an Aethiopian, that had a faire childe, and a Rabbin beeing asked the reason thereof, shewed the cause to be a white table that was in her sight at the time of conceauing. The like report is, that a woman brought forth a mouse, because a mouse chaunced to runne before her, when shee was with childe. *Mercer.* The like operation hath the obiect of the sight in bruite beasts: for this cause, the fashion is in Spaine to set before the mares, when they are horsed, the most goodly beasts of that kind. *Muscul.* The like practise is vsed by Doue-masters, that they may haue a brood of faire pigeons. *Isydor. lib. 12. Etymol.* Although then that nature had her worke, yet we cannot say, that nature whol y did it. 3. Wherefore God wrought here togither with nature, and that after an extraordinarie manner: first, because this deuise was reuealed vnto Iacob by the angel of God in a dreame. Genes. 31. 11. Secondly, God gaue a rare effect to this deuise, that it failed not, whereas if it had beene according to the ordinarie worke of nature, there might haue beene some change and alteration: and it is well noted by *Valesius*: that both the male and female concurred in the same imagination and fantasie of the particoloured, which was the cause that they alwaies brought forth of the same colour. *lib. de sacr. philos. c. 11.*

Qu. 15. Whether Iacobs deuise where by miracle or by the worke of nature.

Now further, that we may see the naturall reason, whie that Iacobs sheep brought forth particoloured. 1. That sheepe by drinking of certaine waters doe chaunge the colour of their wool, *Aristotle* maketh mention: as there is a riuer in Assyria, called *Psychris* of that coldenesse, which causeth the sheepe, that drinke thereof to yeane blacke lambes: in Autandria, there are two riuers, the one maketh the sheepe white, the other blacke: the riuer Scamander doth die them yellow: *Arist. lib. 3. de histor. animal. c. 12.* But this alteration is caused by the matter and qualitie of the water beeing receaued and drunke: whereas Iacobs sheepe conceaued by the very sight. 2. The phantasie & affection is very strong to worke vpon it owne bodie, sometime vpon an other: children haue beene bewitched by the malicious sight of those, that haue intended them hurt: some by immoderate ioy haue presently died, as Philippides the Comical poet for his vnexpected victorie of his fellowe poets: and a woman for the returne of her sonne, whom she supposed to haue

Qu. 16. Of the naturall reasons why the imagination should be soe stronge to worke vpon the bodie.

Strange birthes procured by the conceite and faitie of the mind.

beene slaine in the warres, in the extremitie of ioy, ended her life, as the Romane historics
The force and power of the affections. testifie: hence it is that the very sight of that, which goeth against the stomake, procureth vomite, some by the seeing of others blood haue sounded: others for feare looking downe from a steepe place, haue tumbled downe: they which are striken with sodaine feare, doe waxe pale in their face, their handes tremble, their voice is taken away, all the bodie is distempered: such is the operation of the conceite of parents in the conception of their children, which causeth such varietie of shapes of colour, gesture: *ex Marsil. ficin. lib.* 13. *de Platon. Theolog.* c. 1. 3. As we see by experience, that the imagination of the mind doth bring forth such effectes in the bodie: so the reasons thereof may be yeilded to be these. 1. The power and dominion, which the soule hath ouer the bodie: the one is the mouuer and stirrer, the other the thing mooued: the soule is to the bodie, as the workeman to his worke, which he frameth and fashioneth according to the *idea* and conceipt of his mind, and so it is in the conception and generation of children. *Tostat. qu.* 10. *in* c. 30. 2. An other reason may be taken from the nature and propertie of *imagination imaginari, non est, neq; animi, neq; corporis, sed coniuncti*: to imagine is not proper to the soule, or bodie apart, but to them both, together, as the rest of the affections of loue and hatred, and the like are: the mind then is like to that, which it imagineth, and the bodie with the mind begetteth that, which is like to it selfe, so it commeth to passe, that the likenes, which the phantasie imagineth, the bodie begetteth: *Valles.* 3. A third reason is from the nature & power of the seed, which as it floweth from all the partes of the bodie, and therefore worketh materially the similitude of the same partes, so also is it procured by the mind and phantasie, and therefore expresseth also that qualitie in the birth, which was in the mind, from whome it was sent. *Perer. ex Valles.*

4 Places of doctrine.

1. Doct. Abrahams seed begotten by the power of God. V. 22. *God opened her wombe*, &c. In that God made Leah and Rachel fruitfull, of whome came the promised seed: it sheweth that it was not the worke of nature, but the gift of God: *Muscul.* And as Abrahams carnall seed was propagated by God, so much more the spirituall: *which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Iohn. 1. 13.

2. Doct. the children of the barē wombe most excellent. V. 24. *She called his name Ioseph*: as the children of the barren are noted in scripture to haue beene most excellent, as Isaak of Sarah, Ioseph of Rachel, Samuel of Anna, Iohn Baptist of Elizabeth. *Muscu.* so also they which haue beene begotten of spiritual barrennes, that is conuerted from a sinful life, haue prooued most excellent instrumentes as Zacheus, Luk. 19. and S. Paul of a persecutor made an Apostle.

3. Doct. Wiues not to be married without consent of parentes. V. 26. *Giue me my wiues and children, &c.* They were alreadie Iacobs wiues and children, yet he craueth leaue of his father in lawe, that he may peaceablie depart with them: this condemneth their prepostterous course, that aduenture to take away mens daughters, and make them their wiues against the mind, and without the consent of their parents: *Muscul.* whereas the Apostle leaueth the bestowing of the virgine in mariage whollie to the disposition of the father. 1. Cor. 7. 38.

4. Doct. the house of God must bee prouided for by tithes and other reuenues. V. 30. *When shall I trauail for mine house also?* As Iacob first serued Laban for nought, contenting himselfe with the mariage of Leah and Rachel, but afterward he expected wages, to prouide for his house: so *Rupertus* doth fitlie allegorize this place: at the first the Apostles preached the gospell freely to winne vnto Christ, Leah of the Iewes, and Rachel of the Gentiles: But now it is the ordinaunce of Christ, that as Laban prouided for Iacobs house, so the Church by the care of Christian magistrates should be endowed with tithes and reuenues for the maintenaunce thereof: as the Apostle saith: *the Lord hath ordeined, that they which preach the gospell, should liue of the gospell.* 1. Cor. 9. 14.

5 Doct. Married parsones must take heed of brutish phantasies. V. 38. *Then he put the roddes which he had pilled, &c.* Seeing that the phantasie of the mind, procured by the obiect of the sight, or some other cogitation, in the time of conception is of such force to fashion the birth: it becommeth men and women, not to come together with bestial appetites, & vncleane imaginations, (for by such meanes, monstrous and misshapen birthes are often procured) but then cheifelie to haue holy thoughtes, and

cleane

cleane cogitations. *Mercer.* and that then most of all they may fulfill that saying of the Apostle: *that husbandes dwell with their wiues as men of knowledge.* 1. Peter. 3. 7.

5. Places of Confutation.

v. 2. *Am I in Gods stead, &c.* Iacob thus answering Rachel, that called to him, to giue her children, as though he were God, may sufficiently confute the blindnes of all those, which inuocate Saints, and call vpon them for helpe: We may verilie thinke, that if God so thought good, that they should make answeare, they would say as Iacob did to Rachel, *are we in Gods stead? Muscul.* and, as our Sauiour saith to the Iewes, there is one, *which accuseth you, euen Moses, in whome ye trust.* Iohn 5. 45. so the Saints, whom the Romanists superstitiously worship, will be their accusers. 1. Conf Against the inuocation of Saintes.

v. 16. *I haue bought thee with my sonnes mandrakes: Faustus* that wicked *Maniche* hereupon taketh occasion to open his blasphemous mouth *habuisse inter se, veluti quatuor scorta certamen, quenam eum ad concubitum raperet: that Iacobs wiues as fower strumpets did striue betweene themselues who should lie with him: Augustine* here answereth. 1. *Nulla ancillarum virum ab altera rapuit: none of them did striue to haue their husband from an other*: but Iacob kept his turnes, and obserued an order, when to goe in to his wiues: for what need the one to haue hired out the other, *nisi ordo esset alterius, &c. if it had not beene Rachels turne, &c.* 2. *ipsas faminas nihil aliud in concubitu appetysse, &c. it is certaine, that these women coueted nothing els but children, in companying with their husband*, and therefore beeing barren themselues, or ceasing to beare, they substituted their maides. 3. *Si concupiscentiæ, non iustitiæ fuisset seruus Iacob, nonne per totam diem in voluptatem illius noctis æstuasset, &c. if Iacob had not bene a seruant of iustice, rather then of his owne concupiscence, he would all the day long haue thought vpon the pleasure of that night, when he was to lodge with the fairer:* this sheweth then, that Iacob beeing content to chaunge the course, and to goe in to her, which was lesse loued, was not a man giuen to fleshly concupiscence, but only sought the propagation of his seed: *sic August. lib. 22. cont. Faust. c. 18.* 2. Conf Against the slaunder of the Maniches.

6. Morall obseruations

v. 2. *Iacobs anger was kindled against Rachel.* Though Iacob loued Rachel well, yet when he seeth Gods glorie to be hindred, he forbeareth her not, but is incensed against her, which teacheth vs, that we ought to preferre the glorie of God, before the loue of parents, wife, or children. *Mercer.* as our Sauiour saith, *If any man come vnto me, and hate not his father, mother, wife, children, &c. he can not be my disciple.* Luk. 14. 26. 1. Obser. To prefer the glorie of God before loue of wife, and children &c

v. 18. *God hath giuen me my reward, because I gaue my maid to my husband, &c.* Although Leah gaue her maid to her husband of a good intention, onely for procreation, yet because it was a breach and profanation of holy matrimonie, which God had ordained, she offended rather therein, then was to expect a reward. Thus many times men flatter themselues in their sinnes, and thinke that they are rewarded of God, when they doe euill: *Calu.* as Micah hauing made him house-Gods, and entertained a Leuite, thus vaunted himselfe: *Now I know the Lord will be good vnto me, because I haue a Leuite to my priest.* Iud. 17. 13. 2. Obser. Not to reioce in euill.

v. 16. *And Leah said, come into me, &c.* both Iacobs continencie here appeareth, that did not giue himselfe to carnall appetite without moderatiō, but obserued certaine times, when he paied his debt vnto his wiues. *Perer:* as also the modestie of those matrones is manifest herein, who offered not themselues to goe in to their husbande, but expected till he came into them *Muscul.* this is that which the Apostle saith: *that euery one of you should knowe how to possesse his vessell in holines and honor, not in the lust of concupiscence.* 1. Thessal. 4. 5. 3. Obser. continencie in maried age.

v. 26. *Giue my wiues and my children, &c.* Iacob though he knew, that he was to returne into his countrie, yet preuenteth the time which God had appointed, for he yet stayed 6. yeares longer: so many times the children of God thorough their haste, doe runne before the time, which God hath set: as Moses beeing ordained to be the deliuerer of Israel, 4. Obs. The time appointed of God, not to be preuented.

yet shewing himselfe before his time, was constrained to saue himselfe by flying. *Mercer.*

3. Obser. Choise to be made of good seruantes.

v. 27. *I perceiue the Lord hath blessed me for thy sake.* Thus also was Potiphars house blessed because of Ioseph, Gen. 29. 3. Masters therefore should haue a speciall care to make choice of godly seruants, that God may blesse the worke vnder their hands. *Perer.*

CHAP. 31.

1 *The Contents.*



IN this chapter, first we haue Iacobs departure from Laban, with his wiues, and children, and cattell: where we haue 1. the occasion that mooued Iacob, the murmuring of Labans sonnes, and change of Labans countenance. v. 1, 2. 2. The commandement of God for Iacobs departure. v. 3. 3. Iacobs consultation with his wiues: first Iacob maketh report of his faithfull seruice. v. 6. Labans churlish dealing, v. 7. 8. of Gods blessing, v. 10. to 14. then his wiues giue their consent, v. 14. to 15. and so Iacob departeth, he and his. v. 17. to 22.

Secondly, there is described Labans pursuit, and expostulation with Iacob: where is set forth, Labans accusation, and Iacobs recrimination. 1. Laban accuseth Iacob of two things, the secret carrying away of his daughters, v. 26, 27. the stealing away of his gods, v. 30. Iacob defendeth himselfe, in shewing the cause why he went away secretly, v. 31. in giuing Laban leaue to search for his Gods, which he doth, but findeth them not, by reason of Rachels excuse, to v. 36. 2. Iacob against accuseth Laban for his hard dealing, making profession of his great trauaile and faithfull seruice, and Gods blessing, to 42. then Laban yeeldeth himselfe. v. 43.

Thirdly, there is declared in this chapter, how Iacob and Laban make a couenant together: 1. the couenant it selfe is expressed, v. 49. to 52. 2. the ratification of it of each side by an oath, and ceremonies: Laban sweareth by the god of Nahor, 53. and together with Iacob maketh an heape of stones, v. 47, 48. Iacob sweareth by the feare of his father Isaak, 53. and offereth sacrifice. v. 54, 55.

2. *The diuers readings.*

S.T.ad. v. 1. *And Iacob heard. S.T. and he heard, cater.*

C. *hath gotten all this substance. C. all this glorie. cet. cabhor. glorie.*

C. v. 5. *the God of my father was with me. cet. the word of the God of my father was my helpe. C.*

div. sig. v. 7. *your father hath lied vnto me. C. hath mocked me. T. hath deceiued me. cet. hatal,* signifieth all these.

S. *hath changed my reward or wages of tenne lambes.* so also v. 41. *S. tenne times or tymes. cater. manah, a portion.*

S.H.cet. v. 8. *if he said, the white shall be thy reward, they brought forth white. H.S. if he said, the particoloured, G. or ring-straked. B. or spotted. C. or spotted in the legges. T. gnacadh, to bind,* whereof commeth the word here vsed, that signifieth them that are spotted in the binding places, that is, the shanks and the legges.

v. 10. *of diuers colours. H. sprinkled as with ashes. S. spotted or partie. B. G. C. spotted as with haile. heb. baradh, signifieth haile. T.*

S.ap.f.prop. v. 13. *I am the God, which appeared vnto thee in the place of God. S. I am the God of Bethel. cater.*

E. v. 14. *haue we had as yet any portion? B. is there yet any more portion for vs in our fathers house? cater.* for they could not say that they had hetherto no part, seeing it followeth in the next verse, v. 16. *all the riches, which God hath taken from our father is ours, &c.*

mut. temp. v. 15. *and should he also deuoure our money? T. should we suffer him still to deuoure, that God hath*

hath given vs? and hath eaten also our money. cat.
v. 28. he tooke all his cattell and houshold stuffe. S. all his cattell and goods. cet. S.
v. 20. and he would not confesse to his father in law. H. he concealed from Laban the Aramite. S. C. stole away the heart of Laban. B. G. he stole away from Laban, as v. 27. or deceiued the heart of Laban. Tr.
v. 23. he tooke his sonnes and brethren. S. his brethren. cat. that is, kinsfolkes. S. ad.
v. 24. that thou speake nothing bitterly to Iacob. H. that thou speake not euill. S. that thou speake ought, saue good. B. G. that thou speake neither good nor bad: that is, concerning his returning againe. T heb. from good to bad. P. C.
v. 29. it is in my hand through God. B. there is power in my hand. cat. eel, is the name of God, it signifieth also strength. B.
v. 31. that I departed without thy knowledge, I feared, &c. I was afraid, and said, least thou wouldest haue taken thy daughters. cet. H. ad.
v. 32. the place, where thou findest thy God, let it not remaine. C. with whome thou findest thy gods, let him be slaine before our brethren. H. with whome thou findest, &c. let him not liue. cater. Ch.
and he found or knew nothing with him: added by the Septuag. S. ad.
v. 36. so the sollicitude or care of the searcher was marked. H. Laban searched thorough all the house, and found not the idols. S. G. Laban tossed or handled all the tent. C. B. T. masheh, to feele, to handle. H. c.
v. 38. were not barren. H. S. G. cast not their young. C. P. T. B. shacall, to be depriued of young.
v. 40. what was stollen, thou didst require of me. H. what was wanting of the number, thou didst require of me, I kept them by day and by night. C. of my hand didst thou require what was stollen by day or night. cater. H. de. Ch. cor.
v. 43. are mine and my daughters. S. are mine. cater, S. ad.
v. 47. Laban called it, the heape is witnesse, Iacob called it, the heape of witnesse. H. S. Laban called it Iegar sahadutha, Iacob called it Galeed. cat. gal, is an hilloche or heape, gnedh, a witnes: put together, gnalgnedh. H. S. ap. f. pr.
v. 49. and Laban added, &c. H. and he called it a watch tower. S. C. and he called it Misphah. G. B. T. H. t.
v. 54. and he offered sacrifice. H. S. Iacob offered sacrifice. cat. H. S. det.
they did eate and drinke. S. they did eate. cater, S. ad.

3. The explanation of doubtfull questions.

v. 7. *He hath changed my wages tenne times.* 1. Neither *Caietans* exposition is to be receiued, that his wages was not so often changed, but it is (saith he) an hyperbolicall speach: for where the words may be taken properly, what neede a figure to be admitted? 2. *Rasi* is in the other extreame, who taketh the word *monim*, here vsed, for tenne pieces of coine, so that he would haue his wages changed 10 times tenne times, that is, an 100 times. 3. *Hierome* taketh it literally, and so doth *Augustine*, that he was deceiued twice euery yeare, for the fiue last, the first not counted, because twice in euery yeare in Italie, and likewise in Mesopotamia, the ewes haue young: as *Hierome* alleadgeth out of *Virgil*; *bis grauidæ pecudes, ewes twice with young.* 4. The Septuag. read, for tenne times or tymes, *tenne lambes*: which *Augustine* would iustifie, because a lambe may be taken for the lambing time: as *arista*, an eare of corne, is taken for haruest: and so there meaning should be, that Iacob was deceiued tenne lambing times *qu. 95. in Genes.* But it is more like, that the Septuag. translated the word *monim*, μνᾶν, money: which by the scribes, was made μηνᾶν, by the addition of one letter. *ex Mercer.* 5. Wherefore I rather thinke, that here a certaine number is taken for an vncertaine: that neither lesse then tenne times Iacob was deceiued, nor yet iust so many times: but that he was very often beguiled at Labans hand: as the Lord saith, *that the Israelites had tempted him tenne times*, Numb. 14. 22. and Iob complaineth of his friends, that they had tenne times reprooued him, Iob 19. 2. that is, often. *Mercer.*

1. Qu. How Laban had changed Iacobs wages tenne times.

v. 12. *See all the hee goates leaping vpon the shee goates, that are particoloured, &c. That are particoloured*, must be referred to the hee goates, not to the females, because *gnuudim*, is of

2. Qu. Whose Iacob had his first particolored goates, that he saw in a dreame.

the maſculine gender: this difference is well obſerued by the greeke and latine tranſlators. *Iun, Mercer.* and therefore our Engliſh tranſlations are herein faultie, that apply it to the ſhee goats. But here the queſtion is, from whence Iacob had theſe particolored goats, that leaped vpon the femals: 1. Neither had Iacob theſe particoloured by miracle, as the Hebrews affirme, that an angel brought them from Labans flocke. 2. Neither did Iacob borrow them of other ſheapheards, for that had beene a fraud. 3. Neither did he put his owne particoloured, after they were increaſed, to Labans white cattle: for then he needed not to haue vſed the deuiſe of the roddes, and beſide it had beene a fraud. 4. Nor yet are they called particoloured, becauſe they ſo appeared in the water, while they leaped vpon the ewes, by reaſon of the pide and ſtraked roddes, that were put into the gutters. 5. Nor yet are they ſo named in reſpect of the iſſue and effect, becauſe they had particoloured lambes, as if the rammes, that leaped the ſheepe had beene of that colour. as *Mercer.* 6. But this viſion is not to be referred to the beginning of this particoloured breed, but at once ſheweth to Iacob the great encreaſe of them like to be, that he ſhould haue particoloured both male and female of his owne in ſuch aboundance, that they ſhould ingender among themſelues, and grow into flockes.

Qu. 3. Whether it were an Angell that ſpake vnto Iacob in Bethell

v.13. *I am the God of Bethel, &c.* 1. Theſe two viſions, though reported togither to Iacobs wiues, yet were not ſhewed at once to Iacob: but at ſundrie times: the one concerning the particoloured cattle, 6. yeares before: but the other for his returne, in the ende of the 6. yeare, immediately before Iacobs departure from Laban, v. 3. *Mercer.* 2. This angel, was not any miniſtring ſpirit, which ſpake in the name of God, as ſome thinke. *Mer.* 3. But it was Chriſt himſelfe, for here he is called the god of Bethel: and in that viſion, beſide the angels aſcending and deſcending, the Lord himſelfe ſtood at the toppe of the ladder, who ſpake to Iacob: Chriſt Ieſus then was the great angel of Gods preſence, that appeared before to Iacob in Bethel, and nowe againe ſpeaketh to him in viſion.

Qu. 4. Why Rachel is ſet before Leah, and ſpeaketh firſt.

v.14. *Then anſwered Rachel and Lea:* 1. Rachel is named before Lea, as before, v. 4. becauſe ſhee was Iacobs principall wife, the cheife matron of the houſe; Leah was thruſt vpon him vndeſired: for this cauſe afterward in the forme of bleſſing, which they vſed toward Ruth, Rachel is preferred before Leah, euen by the Bethlemites, that came of Iudah of Leah. Ruth. 4. 11. Hebrewes note this as a preſumptuous part in Rachel to ſpeake before her elder ſiſter, and therefore they ſay, ſhee died firſt: but the trueth is, the ſingular number is here vſed for the plurall: and this anſwer, though it might be made by Rachel, was with the conſent of both. 3. In that they ſay, *all the riches which God hath taken, &c. is ours and our childrens,* they doe ſomwhat obſcure gods bleſſing, as though God had giuen them but their due, in as much, as they beeing Labans daughters, togither with their children, had intereſt in his goods. *Calum. Mercer.*

Qu. 5. Of the reſons that made Iacobs wiues willing to depart.

v.14. *Haue we any more portion, &c.* Iacobs wiues vſe foure reaſons of their willingneſſe to depart: three domeſticall and one diuine. 1. Becauſe they looked nowe for no more portion in their fathers houſe, then that, which they had gotten, they had no reaſon to ſtay any longer: they ſay not; as ſome read: *haue we not yet any portion, &c.* for they had a great part by Gods prouidence out of their fathers ſubſtance, as they confeſſe, v. 16. 2. *He hath ſold vs:* he hath beene vnkinde to vs, ſetting vs forth with no dourie, but ſelling vs for 14. yeares ſeruice, and making a gaine and advantage thereof to himſelfe. 3. They ſay, *ſhould he ſtill eate vp our money:* that is, ſhould we remaine here ſtil, and ſuffer him to deuoure our ſubſtance: ſome doe otherwiſe read, *and hath eaten vp our money,* referring it to the time paſt, that whereas he had ſold them, for Iacobs ſeruice, the price or money, that is, Iacobs labour he tooke to himſelfe. *Mercer.* But the other reading is better: which the particle *gam, etiam, alſo,* doeth imply: ſhould he *yet,* or *ſtill,* deuoure, &c. 4. The diuine reaſon, which they vſe, is from the commandement of God, v. 16. *Whatſoeuer God hath ſaid vnto thee doe it.*

Qu. 6. What the teraphim were which Rachell ſtole from Laban.

v.19. *Rachel ſtole her fathers idols:* the word *teraphim:* 1. Some by theſe *teraphim,* vnderſtand the prieſtly ornaments and implements that belong to ſacrificing: becauſe Oſe. 3.4. the prophet ſaith, the children of Iſrael ſhall remaine a long time, without Ephod and Teraphim: *Hieron. epiſt. 113. ad Marcel.* But in this place the prophet ſheweth, that the children ſhall be without any forme of Church or common wealth, euen ſuch, as when it was

deformed

deformed with *teraphim*, worship of idols. *Iun.* 2. Some thinke that the *teraphim*, were other pictures and resemblances, then of men, as *Aquilas* translateth them, μορφώματα, figures, shapes: but that *teraphim* had an humane shape, appeareth, 1. Sam. 19. where Michol put an image in the bed, in stead of Dauid. 3. Some thinke that the *teraphim*, was made of the head of the first borne childe, which was embawmed and so kept, from the which by the working of the deuill, they receiued answers. *Lyran.* But if *teraphim* had bin such a thing, it is not like Rachel would haue stollen it away. 4. Some thinke that they were certaine images, which they consecrated for diuination, from whence they receiued answers. *R. Kimhi:* and they did represent the head of a man, made of some kinde of mettle: such a head *Albertus Magnus* had, which *Thomas Aquinas* his master brake. *Tostat.* and hereupon they deriue the word from the roote, *raphaph*, which signifieth, *remisse, weake*, because the oracles which they gaue, were many times vncertaine and false. It is true, that some *teraphim*, were vsed for such purpose to consult withall: as Zachar. 10. 2. *the teraphim haue spoken vanitie*: but yet all were not so vsed, as the *teraphim*, which was in Dauids house. 5. And yet vpon this example it cannot be gathered, that there were some *teraphim*, which were not idols: as *Ramban* inferreth, and *Perer. numer.* 4. for although Dauid himselfe were farre from idolatrie, and idols in Sauls time were publikely remooued, yet there might be some reliques of superstition priuately remaining: and this in Dauids house, might be secretly kept by Michol without Dauids knowledge, or it was as an implement not regarded. *Mercer.* 6. Wherefore it is most like, that these *teraphim*, did resemble an humane shape, and that they were consecrated to superstitious vses, as those idols of Laban were, which he therefore afterward calleth his gods, v. 30.

It is further questioned, wherefore Rachel stole away Labans idols. 1. Not as some thinke, that Laban should not consult with them, to knowe which way Iacob was gone: *sic Aben Ezra, Tostat.* for though Laban missed them presently, that is, to be imputed to his superstition, who did often visite his idols. 2. Neither did Rachel this, to reuoke her father from idolatrie, as *Rab. Salomon*, to whome giue consent, *Basil, Nazianzene, Theodoret*, for then shee needed not to haue bene ashamed of her fact: neither would Iacob so sharply haue censured the fact to be worthy of death. 3. Nor yet did Rachel steale them away beeing made of some precious mettle, that it might be some recompence vnto her for part of her dowrie. *Perer. numer.* 7. for this had beene plaine theft. 4. Neither yet, as *Iosephus* thinketh, did Rachel carry away his fathers gods, that if he should pursue after them, *haberet, quo confugeret, veniam impetratura*, *shee might haue recourse vnto them*, to aske pardon, and to appease her fathers wrath: for this had beene plaine idolatrie. 5. Nor yet was this done by way of mysterie: as *Gregorie* collecteth: that as Laban found not his idols with Iacob: *sic diabolus ostensis mundi thesauris in Redemptore nostro vestigia terrenæ concupiscentiæ non inuenit: so the deuill, hauing shewed the treasures of the world, did not finde in our Redeemer, any foote steps of terrene concupiscence, &c.* 6. But it is most like that Rachel, though much reformed, and reclaimed from her fathers superstition by her husbands instruction, yet was somewhat touched therewith still: and therefore of a superstitious minde did take away her fathers idols: and hereof it was, that long after this, Iacob reforming his house, caused all the strange gods to be remooued. *sic Chrysostom. hom. 57. in Genes. Mercerus, Caluin.*

Qu. 7. Wherefore Rachell stoal awaye her fathers idoles.

But some are of contrarie opinion, that Rachel was not at all addicted to her fathers superstition: whose reasons are these. 1. Because Rachel did worship God, and praied vnto him: Genes. 29. 22. God remembred Rachel and heard her: and if she had purposed to worship these idoles, she would not haue vsed them so irreuerently to haue sate vpon them, &c *Theodoret. qu. 89. in Genes. Cont.* though Rachel were a worshipper of God, yet she might haue her imperfections: and some relique of superstition might remaine: Iacobs familie professed the worship of God, and yet there were found amongest them straunge Gods. Genes. 35. 4. Neither is Rachels gesture to be much regarded in such a necessitie: rather her superstitious mind may therein appeare, how she was addicted to those images, seeing she sought excuses, to keepe them still: her wanner of sitting was no signe of irreuerence, but it serued for an excuse; both to pacifie her fathers wrath, which she feared, and to withhould those superstitious monumentes still which she loued: 2. Wherefore it is more like, that Rachel was not free from all touch of superstition; both because

Qu. 8. Whether Rachel were any thing addicted to superstitious worship.

shee

ſhe had beene a longe time trained vp vnder a ſuperſtitious father, and could not ſo eaſilie forget her manner of education, though much qualified with Iacobs inſtruction: as alſo for that, we reed that a good while after, ſuch images and mammetts were found in Iacobs houſe, Gen. 35. which are like to haue beene theſe, which Rachel had ſtollen from her father: *ſic Chryſoſtom. ex pontifi. Caietan. Oleaſter. ex noſtris, Muſculus. Mercer. Calvin.*

Qu. 9. How Iacob is ſaid to haue ſtollen away Labans hart.

v. 20. *Thus Iacob ſtoale away the heart of Laban, &c.* 1. This word is not taken, as 2. Sam, 15. 6. where it is ſaid, that Abſolon ſtoale away the heart of the people from Dauid: the meaning cannot be ſo here, for Labans heart was not toward Iacob. 2. Neither, becauſe Rachel had ſtollen his *teraphim*, where Labans heart was: for Iacob yet knew not that,. 3. Neither yet is it ſo ſaid, becauſe the hope of Labans heart was gone, Iacob beeing departed, who was ſo profitable to him. 4. But becauſe Iacob gaue no notice of his going, he is ſaid to ſteale away his heart, that is to deceaue and diſappoint him, and ſecretly conuay himſelfe away: It is therefore rather to be read, *to ſteale away from his heart*: for ſo the word *eeth.* ſometime ſignifieth, as Gen. 44. 4. when they went out of the citie. *iatzu. eeth. hagner.*

Qu. 10. What riuer it was that Iacob paſſed.

v. 21. *He paſſed the riuer*: that is Euphrates. 1. Sometime it is called the great riuer: Ioſu. 1. 4. ſometime, *the riuer* without any addition. Ioſu. 24. 3. and in this place. 2. For three cauſes is the riuer called great, and ſo much eclebrated in ſcripture. 1. For that it was the greateſt riuer beſide Nilus that was knowen to the Iewes. 2. For that it was one of the riuers of paradiſe. 3. Becauſe it was the boundes of that large land of Canaan promiſed to Abrahams ſeed: Geneſ. 15. 18. *Peren.* 3. Iacob is ſaid to paſſe the riuer, as declinning the ordinarie way, fearing leaſt Laban might ouertake him. *Mercer.*

Qu. 11. How the 7. daies of Labās purſuit are to be accounted.

v. 23. *He followed after him, 7. daies iourney.* 1. Theſe 7. daies muſt not be accounted from Iacobs firſt ſetting forth, as *Raſi* thinketh: for Iacob beeing three daies iourney from Laban, who was now gone to ſheare his ſheepe v. 19. which were remooued 3. dayes iourney from Iacobs flock. Geneſ. 30. 36. while the meſſenger went to tell Laban, Iacob was gone 2. daies iourney: and ſo was in all fiue daies iourney before Laban: by this reckoning Laban ſhould ouertake Iacob in one day, from Carras to Gilead, which was not poſſible: Laban then ouertooke Iacob the ſeauenth day, after that he himſelfe ſet forward that is 13. daies after Iacobs departure. *Muſcul.* 2. Neither with *Ramban* need we ſuppoſe, that Laban returned to Carras his citie which was in the mideſt betwene the two flockes, as he thinketh, to take his freindes with him, and ſo to purſue Iacob: for the citie was not farre of from the place where Iacob kept his ſheepe, whence he ſent for his wiues into the feild v. 4. and therefore it could be little leſſe then 3. daies iourney from Laban: who is more like, for greater haſt and expedition, to take his iourney from the place, whether the newes was brought him. 3. Though Iacob were ſixe daies iourney before Laban, he might well ouertake him in ſeauen daies, both becauſe Iacob was encumbred with his children and cattell, and could not driue faſt, and for that he had pitched his tentes in Gilead, there purpoſing to refreſh himſelfe, ſuppoſing the daunger and feare of Labans purſuit to be ouer. *Mercer.*

Qu. 12. How Laban is charged neither to ſpeak good or euill.

v. 24. *Take heed thou ſpeake not ought ſaue good, &c.* The Hebrewe phraſe is from good to euill. 1. Which is not to beginne with good wordes and end with euill, as *Onkelos* ſeemeth to take it. 2. Nor yet is he forbidden onely not to ſpeake euil, as the Latine and Septuagint with others. 3. But he is forbidden to ſpeake any thing at all, either good, or bad, either faire wordes or foule, not ſimplie, but concerning Iacobs returne againe into Meſopotamia: and ſo Laban accordingly forbeareth to ſpeake any thing at all of that matter: the like phraſe is vſed. Gen. 24. 50. *Mercer. Iun.*

Qu. 13. When God appeared to Laban, and where he pitched.

v. 25. *Then Laban ouertooke Iacob.* 1. This viſion, which Laban had, was not in the beginning of his iourney as ſome thinke, but in the ſame night, that he came to Giliad: for ſo he ſaith: *yeſternight, or the laſt night,* (for ſo the word *eemeſh* ſignifieth) *the God of your father appeared vnto me*: when he was now purpoſed to be reuenged of Iacob, the lord ſtaid him. 2. They pitched their tentes both in the ſame mount not farre a ſunnder: ſome ſay Iacob was in the toppe of the hill, Laban in the bottome, ſome affirme the contrarie, but this is vncertaine: *Mercer.* it moſt like, that Iacob ſeeing Laban to approach, ſet himſelfe in as good order, as he could, doubting the worſt. *Muſcul.*

v. 32.

v. 32. *With whome thou findest thy Gods, let him not liue, &c.* 1. Not, as though he should say, I will kill him with mine owne hand. 2. Neither by vertue of this curse, as the Hebrewes note, did Rachel afterward die an vntimely death: for Iacob knew not, that she had them. 3. But either they are wordes of imprecation, whereby Iacob wisheth that God would shew his iudgementes vpon him, that had committed that theft. *Mercer.* or els he giueth power to Laban, euen to take away their life. *Caluin.*

Qu. 14. How Iacob saith, let him not liue.

Search before our bretheren. 1. *Hierome* noteth, that the word *brother* is foure waies taken in scripture: 1. For them that are so by nature and properly, as Iacob and Esau were bretheren. 2. For them of the same nation, as the Israelites were all bretheren: Act. 7.26. 3. They that were of one kinred were called bretheren: as Abraham saith to Lot *we are bretheren.* Genes. 13.8. 4. They that are of the same Christian faith and profession. 1. Cor. 5.11. *if any that is called a brother, &c.* 2. By bretheren here we vnderstand not with *Hierome* Iacobs children, which were yet of small discretion: Ruben the eldest not beeing aboue 13. yeare old: nor yet some other of his wiues kinred, that Iacob brought away with him out of Mesopotamia, for they had beene no competent iudges in this case: but the bretheren, were those, whome Laban brought with him of his kinred. v. 23. to whom Iacob referreth the iudgement of this matter. *Mercer.*

Qu. 15. Of the diuerse takinges of the word brother in scripture.

Who are vnderstoode to be Iacobs brethren.

v. 33. *Then came Laban into Iacobs tent.* 1. Neither as *Rasi* thinketh, had Iacob and Rachel one tent: for the text sheweth, that Laban went first into Iacobs tent, and then into Leahs, and from thence to Rachels. 2. Though last mention be made of Rachels tent: that is, because there the idoles were hid: Laban last of all searched the maides tentes: & out of Leahs tent he went into Rachels. *Mercer.*

Qu. 16. Of the order in Labans searching of the tentes.

v. 35. *The custome of women is vpon me.* 1. Not that women, while there monethly custome is vpon them, are not able to rise: but many times they are beside that infirmitie troubled with the head ake, and are stomake sicke, and not fitt to be disquieted. 2. As also they counted women in that case in times past, vncleane, they would neither talke with them, nor suffer them to breath vpon them: which might be the cause that Laban, answereth not a word to his daughter, but goeth presently out of her tent: hereof the word *niddah*, that signifieth an vncleane woman, is deriued of *nadah*, which is, *to remoone* or send farre of: because women at that season, were seperated from the companie of others, *Mercer.* 3. Rachel made this excuse, not either in detestation of the idoles, vouchsafing them no better place, then the camels litter, nor yet so much of loue to keepe them, as of feare because of the present daunger: in the meane time Laban by this excuse was blinded and deluded.

Qu. 17. Of Rachels excuse.

v. 42. *The feare of Isaak.* 1. Iacob neither meaneth, that feare of Isaak, when his father would haue offered him vp in sacrifice, as some interpret; for that was but a naturall feare of death; for his patience & obedience was more commendable at that time, then his feare. 2. Neither doth Iacob speake of his owne feare and reuerence toward his father. 3. Not yet of Isaaks feare or worship of God. 4. Or Isaaks feare and care for the prosperitie of his sonne Iacob; all these are here vnproper, to be matched with the God of Abraham. 5. But feare is taken here not *actiuely*, but *passiuely* for God himselfe, that is feared. *Caluin*, who sometime is called by names *effective*, in respect of the effect; so is God called our *strength*, our health, saluation; or, *obiective* by way of obiect; so is God called our hope, our loue, our ioy, our feare: because he is the obiect of all these. *Peter. Rasi* thinketh, that he is called not the God, but feare of Isaack, because Isaack was yet liuing, and God doth not call himselfe by the liuing: but this is a false note, for Gen. 28.13. he is called the God of Isaacke: some doe in this difference of names, note a distinction of the persons: and vnderstand the God of Abraham to be the father, the *feare* of Isaacke to be Christ, of whome he was a speciall type. This collection may be admitted. *Mercer.* So then by the feare of Isaacke, Iacob meaneth the God whome Isaacke feared and worshipped: hauing a reference to that feare also, whereby Isaack was restrained from reuoking the blessing giuen to Iacob, Gen. 27.33.

Qu. 18. Whom Iacob meaneth by the feare of Isaak.

v. 47. *Laban called it Iegar-sahadutha, &c.* 1. Laban though he came of Thare the father of Abraham, in whose familie the Hebrewe tongue was preserued, yet dwelling among the Syrians, he learned both their language and manners, and therefore calleth this place by a Syrian name: but Iacob by an hebrewe, who most vsed himselfe to that tongue, and

Qu. 19. Of the Sirian name which Laban gaue: and of the vse of that language in the scripture.

and so did his wiues, that gaue their children not Syrian, but Hebrew names. *Caluin.* 2. These two Syrian words are onely found in Genesis, and the rest of the bookes of Moses, and beside, one whole verse, Ierem. 10. and certaine chapters in Ezra and Daniel, after the Syrian dialect: which is an honour, as the Hebrewes note, wherewith the Syrian language is dignified, in that it is inserted into the holy Scriptures, and therefore is not to be neglected. *Mercer.* 3. Whereas v. 48. it is said, Laban called it *Galeed*, (whereas Iacob gaue it that name, not Laban) Moses reporteth the sense of the name, in the Hebrew tongue, which Laban gaue.

Qu. 10. Of the mountaine of Gilead.

v. 47. *Iacob called it Galeed.* 1. This name Galeed, or with some small change of points, called Gilead; is before mentioned v. 25. vnder that name, not as yet giuen vnto that place, but now imposed by this occasion: which is interpreted, *an heape of witnesse*: so called of the heape of stones, which was made as a witnesse of the league betweene Iacob and Laban. 2. There was one Gilead the sonne of Machir of Manasses, of whome came the Gileadites, Numb. 26. 29. but he gaue not the first name to this mountaine. 3. This mountaine Gilead is the greatest of all beyond Iordan, it is in length 50. miles: and as it is continued, and runneth along, it receiueth diuers names: from Arnon to the citie Cedar, it is called Galaad: then to Bozra, it is named Seir, afterward Hermon: and so reaching to Damascus it is ioyned to Libanus: and therefore as *Hierome* saith, Lebanon is called the head or beginning of *Galeed*. Ier. 22. 6. *Perer.*

Qu. 11. Of the name Misp:h and of diuerse places so called.

v. 49. *He called it Mispah.* 1. The Latine translator doth wholly omit this word, the Septuag. maketh it a name *appellatiue*, not proper, calling it, *a vision*: which *Augustine* referreth to that vision, wherein by the way God appeared to Laban. But this Mispah, was an other proper name giuen vnto the same place: of the word *tsaphah*, to behold, whereof the reason is giuen in this verse: *The Lord looke betweene me and thee.* 2. Of this *Mispah*, which signifieth a looking or watch tower: the whole countrey is called the land of Mispah, vnder the hill Hermon. Iosu. 11. 3. There were three other places of that name: a citie in Iuda, Iosu. 15. 38. an other belonging to Beniamin, Iosu. 18. 26. a third in the land of Moab. 1. Sam. 22. 3.

4 *Places of doctrine.*

1. Doct. Wiues and husbands preferred before parentes.

v. 17. *Whatsoeuer God hath said vnto thee, doe it.* Iacobs wiues are willing to leaue and forsake their fathers house, and to goe with their husband: for so the scripture saith, *Therefore shall a man leaue father and mother, and cleaue to his wife.* Gen. 2. 24.

2. Doct. The office of carefull pastors.

v. 38. *The rammes of thy flocke haue I not eaten, &c.* Iacob is an example of a vigilant and carefull Pastor: he watched day and night to keepe his flocke, but he made no spoile or hauocke of them: Such ought good Pastors to be, not to feede themselues, but the flocke: as S. Peter saith, 1. Pet. 5. 2.

3. Doct. Poligamie vnlawfull.

v. 50. *If thou shalt take wiues beside my daughters.* Laban himselfe, though vpon a couetous minde he thrust many wiues vpon Iacob, yet by the light of naturall reason, condemneth the multiplying of wiues: *thou shalt not vexe my daughters*: the taking then of other wiues, is a vexation of them: this maketh against their obstinate blindnes, that would maintaine polygamie: if they should appeale to *Laban*, he would be a iudge against them. *Caluin.* But our Sauiour Christ the iudge of vs all, hath giuen vs a rule, *they two shall be one flesh*, Math. 9. 2. two then, not many, can be made one flesh.

4. Doct. Of the blind and superstitious deuotion of idolaters.

v. 47. *Thou hast searched all my stuffe.* Such is the blind rage of idolaters, as here we see in *Laban*: he leaueth no corner vnsought: he giueth no credit to Iacobs protestation, nor yet sheweth any reuerent affection to his daughters, but tosseth and tumbleth all their stuffe: & al this was, to find out his house-gods: such blind deuotiō was in Micah, that howled and cried after the children of Dan, because they had carried away his images. Iud. 18. Such foolish superstition raigneth at this day among the Romanists, that doe more cruelly punish the least wrong done to their dumbe idols, then which are offered to their brethren the liuing images of God.

5 Places of confutation.

v.30. *Thou haſt ſtollen my gods.* *Laban* was not ſo blockiſh, to thinke that thoſe idols were in deede his gods, or that his gods could be ſtollen away: for he afterward ſpeaketh of the God of Abraham, and the God of Nachor, v. 53. but he calleth them his gods, becauſe he made them in the remembrance of God, or he looked towards them, when he praied to God. *Vatab. Calvin.* this taketh away that vaine pretence of ſuperſtitious Romaniſts, who would excuſe their idolatrie, becauſe they doe not worſhip the idols themſelues, but them, whoſe images and repreſentations they are: for *Laban* here did no more. *Calvin.*

1. Conf. Againſt the worſhipping of idols for remembrance.

Further let it be noted, that the word *teraphim*, images, is tranſlated by the Septuag. and Latin interpreter, *idols*: yet *Onkelos* readeth, *tſalmanaia*, images, of *tſelem*, which ſignifieth an image: whence is inferted, that an image and idol is all one: contrarie to the conceit of the Papiſts, that doe diſtinguiſh betweene the name of *images* and *idols*: which in deede beeing turned to a religious, or rather irreligious vſe are all one.

2. Conf. Images and idoles, where they are adored, all one.

Beſide, in that Rachel ſtoale her fathers gods, it is euident that *Laban* was an idolater: yet Iacob refuſed not to marrie his daughters: and this marriage was firme and ſure: whereupon *Caietanus* noteth, *Hinc quoque prudens lector habes, quod diſparitas cultus non eſt ex naturali iure impediens coniugium: here thou haſt, diſcreete reader, that the diſparitie of religion is no impediment by the law of nature, to marriage.* And he collecteth well: yet *Catharinus* an other of that ſide, calleth it *impium dogma*, an impious opinion. *lib. 5. annot. in Caietan.* But *Caietanus* opinion may be iuſtified, both by example in ſcripture: as Moſes married Sephora, Samſon Dalida, Dauid Maacha, which were of idolatrous parents: as alſo by S. Pauls doctrine, who would haue the beleeuing partie not to put away his vnbeleeuing wife, 1. Cor. 7. 12. which ſheweth, that the marriage of ſuch is ſound and good, and not againſt the law of nature, though it be not ſafe nor conuenient.

3. Conf. Diſparitie of religion maketh not a nullitie of marriage.

v.53. *The God of Abraham, the God of Nahor, the God of their father, &c.* *Laban* pretendeth antiquitie for his God, whome his father and grandfather worſhipped, yea and Abraham alſo, who at the beginning before his calling was giuen to the ſame ſuperſtitious worſhip. But Iacob ſweareth by the feare of his father Iſaak: he riſeth vp no higher, neither to grandfather, nor grandfathers father, and yet he doubteth not, but that he worſhipped God aright: wherefore antiquitie is no good rule for religion: neither is it a warrant for vs, to be of the ſame religion which our fathers and grandfathers were of before vs. *Calv.*

4. Conf. antiquitie no good rule for religion.

6 Morall obſeruations.

v. 1. *Now he heard the words of Labans ſonnes, &c.* Iacob, if he had not perceiued ſome diſcontentment in *Laban* and his ſonnes againſt him, would not ſo ſoone haue bethought himſelfe of his returning into Canaan: theſe croſſes therefore and domeſticall wrongs doe awake him and rouſe him vp, and bring Canaan to his remembrance: In like manner the Lord vſeth by afflictions and troubles to awake his ſeruants, that otherwiſe would be drowned in the pleaſures of this life, and ſo prepare them for their heauenly Canaan. *Calvin.* as the Prophet Dauid ſaith, *before I was afflicted, I went aſtray.* Pſal. 119. 67.

1. Obſer. Afflictions make vs thinke of our heauenlie Canaan.

v.7. *God ſuffered him not to hurt me.* The wicked may bend themſelues, and bend their ſtrength againſt the ſeruants of Chriſt, but they ſhall haue no more power to hurt them, or to preuaile againſt them, then ſhall be to Gods glorie, and his ſeruants good: *Calvin.* as our Sauiour ſaith, *My father is greater then all, and none is able to take them out of my fathers hands.* Ioh. 10. 29.

2. Obſer. The wicked haue no power to hurt the ſeruants of God.

v. 24. *God came to Laban the Aramite in a dreame, &c.* *Laban* was now come to mount Gilead, where Iacob was, with a malitious purpoſe toward him: but the Lord ſtaieth him, beeing now readie to haue done him ſome miſchiefe: thus the Lord ſheweth his power in the deliuerance of his children, euen in the time of greateſt extremitie. *Mercer.* thus God turned Eſaus heart, comming with a band of men againſt Iacob. Gen. 33. thus God deliuered Dauid from Saul in the wildernes of Maon, when Saul with his men had almoſt compaſſed him in. 1. Sam. 24. 26.

3. Obſer. The Lord deliuereth in the time of extremitie.

v.30.

4. Obser. A good conscience a bulwarke against slanderous reportes.

v.30. *Why hast thou stollen my gods?* this is the portion of the righteous in this world to be slaundered, and euill reported of: as Iacob here is made a theife: thus we must be tried, *by honour, dishonour, by euill report and good report, as deceiuers, and yet true:* as the Apostle saith, 2. Cor.6:8. but a good conscience is a sufficient bulwarke against all such assaults of slanderous tongues: as Saint Paul saith: *as touching me I passe very little, to be iudged of you, or of mãs iudgement, nor I iudge not my selfe, I know nothing by my selfe.* 1. Cor.4.2.

5. Obser. Not to be forward to vndertake for others honestie.

v.32. *With whome thou findest thy gods, let him not liue:* Iacob was too confident, and presumed too much of the innocencie of his seruants, and the rest of his familie in this case: which teacheth vs, that we ought not to be too readie, to answer and vndertake for the honestie and innocencie of others, vnlesse we be of a sure ground, least it afterward turne to our rebuke. *Calum.* as the wise man saith: *He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.* Prou.27.14.

CHAP. XXXII.

1. *The argument or contents.*

THis chapter consisteth of two principall parts:

First Iacobs feare of his brother Esau is expressed, v.7. with the occasion thereof, the message sent to his brother, and the returne thereof, which was full of suspition, v.3. to v.6.

Secondly, it shewed how Iacob was comforted against this feare: which comfort was of two sorts: *humane, diuine:* Humane either *religious* by faithfull praier, which consisteth on Iacobs behalfe, of the confession of his vnworthinesse, v.9.10. on gods behalfe, of the certaintie of his promise made to Iacob, to v.13. or *politicke:* Iacob deuideth his company into two parts, v.7. he sendeth presents to appease his brothers wrath, v.14. to v.22.

The diuine comfort, was by the vision of angels, v.1,2. by wrestling and preuailing with an angel: where these things are declared. 1. Iacobs wrestling and preuailing, v.24-25. 2. his infirmitie of halting vpon the same, v.26. 3. the blessing of Iacob with the change of his name, to v.30. 4. the custome of the Israelites vpon this accident of Iacobs halting, v.32.

2. *The diuers readings.*

S.dd. v.1. *looking backe he saw the tents of God pitched.* S. the rest haue not this clause.

S.ap.f.pr. v.2. *he called the name of the place, the Lords tents or hostes.* S. *Mahanaim.cat.*

S.C.cor. v.10. *let it suffice me by all thy righteousnes and truth.* S. *my merits are lesse then all thy mercies.*

C.c. *C. I am lesse, or vnworthy of all thy mercies.* P.H.B.G. *impar, vnlike, or not answerable.* T. *chatan,* little. *I came alone ouer this Iordan.* C. *with my staffe.cat.*

S.C.c. *T.B.r.* v.25. *he touched the breadth of his thigh.* S. *the palme or inward part of the thigh.* C. *the hollowe of the thigh.* G. *the hucklebone, acetabulum.* B.T.H. *caph. the hollow, or bowing: the sinewe of the thigh.* H.

diuers.sig. *T.r.* v.25. *the sinew of his thigh withered.* H. *the broad of his thigh withered.* S. *the hollowe was loosed.* G. *loosed out of ioynt.* B. *mooued out of his place.* C.P. *dadhang.* T. *iachaug,* signifieth both to hang, and to mooue.

S.app.f.pr. v.30. *he called the place the face of God.* S. *peniel.cat. I haue seene an angel of God, face to face.* C. *I haue seene God face to face.cat.*

diuers.accep. *B.G.r.* v.32. *the sinewe that withered.* H.S.C. *shrank.* B.G.P *the borrowed sinew of the thigh.* T. *nashah.* signifieth to lend, and to remooue: the hucklebone borroweth certaine sinewes of the hollowe bone, that it turneth within.

The

3. The Explanation of doubtfull places.

v.1. *The Angels of God met him.* 1. This is the third vision that Iacob had, the first was of the ladder, and the angels ascending and descending vpon it, as he went into Mesopotamia: the other of the particoloured rammes leaping vpon the ewes, while he was in Mesopotamia: the third of the angels now at his returning home. 2. But this apparition of the angels, was not by a spirituall vision, and in dreame, as *Caietane* and *Pererius*, but it was sensible and visible, for they appeared in the habite of heauenly souldiers: as the like apparition was shewed to the prophets seruant, 1. King. 6. *Mercer.* 3. The Hebrews note, that Iacob knewe these to be the same angels, which he sawe in vision to ascend and descend vpon the ladder. 4. and whereas Iacob is not said to meete them, but they to meete Iacob: therein appeareth the dignitie and preeminence of the Saints, whome the angels are ready to attend vpon. *Mercer.*

a. Qu. Whether this visiō of Angels were sensible or spirituall.

v.2. *He called the place Mahanaim*, which word is of the duall number, and signifieth two armies: 1. Not as though God made one armie, and the angells another. 2. Or as though Iacob had at the first taken one company to be against him, the other with him, as some Hebrewes: for he knewe them at the first to be gods angels. 3. Neither were these two companies of angels, the one that brought him out of Mesopotamia, the other, that now receiued him into the land of Canaan: as *Rasi*: for these companies of angels did all meete Iacob, and offered their protection. 4. Nor yet hath Iacob relation in this name to his hoast and company, that made one, and the angels hoast, which was the other, as *Iunius*: for Iacob had no reason to name the place by his hoast. 5. But the duall number is here taken for the plurall: as the same word *Mahanaim* is vsed. Cantic. 6. 12. so that Iacob saw not precisely two armies of angels, one before, another behinde, but he was compassed round with them: and beside the forme of the dual number is often applied to proper names, though no reason can be yeilded of it, as *Ephraim*, *Misraim*, and so may it be here. *Mercer.*

2. Qu. Whether two armes onlie of Angels appeared to Iacob.

v.3. *Iacob sent messengers to Esau his brother.* 1. *R. Carus* thinketh that Iacob sent angels of his message to Esau: for the word *malachim* signifieth the angels, v.1. and generally messengers: but this is too curious: for if Iacob had sent angels, he would not haue giuen them commandement and instructions, what to say, as he doth. 2. Esau was nowe remooued from his father, before Iacob came, Gen. 36. 6. and it may be he had thereof intelligence from his mother. *Calum.* He beeing now growne rich, and seeing his wiues were an offence to his parents, but most of all desiring his owne libertie, might remoone into the land of Seir: *Caluin.* the countrie beeing neere adioyning to Beersheba, where Isaack dwelt. *Mercer.* 3. He sendeth to Esau, 1. because he must needes passe by his countrie, 2. and nameth himselfe his seruant, not thereby renouncing his blessing, but yeilding temporal subiection for a time, as Dauid did to Saul, though he were euen then the annointed king. 3. he maketh mention of his soiourning with Laban, not so much to excuse the matter, that he had not all this while sought to be reconciled to his brother, as *R. Carus*, as to report vnto his brother, what the state and condition of his life had beene; who as yet might be ignorant of it. *Mercer.* 4. He also speaketh of his cattle and riches, that Esau should not thinke, that he sought vnto him for any neede, but onely to haue his fauour.

3. Qu. Of the message, which Iacob sent to Esau.

v.6. *The messengers came againe to Iacob.* 1. Some thinke the messengers spake not at all to Esau, because they were afraide, meeting him with fower hundred men; but it is not like that Esau had notice of Iacobs comming, but first from him by his messengers. 2. Neither did Esau come thus accompanied to make ostentation onely of his power. *Musculus.* 3. or to giue his brother more honourable entertainment. *Caluin. Mercer.* for he needed not then to haue brought so many with him, and he would haue sent him some kinde message before. 4. Wherefore it is more like, that Esau prepared himselfe to be reuenged of Iacob: as may appeare by Iacobs great feare, which was not without cause, & hereby also the power of God is more set forth, that could in the very way change the purpose and counsell of Esau.

4. Qu. Whether Esau came with 400 men as an enemie or a Freind.

v. 10. *With my staffe came I ouer*, the phrase is, *in my staffe*: this preposition, *in*, is diuersely taken in scripture. 1. *In* is taken for *with*, as Luk. 1. 75. *to serue him in holines*, that is, *with holines*: and so is it taken here. 2. *In*, for, *by*. Psal. 63. 11. all that sweare *in*, that, is, *by him*, shall reioyce. 3. *In*, for *thorough* noting power and helpe: Act. 17. 28. *in him* (that is by him) *we liue and moue and haue our beeing*. 4. *In*, for, *to*, Psal. 136. 8. *he made* the *sunn*, *in potestatem*, *for*, or *to rule* the day. 5. *In*, for *because*, Hos. 5. 5. *they shall fall in their iniquitie*, that is, *because* of their iniquitie. 6. *In*, for *against*. Psal. 44. 5. *by thy name haue we troden downe those*, *that rose*, *in nos*, against vs. 7. *In*, for *instead*. Psal. 31. 2. be vnto me, *in domum refugij*, for, or instead of an house of defense. 8. *In*, for *amonge*. Iohn 1. 16. *the word was made* flesh, and dwelt *in nobis* amonge vs. 9. *In*, for *with*, 1. Peter. 5. 2. feed the flocke, *qui in vobis*, which is in you, that is with you, committed to your care. 10. *In*, for *of*. Habbac. 2. 12. *woe to him that buildeth a towne*, *in*, that is, of *blood*. 11. *In*, for, *before* or *at*: in the name *of Ihesus shall euery knee bowe*, that is, at or before the name of Ihesus. Philip. 2. 12. *in*, for *vnder*. Psal. 91. 1. *he that dwelleth in the secret*, &c. that is, *vnder*. ex Peter.

1. Quest. Of the diuerse takinges of this word in, in scripture.

v. 11. *I feare him least he will come and smite me*, &c. Seeing that Iacob had the lords promise for his safetie. Genes. 31. 3. *returne into the land of thy fathers and I will be with thee*, how commeth it to passe, that Iacob is so greately afraid; for answere whereunto, I neither thinke with *Augustine*. qu. 102. in Genes. that Iacob feared not his owne deliueranee, but that it should not be without great slaughter; for euen Iacob feareth concerning himselfe; *least he will come and smite me*. 2. Neither as *Lyranus* was Iacob thus afraid, because he was to goe thorough his brothers countrie, where he and his might be easilie surprised; *Pererius* thinketh, that Edom was not in Iacobs waye, beinge entred into the land of Canaan alreadie; but to goe vnto Beersheba or Hebron, where Isaak dwelt, which was in the south part of Canaan, the way was by Idumea, which lay south to Canaan. *Mercer*. But this was not onely Iacobs feare; for Esau comming with 400. men, euen out of his owne territorie had beene able to haue spoiled Iacob and his companie. 3. Nor yet did Iacob doubt of Gods promise, least by reason of some sinnes which he might haue committed in idolatrous Labans house, it should be suspended, as Lyranus againe thinketh; for Gods promise was absolute, and renewed in Iacob, at his departure out of Mesopotamia. 4. Neither was this only a sodaine and inuoluntarie feare, such as wise men naturally are subiect vnto vpon a straunge accident, as vpon the noise of thunder, and some sodaine euil message; but they doe recouer themselues againe, whereas foolish men doe continue in the same feare still, as *Epictetus* the Stoike distinguisheth of feare; but this was a iudiciall & setled feare in Iacob, as may appeare by his carefull preparation. 5. Wherefore we must confesse, that Iacob sheweth his weakenes and infirmitie; that although looking to Gods promise he had good confidence, yet turning himselfe to the present daunger, he feared; Iacob while he prepareth himselfe, as the Hebrewes note, for three thinges, *for warre*, *for praier*, *for giftes*, therein doth well; (for we must vse all good meanes, as working vnder Gods prouidence) yet in that he was perplexed with such a great feare, it was his infirmitie. *Caluin*. *Mercer*.

6. Qu. The cause of Iacobs feare

v. 13. *He tooke of that*, *which came to hand*. 1. Not without any choice, as we vse to say, *that which commeth next to hand*; as *Muscul*. for it is not like that he would send a present of his worst cattell. 2. Some thinke he meaneth those cattle, which came vnder his owne hand, which he had the keeping of himselfe; for so the pastoral charge is signified, sometime by the *eyne*. Genes. 30. 13. sometime by the *hand*. Genes. 32. 16. and by the *rod*. Leuit. 27. 32, *sic Iun*. 3. But the plainer sense is, that he sent a present of such thinges which came into his hand, that is, were in his power: such as he had he sent; he had no siluer or gold to send, but cattell. *Mercer*.

7. Qu. What present it was, that came to Iacobs hand.

v. 13. *A present for Esau his brother*; There are fiue sortes of presentes or giftes. 1. Charitable giftes bestowed vpon the poore, such as Cornelius were. Act. 2. choice giftes bestowed vpon those, wome we cheifely loue; as Abrahams giftes to Isaak, and Iosephs to Beniamin. 3. Politike giftes, for the obtaining of friendship, such as Felix looked for at Pauls hand. Act. 24. 27. 4. Couetous giftes, when by gaining a litle one hopeth to obtaine a greater benefite, as the men of Tyrus and Sidon by such giftes perswaded Blastus Herodes chamberlaine to be a mediator for their peace, because their countrie was nourished by the kinges land. Act. 12. 20. 5. There are *gratuitæ giftes*, which one freind

8. Qu. Of diuerse kindes of giftes.

sendeth

sendeth to an other, to reioyce with them, as the Iewes were commaunded to doe, to testifie their ioy for their deliuerance from Hamans conspiracie. Esther. 9. 22. such a present did the king of Babel send to Hesekiah, after he was recouered from his sicknes. 2. King. 20. 12. 6. There are giftes of honor, testifying reuerence and subiection; such presentes the three wise men offered to Christ; such are the religious giftes, employed for the seruice & honor of God. 7. There are giftes of pacification, to appease the wrath of such as are offended; of which kind is Iacobs gift here; *Muscul.*

v. 14. *Two hundred she goates.* 1. The whole number of all the cattell, which Iacob sent, was 550. and so many were the sacrifices in the lawe, which were offered the whole yeare, as the Hebrewes note; beside they obserue that euery word of this verse endeth in *Mem*, the like is found Numb. 29. and these eight *mems* they will haue to signifie the eight kinges of Edom. Genes. 36. before there were any in Israel. 2. Further they obserue that Iacob in great discretion, knowing the nature of the cattail, did thus sort out the male & female; allotting one he goate to tenne she goates, and one ramm to tenne ewes; but of labouring cattle, one bullock to 4. cowes; of camels which are more employed, for euery female a male; for so they count the camels with their coltes, to be but thirtie in all; 15. female and 15. male Camels, which were the coultes; of the asses, which were not so much vsed for cariage as the Camels, there are assigned for two females, one male foale. 3. The Hebrewes are yet more curious in setting downe the times of coupling and comming together of creatures; as for asses once in a weeke, camels once in 30. dayes; they prescribe also for men, for labourers twice in a weeke, for those that labour not, oftener; but these Rabbines, pressing these matters so farre, doe but bewray the *salacitie* and wantonnes of their nation; and therefore they may be better omitted. *ex Mercer.*

9 Qu. Of the number and kind of the cattel which Iacob sent.

Hebrewes curious obseruations.

v. 20. *He rose vp the same night.* 1. This is not the same night, mentioned v. 13. but the night following; the day comming betweene was spent in sorting out the cattell, which Iacob sent for a present to Esau. 2. This ford Iabbock is in the borders of the Ammonites, running betwene *Philadelphia, and Gerasa*, and falleth into Iordan. Hierom: some would haue it so called, of *abuk*, which signifieth to striue or wrastle, because Iacob there wrastled with God, which word is vsed v. 24. *Muscul.* but it rather commeth of *bakak*, which is to *emptie*, because it was emptied into Iordane: and in this place it should seeme that Iacob was neare to Iordane where the two riuers ioyned: because he saith v. 10. *I came ouer this Iordane. Mercer.* 3. Whereas there is mention made but of Iacobs eleuen children, whereas he had 12. sonnes & one daughter Dinah: the Hebrewes thinke that Iacob locked her vp in a chest: and coniecture that it fell out as a punishment to Iacob, that she was defloured of the Sichemites, because he refused to giue her to Esau to wife, who might haue brought him to some goodnes: but these are friuolous coniectures: Dinah is omitted, because of her sex: the scripture is not so carefull to take account of the women: and beside she was the youngest but Ioseph, not aboue 6. or 7. yeare old. *Mercer.* neither was Dinah a mother of the Israelites, as these eleuen were fathers, and therefore not so diligently remembred.

10 Ques. Of the ford Iabbok.

Why mention is here made onely of Iacobs eleuen children.

v. 24. *There wrestled a man with him to the breaking of the day.* 1. This wrestling of god in the likenes of a man with Iacob; was neither spirituall onely, as *Hierome* seemeth to thinke vpon these wordes of Saint Paul. Ephes. 6. 12. *we wrestle not against flesh and blood, but against powers and principalities, &c.* 2. Neither was it done in dreame, as R. Leui, who thinketh that Iacobs thigh might be hurt vpon some other occasion, as by the wearines of his trauell, and the cold in the night: and that he dreamed of the same hurt: But Iacob had little list to sleepe, beeing in such feare of his brother: likewise the continuance of the wrestling till the morning, the reall and sensible hurt of his thigh, the imposition of a new name, the testimonie of the prophet Hose: *he had power ouer the angel and preuailed, he wept & prayed vnto him*, 12. 4. all those arguments doe euidently shewe, that this was a corporall and reall wrestling. 3. Neither yet was it onely corporall, but spirituall also: for Iacob did as well contende by the strength of his faith, as by the force of his bodie. *Mercerus.*

11. Quest. Iacobs fight not spirituall or in vision but real and corporall.

Further, a question is mooued, what manner of angel this was, with whome Iacob wrestled. 1. *Origen* thinketh he did striue against some of the spirituall aduersaries, such as Saint Paul calleth Principalities and powers, and spirituall wickednesses. Ephes. 6. 12. and

Qu. 12 It was a good not an euil Angell that Iacob wrestled with.

that he was assisted by a good Angel. 3. *lib. Periarch.* *Procopius* reporteth the opinion of some, that say it was the deuill in Esaus likenes, that striued against Iacob, and that by the power of an Angel he ouercame, who least he should ascribe this victorie to his owne strength, smote him vpon the thigh: the Hebrewes say it was Sammael Esaus euill Angel, that contented with Iacob for the blessing. 2. But these are vntrue and improbable assertions: 1. here is mention made but of one that Iacob wrestled with. 2. he that he wrestled with was the same that blessed him. 3. he that striued with him, was the same that touched his thigh. *Ergo* it was a good, not an euill Angel: for an euill angel would not haue blessed him. *Mercer. Perer.*

Qu. 13. Whether it were a ministring spirite, or God Christ with whom Iacob wrestled.

Neither was this any of the ministring Angels, but Christ the sonne of God, here called a man, because he so appeared. *Pererius* striueth to proove that it was an Angel, and not Christ. 1. Hose calleth him an Angel without any addition, 12.4. but when Christ is called an Angel, some other word is added; as the Angel of the couenant. Malach. 3.1. *Cont.* In that place the Prophet sheweth, that by the Angel, we must vnderstand God: for he saith, *he had power with God, and he had power ouer the Angel:* and further, *he found him in Bethel:* the Angel, with whome Iacob wrastled, was the same that spake to him in Bethel, but he was God. Gen. 31. 13. *I am the God of Bethel.* Neither alwaies is an *epithete* added, when Christ is called an Angel: as Gen. 48. 16. Iacob saith, *The Angel which hath deliuered me from all euill blesse the children.* But this Angel without any other addition, is els where called, *the God of Bethel.* 2. If at any time in the old testament the sonne of God appeared, it is most like in mount Sinai, when the law was giuen, which was the most famous and noble apparition of all: but S. Steuen saith, *Ye haue receiued the law by the ordinance of Angels.* Act. 7. 53. Angels then appeared, not Christ. *Perer. Cont.* The Angels then were ministring spirits, giuing attendance, and executing their office, at the deliuering of the law: but it is no good argument, the law was giuen by the Angels, *Ergo* not by Christ: for S. Paul affirmeth both, *it was ordained by Angels in the hand of a Mediator.* Galat. 3. 19. the *ministerie* was of the Angels, the *authoritie* of Christ. 3. If Christ had appeared at any time, then there was greatest cause, when word was sent to Marie of the incarnation of the sonne of God, both because of the worthines of that mysterie, and dignitie of the person, to whome that message was brought. *Contra.* 1. It was not fit that the Sonne of God himselfe should be the messenger of his owne comming into the world: Princes vse to send their Ministers and officers before, to bring tidings of their comming: and it was fit that this great Prince should send his Angels before, that it might appeare, that he was euen Lord of the Angels. 2. There was greater reason, that the same Angel Gabriel, who was the first reuealer of this propheste to Daniel concerning the Messiah, Dan. 9. should also be the messenger for the accomplishment and fulfilling thereof. 3. Neither was Marie as yet so worthie a person, to be preferred before all the holy Patriarks and Prophets, the progenitors of Christ: for this dignitie to be made the mother of Christ, came not of her worthines, but of Gods speciall grace: as the Angel saluteth her, *Haile Marie, κεχαριτωμένη, freely beloued.*

Wherefore the better opinion is, that this Angel, which here wrestled with Iacob, was Christ the sonne of God: 1. because he blesseth Iacob: but God blesseth, and not Angels: 2. he saith, thou hast had power or preuailed with God: and Iacob saith, I haue seene God face to face: therefore it was God, and not an Angel. 3. this was the God of Bethel. Gen. 31. 13. Hos. 12. 4. Of this opinion are the auncient writers. *Tertullian lib. 2 contr. Marcion. Hilar. lib. 4. de Trinit. Ambros. lib. 1. de fide. Chrysost. in 97. Aster.* and of the new, *Calvin. Mercer. Iunius in hunc locum*, with others.

Qu. 14. The Angell in deed wrestled with Iacob.

v. 24. *There wrestled.* Some thinke that this properly was not a wrastling, but that Iacob perceiuing him to be an Angel, hangeth vpon him, and would not let him goe: as the disciples held Christ, and would not suffer him to goe from them. Luk. 24. *sic Theom. Anglic.* and *Rupertus* hereupon frameth an allegorie: that as Iacob here would not let the Angel goe till he had blessed him; so God often threatning his departure to the Israelites was held by the praiers of the faithful, till such time as Messiah came the blessing of the world. *Rupert. lib. 8. comment. in Gen. c. 6.* But it was in deede a very proper wrestling and combat, that Iacob had with the Angel. 1. the word *abak*, signifieth dust; because the wrestlers vse to raise dust. *Mercer. Oleaster* saith, it signifieth a vapour or exhalation: as we see sweat and

and vapours to come from their face and bodie that runne or wrestle: the word in either sense properly signifieth wrestling. 2. The hurt that Iacob felt in his thigh, sheweth that there was some striuing and wrestling betweene them: and in deede that place of the thigh, or hucklebone, or hippe, is most vsed in wrestling. 3. The Angel saith, thou hast preuailed with God, the reason whereof is expressed, v. 25. *he saw he could not preuaile against him, &c.* therefore he striued or wrestled.

v. 25. *When he saw, he could not preuaile.* 1. Not that either God gaue vnto Iacob greater strength to resist, then the Angel had to assault him, as some of the Hebrewes thinke, that it was Esaus Angel, and so had no greater power then God permitted him: for it was no such Angel, as is shewed before. 2. Neither, as *Caietane* thinketh: *factum est vt Angelus assumeret corpus in tanta mensura virium, &c.* it came so to passe that the Angel assumed a bodie in such measure of strength, as should not be able to ouercome Iacob. 3. Neither as *Tostatus*; *Angelus fingebat se non posse superare:* the angel fained that he could not ouercome Iacob: for I haue declared before, that it was Christ himselfe, and not an Angel, that wrastled with Iacob. 4. Wherefore, in that it is said, *when he saw*, here the Lord descendeth to our capacitie: for he knew before, the euent of this combat, & what he had purposed to do: the experience thē of the thing is taken for Gods knowledge. *Calvin.* and the Lord with the blast of his mouth had beene able to haue confounded Iacob: *but he could not preuaile, &c.* that is, the Lord did both fight in and against Iacob: he gaue Iacob strength to resist: and so in Iacob he ouercommeth, and *seipso fortior est*, and so is stronger then himselfe. *Calvin.* thus in effect God could not preuaile against Iacob, because he would not: he disposeth of his power according to his owne will and purpose: so the Angel said to Lot, *I can doe nothing till thou be come thither.* Gen. 19. 22. and the Lord to Moses thus saith, *Let me alone, &c.* Exod. 32. 10. Hereby the Lord sheweth how effectuall the faith & praier of his seruants are, which as it were bind the Lords hāds, & do giue vs victorie (in a manner) against himselfe.

Qu. 15. How it is said he could not preuaile against Iacob.

v. 25. *He touched the hollow of his thigh.* 1. This was neither the inward or broad part of the thigh, as the Septuag. read. 2. neither yet was the hucklebone put out of ioynt, as some thinke: for that could not be without great paine and griefe to Iacob. 3. But whereas the word is *caph*, which signifieth the *bowing* or *hollow*, and so is taken for the palme of the hand, and sole of the foote: here it properly betokeneth the hollow bone into the which the hucklebone called *ischion*, runneth: we may name it *acetabulum*, the panne of the hucklebone: this hollow bone was not out of ioynt, but it onely hanged, by reason of the sinew or nerue, that goeth out of the panne or hollow to the hucklebone, which was hurt, as it is expressed. v. 32.

Qu. 16. In what place of the thighe Iacob was hurt.

Now whereas *Tostatus* thinketh, that Iacob the next day was perfectly recouered of this hurt: to whome *Iunius* subscribeth: because c. 33. 18. it is said, that Iacob came safe to Sichem: I thinke rather with *Mercerus*, that Iacob was not perfectly recouered of this griefe and halting till his dying day: but that it remained, though not alwaies alike, for the remembrance of this thing: and it may so appeare the rather, for that presently vpon this accident, they did forbeare to eate the sinew of the thigh, which shranke: whereunto the halting of Iacob beeing continuall in their sight, might be a greater motiue: and so this custome beeing taken vp in Iacobs time, was retained of his posteritie the Israelites. Further, in that he came safe to Sechem, thereby is signified his deliuerance from the danger, which he feared by his brother Esau; rather, then the recouering of his hurt.

Qu. 17. How long Iacob continued in his halting.

And the hollow of Iacobs thigh was loosed. 1. *Augustine* by Iacobs feete, the one halting, the other going vpright, vnderstandeth two sorts of people among the Iewes the vnbeleeuers that halted in their faith, and beleeued not in Christ, and those which beleeued in him: Iacob ouercomming signifieth the Iewes, that preuailed against Christ in putting him to death: but in beeing blessed, he signifieth those, which worshipped Christ, and were blessed of him: *serm. 80. de tempor.* 2. *Gregorie* vnderstandeth by the halting foote, the infirmitie of the flesh, by the other, the vigour of the spirit: for so in the children of God, as our Sauiour saith to his Apostles, *the spirit is readie, but the flesh is weake: sic Muscul.* 3. But the best application of the text is, that Iacob was stricken with this infirmitie, that he should haue an humble and lowely opinion of himselfe, not to ascribe this victorie to his owne strength: So for the same cause Saint Paul confesseth of himselfe, *least I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh*

Qu. 18. Wherfore it pleased God that Iacob should haue vp. on the hurt in his thighe.

the messenger of Sathan, to buffet me, because I should not be exalted aboue measure, 2. Cor. 12. 7. To the same ende was Iacob touched with this infirmitie, least he might haue beene too much lifted vp by these heauenly visions, and this great victorie which he obtained. *Mercer. Caluin.*

Qu. 18. Why the Angel desireth to depart because of the morning.

v. 26. *Let me goe, for the morning appeareth.* 1. Not as though the angel was now to go to the rest of the blessed companie of the angels, to sing their morning hymne vnto God; as the Hebrewes imagine: for the angels not onely in the morning, but at other times are exercised in praising of God. 2. But the angel thus speaketh according to the custome of men, hauing now taken the forme and shape of a man; as though he had haste to other businesse, and leauing Iacob also to his affaires. 3. As also because the angel would not haue this vision descried and discerned of others, seeing it specially concerned Iacob: and that Iacob should not be too curious in gazing and looking vpon that humane shape, wherein this great angel Christ appeared. *Mercer.*

Qu. 19. Why Iacob desireth the Angell to bless him.

I will not let thee goe vnlesse thou blesse me: 1. Not as though this were Esaus Angel, and Iacob would haue him to confirme the blessing and consent vnto it, for euill angels blesse not. 2. Not as some other Hebrewes, as though Iacob would haue his antagonist acknoledge him to be the superior, and to haue the better: for Iacob perceiueth that it was an angel, and therefore would not striue for superiority with him. 3. Neither doth Iacob desire to know his *fatum* or *destinie*, as *Iosephus* saith, what should happen vnto him in his whole life, for Iacob was not so curious. 4. But Iacob well perceiuing, that he with whom he wrestled was greater then himself, desireth to be blessed of him: for the lesse is blessed of the greater. Heb. 7. 7. And *Hilarie* beside noteth, that Iacob acknowleged him with whome he wrestled to be the sonne of God, that should become man for vs: *tenes in luctu tuo hominem, sed hic tibi homo deus est*, Thou dost grapple with a man, but this man is God, *lib. 5. de trinitat.* and therefore Iacob desireth to be blessed of him, in whome all the world should be blessed.

Qu. 20. Of the name Israell and the true deriuation thereof.

v. 28. *Thy name shall be no more called Iacob, but Israel, &c.* 1. He asketh Iacobs name, not because he knew it not, but that by Iacobs answer, the Lord might take occasion of the change of his name. 2. Neither was he so called Israel, as that he should no more be named Iacob, for he is also afterward so called, but his name Israel is hereby declared to be the more excellent and worthy name, which was also giuen vnto the whole nation of his posteritie. *Mercer.* 3. The name Israel, 1. doeth not signifie, *that he stood against an angell*, as *Iosephus* deriueth it, and *Hierome* therefore reprehendeth him: although *Iosephus* keepeth the sense of the name. 2. Neither is it interpreted, *a man seeing God*: for then *aleph* should be inserted in the beginning, and it should be expressed *Israel*, not Israel, with *ioin* hauing a right point. This interpretation is also confuted by *Hierom*: though approoued by diuers of the ancient writers, as *Origen, Basil, Nazianzene, Chrysostome*, with others. 3. Neither doth it betoken one that is *right*, or directed of God: as *Hierome* sometime is of opinion: whereupon he thinketh, that Genesis is called the booke *iuhar*, of the right, that is, of Abraham, Isaack, Iacob, *comment. in Isai.* 44. for then this word should be deriued from *iashar*, and so we should say *Ishrael*, not Israel. *Mercer.* 4. But the Lord himselfe sheweth the interpretation of this name, *thou hast preuailed with God*: and so to come of *Sarah*, which is to preuaile, or haue rule: so the Septuag. translate ἰσχυρὸς, thou hast had strength with God: and therefore should not doubt, but that he might also preuaile with men: as before with Laban, so now with Esau.

Qu. 21. Why the Lord refuseth to tell Iacob his name.

v. 29. *Tell me I pray thee thy name, &c.* The Lord here, as also the angel, Iud. 13. refuseth to tell his name. 1. Not for that as *Rasi* thinketh, the angels haue no certaine or fixed names, but which are continually changed according to their diuers ministries, whereof they are named. 2. Neither as *Tostatus*, because the angels haue no proper names to be distinguished by, but are discerned one from another by their nature and essence: for this notwithstanding in scripture, for our vnderstanding, they are called by their names. 3. Nor yet, because, as some thinke, if the names of angels were knowne, they would come at our call: this is but a fansie of Magitians, ex *Mercer.* 4. But the Lord doth not vtter his name, thereby staying Iacobs further curiositie, and insinuating vnto him, that his name, which is himselfe is greater, then could of him then be comprehended: and hereupon the latine text, and the Septuag. adde, θαυμαστὸν: which is wonderfull, which words are supplied

plied out of the 13. of Iudges. *Mercer.* And beside, the time was not yet come, whereby the Lord would make himselfe knowne by his name Iehouah, as vnto Moses, Exod. 6. 3. and therefore Iacob should content himselfe, with that reuelation of God, which the Lord vouchsafed vnto him. *Caluin.*

Qu. 22. What manner of blessing was bestowed vpon Iacob.

v. 29. *He blessed him there.* 1. This was neither, as the Hebrewes imagine, that this angel confirmed onely and ratified the blessing pronounced before by Isaacke. 2. Neither yet, as *Thom. Anglicus*, was the imposition of this newe name the benediction here spoken of. 3. But the Lord did expressely blesse Iacob: most like in that forme and manner, wherein he blessed Abraham: *in thy seed shall the nations of the world be blessed. Luther.* and more particularly, what this blessing was, may be gathered out of the 35. chapter, v. 10, 11. where as the imposition of Iacobs new name is repeated, so also it is like there is a commemoration of the same blessing. *Mercer.*

Qu. 23. Of the place called Peniell.

v. 30. *Iacob called the name of the place, Peniel.* 1. As before Iacob to testifie his thankefulnesse, called the place *Bethel*, where he sawe the vision of the ladder: so he calleth this place *Peniel*: that his posteritie by the name, might call to remembrance this heauenly vision in that place shewed to their father Iacob. 2. The latine readeth, *Phanuel*, but the word is *Peniel*, with *a* not *e*, and without an aspiration: it is called here both *Peniel* and *Penuel*, which both signifie, the *face* of God. 3. In this place afterward was builded a cittie called Penuel, whose tower Gedeon brake downe, because they denied him bread. Iud. 8. 17. but it was reedified by Ieroboam, 1. King. 12. 25. it was situate by Iorden, Iud. 8. 4, 8. and belonged to the tribe of Gad. *Strabo* maketh mention of a cittie ioyned to Tripolis, called the face of God, where the mountaine Libanus endeth, *lib.* 16.

Qu. 24. How Iacob sawe God face to face.

I haue seene God face to face. 1. Not that Iacob sawe the maiestie and essence of God, which neuer any mortall man hath seene. 2. Nor yet in respect of any outward figure or representation, is he said to se him face to face, as *Thom. Aquin.* p. 1. q. 12. ar. 11. for God is said to talke face to face with Israel. Deuter. 5. 4. & yet there was no image or representation seene. Deut. 4. 15. 3. But Iacob sawe him face to face, that is more clearely and manifestly, then at any time before. *Caluin.* or he sawe him *præsens præsentem*, he himselfe talked with God present: as God is said to speake to Moses, *mouth to mouth.* Numb. 12. 8. *Mercer.*

Qu. 25. How Iacobs life was preserued after he had seen god.

And my life is preserued, &c. 1. It was the common opinion of those times, that they should not liue after they had seene God: as Iud. 13. 12. *Manoah saith, wee shall suerlie die, because we haue seene God*, and therefore they reioyced, when after they had seene God, their life was preserued: as Iacob doth in this place, and Hagar. Genes. 16. 13. 2. But therein they were deceaued, thinking, when an Angel had appeared vnto them: that they had seene the very maiestie of God himselfe: which cannot be seene of any mortall creature: and therefore the lord saith to Moses: *no man shall see me and liue*: that is in this life: as the Gospell also saith, no man hath seene God at any time: Ioan. 1. 18. therefore *Augustine* saith: *videri Deus in illa tantum vita potest, vbi viuimus, ibi hinc mortali vita moriendum*: God can be seene onely in that life, where to liue, we must first die vnto this life.

Qu. 26. Of the Iewes custome in not eating of sinewes.

v. 32. *Therefore the children of Israel eate not of the sinewe, &c.* 1. This custome was not taken vp of the Iewes of any superstition, which that simple age was not giuen vnto, but of a reuerent remembraunce of this, which befell Iacob according to the pedagogie, & rudimentes of that time. *Caluin.* 2. Neither did the Iewes abstaine from the eating of all sinewes, as *Ruperrus* thinketh: but onely of the sinewes of the hinder partes: and because they knew not, where these sinewes lie, they doe refraine from the eating of the flesh also of the hanch and hinder parts: which custome Iosephus saith remained till his time: 3. Whether Iacob were striken in the right or left thighe is vncertaine: but it is most like in the right, wher a mans strength cheifelie lieth: and that he might better beare in mind this combate. *Mercer.*

Quest 27. the reason why it is said to shrinke.

v. 32. *Of the sinew that shranke.* 1. It is a toy of some Hebrewes that would haue this to be the sinewe, where the foreskinne is: for that could not haue caused Iacob to haute: as *Aben Ezra* noteth *Mercer.* 2. Some doe translate *the sinewe lifted vp, or moued*, because the thigh, that halteth, seemeth to be lifte vp: some *desitue* or *mutilated*, which is to be wanting: as *Iunius* first translated: *nervum defectuosum*, the short wanting or failing sinewe: because it is shorter then his fellowes: but in his last addition he readeth, *nervum musculosum*

mis-

nis: the borrowed sinewe, of the roote, *nasha* which is to *borrowe* because certaine sinewes are as it were borrowed out of the panne of the huckle bone and communicated to the round or whirle bone. *Mercerus.* deriueth the word of *nashah*, which signifieth to forgett: as though this sinewe or nerue had forgotten his place and to doe his office. But the more receaued reading is, the nerue or sinewe, ὁ ἰσχνὸς: which shrank or waxed feeble: for so *nashah* also signifieth, to remooue, or giue way: and so v. 25, it is said, the hollowe of Iacobs thigh was looſed out of his place.

4. Places of doctrine.

1. Doct. Not one Angel but many appointed for euery one of the elect.

v. 1. *The Angels of God mett him*: Iacob then had many Angels to attend vpon him and to gard him: therefore it is but a conceite, that euery man hath one particular Angel appointed for his keeper, or that speciall Angels are assigned to countries, as their quarters; seeing that Iacob here hath many Angels, euen an hoast and armie of them deputed of God for his protection. *Caluin*: as the psalmist saith, *he shall giue his Angels charge ouer thee, to keepe thee in all thy waies* Psal. 91. 11.

2. Doct. The parts of praier.

v. 10. *I am not worthie*: Iacobs praier standeth of three partes, which are required also in our praiers. 1. His thankes giuing and commendation of Gods benefites. 2. His humilitie, in acknowledging his owne vnworthines. 3. His petition and requeſt. *Mercerus*; so the Apoſtle ioyneth together, *giuing of thankes, ſupplications praiers.* 1. Timoth. 2. 1.

3. Doct. We must trust in God, and not refuse the meanes.

v. 13. *He tooke of that which came to hand*: although Iacob doubted not of Gods protection according to his promiſe, yet he wiſely vſeth all the meanes, which he could deuiſe, to ſeeke his brothers fauour, by ſending a preſent, and to prouide for his ſafetie: whereby we doe learne, that we muſt not immediately depend vpon Gods prouidence, but carefully vſe the meanes, which the Lord ſheweth for our deliueraunce from daunger, or confirmation in his promiſes: therefore Ahaz is ſaid to greeue God, for that he refuſed to aske a ſigne of God for the better aſſurance of their deliuerance. Iſay. 7. 13.

5. Places of confutation.

1. Conf. Against merites.

v. 10. *I am not worthie*, or *leſſe then all thy mercies*: Iacob aſcribeth nothing to his merit or worthines, but acknowledgeth all to haue proceeded of Gods mercie. Thus our Sauiour teacheth his diſciples humblie to confeſſe of themſelues; when you haue done all, that is commaunded you, ſay yee are vnprofitable ſeruantes; Luk. 17. 10. *Muſcul.* the popiſh doctrine then of merites is not agreeable to Iacobs faith. And if the benefites of this life cannot be merited, much leſſe the kingdome of heauen.

2. Conf. That Angels are not mediators nor impetrators of grace and bleſſinges.

v. 29. *He bleſſed him there, &c. Theodoret* alleadgeth this as a reaſon, that this was not an Angel, but the ſonne of God that wreſtled with Iacob, becauſe it belonged not to Angels, but vnto God to bleſſe; *Pererius* taketh vpon him to confute *Theodorets* reaſons; affirming, that Angels though they bleſſe not as authors of any grace, yet a bleſſing may be asked of them, as the impetrators and interceſſors for the ſame at the handes of God; and therefore Saint Iohn wiſheth *grace and peace to be giuen to him that was, and is, and is to come, and from the ſeauen ſpirites, which are before the throne*; Apocal. 1. 4. that is from the ſeauen Angels; in Gen. 22. numer. 18. 19.

Contra. 1. Spirituall bleſſinges are conferred either by the author thereof which is only God, or by the mediator thereof, which is onely Chriſt, or by the miniſters or inſtrumentes thereof; which may be as well Angels as men; for as Iſaak bleſſed Iacob, and Iacob his ſonnes, miniſterially onely, as beeing Gods mouth to prouounce them; ſo Angels likewiſe may be meſſengers or miniſters of Gods bleſſing, & not otherwiſe. 1. For euery good gift cometh from God Iam. 1. 17. 2. Neither are the Angels to be ſued vnto for any ſpirituall or temporall bleſſing, but only God; *if any of you lacke wiſdome, let him aske it of God*; Iam. 1. 5. and our ſauiour ſaith, *whatſoeuer ye ſhall aske the father in my name, he will giue it you*; Iohn. 16. 23. a promiſe is made to them that aske in Chriſts name, and not otherwiſe;

wise; neither doe we reed, that any of the auncient Patriarkes or Prophets became suters to the Angels for any blessing. 3. In that place in the Reuelation by the seauen spirits we must vnderstand the holy Spirit of God with his manifold graces; for the seauen spirites, are the seauen lampes of fire burning before the throne, Reuel. 4. 5. they are also the seauen eyes of the lambe: Reuel. 5. 6. the Angels are not the eyes, that is the wisdome or knowledge of the Lambe, but the holy ghost; which dwelleth in him bodilie. Coloss. 2. 9. that is substantially, essentially; And whereas he vrgeth that phrase, *which are before the throane*; whereby a ministerie and seruice should be expressed, this collection is not found; for both in Daniel, 7. 13. Christ is brought before the Auncient of daies; and in the Reuelation. 8. 2. he is the Angel that stood, *before the altar*: Neither in all Saint Pauls salutations, doth he wish grace and peace from any other then *from God the father and the Lord Ihesus*; nor yet Saint Iohn. 2. epist. v. 2. this forme of benediction then here vsed must be expounded by the like place of scripture.

The Angels not vnderstood by the seauen spirites Reuel. 1. 4.

6. Places of Exhortation:

v. 9. *Moreouer Iacob said, O God of my father Abraham*: Iacob beeing driuen to a greate straite, turneth himselfe vnto God by earnest praier: and so indeed the praiers of the faithfull, which are powred forth in their necessitie, are much auaileable with God: *Luther*. as it is in the Psalme: *call vpon me in the day of trouble, and I will deliuer thee*, Psal 51. 15.

1. Exhor. Praier in extremitie auailable.

v. 14. *two hundred shee goats, &c.* The summe of Iacobs present, which he sent to Esau, amounted to fiue hundred and fiftie cattle of diuers kinds, as is shewed before qu. 9. he spared no cost to redeeme his quiet passage and returne into the land of Canaan, which was promised to him and his seede for an euerlasting inheritance: which teacheth vs, that we should preferre our heauenly inheritance before all earthly and wordly possessions: *Calu.* as S. Paul counteth all things losse, and euen as dounge, that he might winne Christ, Philip. 3. 8.

2. Exhor. The hope of our celestiall inheritāce to be preferred before al worldlie thinges.

v. 13. *A present for his brother*: Iacob as a wise and circumspect man vseth all meanes for his owne safetie. 1. He sendeth an humble message to his brother. 2. when that would not speede, he diuideth his companie into two partes, that if Esau did smite the one, the other might escape. 3. He sendeth a liberall present, to make a way to insinuate himselfe to his brothers fauour. Thus according to our Sauiours rule, we should be as wise as serpents, and innocent as doues, Matth. 10. 16. *Mercer*.

3. Exhor. With innocencie we must ioine wisedome and prudence.

v. 26. *I will not let thee goe, till thou blesse me*: Iacobs importunitie, in striuing and not giuing ouer both, obtaineth victorie & procureth a blessing: so should we striue in our praiers with God, as Saint Paul saith of Epaphras, Coloss. 4. 12. And Moses was so instant with God in his earnest praiers for Israel, that the Lord at his request suspended the iudgements which he had thought to haue brought vpon them because of their idolatrie, Exodus, 32. *Luther*.

4. Exhor. Importunitie in our praiers acceptable to God.

v. 29. *Wherefore now doest thou aske my name*. Iacob is reproued for his curiositie, that could not be contented with this heauenly vision, and sensible apparition, glorious victorie, and honorable name giuen vnto him, but would enquire further, as touching the Angels name. We learne then to be contented with such measure of knowledge, as it pleaseth God to reueale vnto vs in his word, and not curiously to inquire after hid matters. *Calvin*. the disciples were reproued for gazing after Christ into heauen. Act. 2. neither shall it be any profit for vs to exercise our selues in difficult and intricate questions.

5. Exhor. Against curiositie.

v. 31. *He halted vpon his thigh*. We see then that the seruants of God, may haue infirmities in their bodies, which are inflicted of God not as punishments of their sinne, but corrections for their triall. If Isaak then were blind, Iacob halting, Leah squint-eyed, Moses stammering, Mephibosheth lame; we ought not rashly to iudge of those, which haue any infirmitie or defect in their bodie. *Muscul*. it was the disciples rashenes, for the which they are reproued of Christ, to iudge the blind man punished for his, or his parentes sinne, Iohn. 9. 2.

6. Exhor. Not rashelie to iudge those, which haue any defect or infirmities in their bodies.

CHAP.

CHAP. XXXIII.

1 *The Contents.*



IN this Chapter is set forth, first Iacobs meeting of Esau, and the manner thereof: secondly their departure, each from the other. In the first part, on Iacobs behalfe, we haue his *policie*, in placing of his wiues and children in order, v. 1, 2. his *humilitie*: in *gesture*, bowing himselfe seauen times: in speach: he calleth himselfe Esaus seruant, v. 5. and saith he had seene his face, as if he had seene the face of God. v. 10. his *liberalitie*, in forcing his brother Esau to take his present. v. 11.

In Esau we are to consider his *humanitie*, in embracing Iacob, v. 4. his *courtesie*, in offering first to goe with Iacob, who excuseth himselfe by the tendernes of his children and cattell, v. 13. then to leaue some of his companie with him. v. 15, 16.

In Iacobs departure, there is expressed, his acts *domesticall*, in building an house for himselfe, and boothes for his cattell: first in Succoth, then Sechem, v. 17, 18. *politicall* or ciuill, in buying a parcell of ground: *religious*, in building an altar. v. 20.

2. *The diuers readings.*

H.ad. v. 5. *Who are these with thee, and doe they appertaine vnto thee. H. who are these with thee. cat. the children which God hath giuen me. C. H. B. wherewith God hath beene mercifull to me. S. which God of his grace hath giuen. G. T. P. chanan signifieth, to graunt in mercie.*

T.G.r. T.P.G.r. v. 7. *when they had worshipped likewise. S. H. C. did their obeisance. B. bowed themselues. T. P. G.* and so doth the Latin translate also. v. 6. *hebr. shacah, to bow:* as Isa. 51. 23. *bow downe, that we may goe ouer. Ioseph beeing bidden drew neare. T. Ioseph drew neare. cat.*

H.S.mut. temp. v. 10. *be fauourable to me. H. thou shalt blesse me. S. thou hast accepted me. cat.*

H.c. v. 10. *as though I had seene the face of a prince. C. the face of God. cat.*

H.S.x. v. 11. *God hath giuen me all things. H. I haue all things. S. G. C. P. I haue of all things. T. or enough. B. all things. heb.*

v. 12. *I will beare thee companie. H. let vs goe the right way. S. I will goe ouer against thee. C. I will goe before thee. T. B. G. P. negedh, before, against.*

diuer. sig. B.G.r. v. 13. *kine with young. H. S. B. G. giuing sucke. T. P. C. gnual,* signifieth both.

H.transf. H.S.C.c. v. 13. *if they ouerdriue them, they will die all in one day. H. if they ouerdriue them but one day, they will die. cet.*

v. 14. *I will follow softly his footsteppes, as I see my children are able. H. I will be strong in the way according to the leisure of that which walketh before me, and according to the foote of these litle ones. S. I will lead them easily, according to the pace of the familie before me, and the pace of the children. C. I will be a guide, to driue those things gently that are before me for my commoditie. T. I will driue softly according to the pace of the cattell that is before me, and as the children shall indure. B. G. according to the foote or pace of the (worke) or drift, that is before me. P. heb.*

H.S.c. v. 15. *it is not necessarie, I onely neede this one thing, that I may finde grace in thy sight, my lord. H. it is enough, that I haue found fauour, &c. S. let me finde fauour in the sight of my lord. cater.*

S.ap.f.pr. H.S.B. pr.f. up. v. 17. *Iacob went to his tabernacles. S. to Succoth. cat.*

v. 18. *Iacob came to Salem, a citie of the Sichemites. H. S. B. Iacob came safe to the citie Sichem. cater. Salem* signifieth both the name of a citie, *and perfect, sound.*

v. 19. *of Hemor. S. of the sonnes of Hemor. cater. for an hundred lambs. H. S. C. for an hundred pieces of money. T. B. G. P. chesuab,* signifieth money stamped with that marke.

v. 20. *He called vpon the mightie God of Israel. H. S. he sacrificed vpon it before the mightie God of Israel. C. he called it the mightie God of Israel. B. G. heb. he called it the altar of the mightie God of Israel. T.*

3. *The*

3. The explanation of doubtfull questions.

v.1. *He diuided the children, &c.* Iacob doth dispose his companie in order, not onely for decencie and comelines sake, but both to mooue commiseration and pitie to Esau, when he saw the mothers with their children, as also to this end, that if he smote one companie with the sword, the other might escape, and therefore he placeth the dearest vnto him, Rachel with Ioseph in the last place, as furthest from danger. *Mercer.* 2. But whereas Ioseph of Rachel is preferred before Iudah of Leah, it may be answered, that as yet it was not reuealed vnto him, that the Messiah should come of Iudah: and Ioseph also prooued a most excellent man. *Calvin.* 3. Iacob goeth first himselfe, readie to be offered vp in sacrifice for the safetie of the flocke, therein shewing himselfe an example of a good pastor. *Calvin.*

Qu. 1. The order of Iacobs companie, and the reason thereof.

v.3. *He bowed seauen times to the ground.* 1. He adored not or worshipped God, in this inclining and bowing of himselfe, as some thinke, but he bowed himselfe to his brother, as the text sheweth. *Mercer.* 2. There were diuers fashions vsed in bending and bowing of the bodie: sometime by bowing the head and inclining of the bodie, sometime by bowing of the knee, 1. king. 19. 18. sometime by kissing the hand, as Iob. 31. 27. *if my mouth did kisse my hand*, that is, if I adored the sunne, when he shined: as this vse is retained still in salutations to kisse the hand: sometime they bowed the bodie to the ground, as Nathan did to Dauid, 1. king. 1. 23. and Iacob in this place to Esau. *Perer.* 3. Neither doth Iacob by this meanes betray or giue ouer his birthright, in calling himselfe Esaus seruant, but he is content to yeeld this temporall seruice to Esau, not doubting but the promise should be fulfilled in his posteritie: for so in deede the Idumeans did serue the Israelites from Dauids time to Ioram an hundred and twentie yeares, but the Israelites neuer serued the Idumeans. *Mercer.*

Qu. 2. To whom Iacob bowed himselfe and wherefore.

Of diuerse kinds of bowing the body.

v.4. *Then Esau came to meete him.* 1. Some Hebrewes thinke that Esau did but dissemble his affection at this time. 2. but it is more like that Esaus heart was changed, by the speciall worke of God: some doe gather so, because the word *vaiyshacheihu*, which signified he kissed him is pointed throughout, of which sort the Masorites note but fifteene: But it is otherwise collected, both by the circumstances here vsed, Esau runneth to meete Iacob, he embraceth him, kisseth him, & weepeth: as also we read not of any hatred after this shewed to Iacob, but that they were perfectly reconciled, and both buried their father together. Gen. 35. 29. 3. But whereas some inferre hereupon, that Esau beeing thus readie to be reconciled to Iacob, did follow his fathers precepts and doctrine, and therefore doubt not but that he was saued, it can not be hence concluded; certaine it is, that Esaus posteritie did wholly fall away from the worship of God. *Mercer.*

Qu. 3. Whether Esau were in truth reconciled to Iacob.

v.7. *After Ioseph and Rachel drew neare, &c.* 1. Ioseph is not put before Rachel, that he might keepe her from Esau his rage and violence, least he might desire her beeing a beautifull woman, as *R. Salomon*: for Ioseph was but sixe yeare old, and therefore not able to preserue his mother from any such attempts. 2. Some thinke because Ioseph was Rachels onely sonne, and dearely beloued of her, he is named first. *Mercer.* 3. but it is more like, that Ioseph beeing the youngest of all the rest, went before his mother, as mothers vse to put their little ones first, and so he is named according to his place. *Iun.*

Qu. 4. Why Ioseph is named before Rachell.

v.8. *What meanest thou by all this drowe, &c.* 1. The Hebrewes note, that Esau his questions are short, Iacobs answers large: because it is the manner of proud stately men, to speake briefely, and hardly to bring forth halfe their words: and beside Iacob often in his speach, maketh mention of God, so doth not Esau. 2. Esau asketh not, whose droues these were as ignorant thereof, but because he would in Iacobs presence take occasion to refuse the present. *Iun.* 3. It seemeth that Esau had not accepted of the presens by the way, which Iacob had sent before, not, as *Ramban* thinketh, as though the messengers were afraid of Esaus companie, and so fled away: neither did Esau refuse it of hatred to his brother, for Iacobs praier was heard, and it began presently to take effect: neither yet, doth Esau in refusing the present, yeeld therein the birthright to Iacob: but he deferreth the receipt thereof, till he came to Iacob, that he might shew his brotherly affection frankly and freely not purchased before, or procured by any gift or present. *Iun.*

Qu. 5. Why Esau refused Iacobs present.

v.10. I

Qu. 6. How Iacob saith he had seene the face of Esau as the face of God.

v.10. *I haue seene thy face, as if I had seene the face of God.* 1. Iacob flattereth not as some thinke, to insinuate himselfe to his brother, *sic Tostat.* but he speaketh from his heart. 2. Neither, as the Hebrewes, doth Iacob to terrifie his brother make mention of that vision, wherein he sawe the angel face to face. 3. Nor yet doeth he meane, as the Chalde readeth, that he had seene the face, as of some great or excellent man. 4. Nor as *Augustine* coniectureth, by the name of God here doth he vnderstand, such as the gods of the Gentiles were: *sic non praeiudicatur honori Dei, and so these words doe not praeiudice the honour of the true God:* in that he resembleth Esaus face to the face of God; *qu. 105. in Genes.* for Iacob was far off from assuming into his mouth the name of the heathen gods. 5. But in effect Iacob saith thus much, that he acknowledged this to be Gods worke, that Esau was thus reconciled toward him: and the friendly countenance of his brother, he taketh as an argument, of the fauour of God toward him. *Mercer. Calvin. Iun.*

Qu. 7. By what reason Iacob perswaded Esau to accept of his present.

v.11. *Take my blessing.* Iacob vseth diuers reasons to perswade Esau to take his present. 1. Take it of my hand, that is, who am thy brother. *Marlo.* 2. He calleth it a blessing, not in the *passiue* sense, as wherewith God had blessed him, but in the *actiue*, they vsed to blesse in the offering of their gifts: this therefore should be a signe of perfect reconciliation, that thereby they should take occasion; one to blesse another. *Mercer.* 3. *It is brought thee*, that is, I haue sorted it out, and appointed it for thee: let me not loose my labour. 4. *I haue enough*, God hath blessed me: it shall be no hindrance vnto me, if thou accept of my present. *Vatab.*

Qu. 8. Whether Iacob lied in saying he would goe to mount Sier to his brother.

v.14. *Till I come to my Lord into Seir.* 1. Some think that Iacob did go to Seir to his brother, though it be not mentioned in the storie: but it appeareth by Iacobs excuse, that if he feared to accompany his brother in the way, he had greater cause to feare his brother at home in his owne countrie. 2. Some thinke that this was *officiosum mendacium, an officious lie, Tostat.* and that Iacob promised one thing and purposed another; *Calvin.* But, where the Patriarkes acts may otherwise be defended, we should not easily yeeld them to be infirmities. 3. The Hebrews make a mysterie here: as where Iacob saith, *Let my Lord goe before and I will follow*, they apply it to Esaus posteritie, who had the gouernment of Kings 600. yeares before Israel had any king: and in that Iacob promiseth to goe vp to Seir, they refer the accomplishment thereof, till the comming of Messiah, according to the prophesie of Obadiah, v. 21. *The Saviours shall come vp to mount Sion, to iudge the mount of Esau.* But it is euident; that Iacob here hath no such mysticall meaning, speaking of his owne comming, in his owne person. 4. Wherefore it is rather like that Iacob did thinke to goe to Seir, and so purposed, but yet conditionally, if God would, or if he should see nothing to the contrarie. *Iun.* As all such promises are hypotheticall and conditionall: and that vpon better reasons he afterward changed his minde, or was otherwise directed by the Lord. *Lyranus.* As Saint Paul purposed to goe into Spaine, but it is like that he was otherwise letted and came not thither.

Qu. 9 Whether Saint Paule according to his purpose were euer in Spaine

And here by the way, though it be the opinion of diuers auncient writers, as of *Cyrillus, Athanasius, Chrysostome, Hierome*, to whome subscribe *Tostatus, Pererius*, that Saint Paul according to his determination was in Spaine: yet it is more probable, that beeing otherwise hindred he arriued not there at all: 1. because he purposed to passe by Rome into Spaine, Rom. 15. 28. and to be brought on his way thitherward by the disciples of Rome, v. 24. But when Saint Paul came to Rome, he remained as a prisoner in his house, hauing a souldier appointed to keepe him, and so continued two yeares, Act. 28. 16. 30. therefore it is not like, that he was at libertie then to hold his purpose. 2. Saint Paul beeing at Rome, if he were thence deliuered, which is vncertaine, did visite the East Churches presently, Heb. 13. 19. *that I may be restored to you more quickly:* and purposed to continue and remaine with them, Philipp. 1. 25. *This I am sure, that I shall abide, and with you all continue.* If he quickly and speedily returned to the East Churches, and continued with them, it is not like that he went so farre Westward. It was an vsuall thing with the Apostle to faile in these purposes, in disposing of his iourneies: sometime otherwise directed by Gods spirit: Act. 16. 7. sometime letted by Sathan, 1. Thessalon. 2. 18: sometime vpon better reason altering his owne purpose. 2. Corinth. 1. 15. 23. he staied his iourney, which he had determined to Corinthus: so in like sort, the Apostles determination to goe into Spaine might vpon some other accident be changed. 4. Of this iudgement is *Gelasius: Paulus cum ad Hispanos se promisisset*

mississet iterum, dispositione diuina maioribus occupatus ex causis, implere non potuit, quod promisit, C. 22.q.2.c.5. Paul promising to goe into Spaine, beeing occupied in other greater causes, by the diuine disposition, could not performe that which he had promised: to him subscribeth *Thom. Aquin. c.* 15. *ad Roman.*

v.18. *He came safe to Sechem, &c.* 1. Some read, he came to Salem a citie of Sechem, as the Septuag. and latine translator, and *Mercer*. but it were superfluous in the same place, to call a citie by two names. 2. This Salem some would haue to be Silo, as some Hebrews: some take it for Hierusalem, as *Iosephus*: some for Melchisedechs towne, as *Hierome*: where the ruines of Melchisedecks pallace were to be seene in his time: some will haue this Salem, to be that Salem spoken of, Iohn, 3.23. where Iohn Baptist baptized: and that Salim and Sichem were names of that same citie first called Salim, afterward Sichem, *Tostat*. But all these opinions are vncertaine. Silo and Sechem were two distinct places, Iud. 21.19. Salem Melchisedechs towne was Ieruselem, Psal. 76.2. *in Shalem is his tabernacle, his dwelling in Sion*: and if Sichem were the new name, Salem the olde, it should in the Gospel be called by the new name rather then the olde: and that Salem was a diuers place from Sechem, called Sychar is euident: for Salem was in Iudea, Iohn, 3.23. and our Sauiour leauing Iudea, came to Sychar or Sichem: Iohn, 4.6. there might be then another towne beside Ierusalem, called Salem, but not the same with Sichem. 3. Wherefore the better reading is, that Iacob came safe and in peace to Sechem: not for that he was nowe healed of his halting, as the Hebrews imagine: which in part remained still as a monument of that combate with the angel: but he came safe, in respect of the danger which he feared from the hands of Esau.

Qu. 10. whether Iacob came to Salem.

Salem and Sichē whether one place.

v.19. *He bought a parcell of ground, &c.* Although Iacob had a promise to possesse and inherit the whole land of Canaan, yet this purchase which he made, did neither shewe any mistrust in him, neither did he in so doing depart from his right. 1. He did it for his necessitie of dwelling, as Abraham had done the like before for buriall. 2. The time of fulfilling the promise was not yet come, and therefore Iacob at this time, while the Canaanites were possessors of this land, doeth not preiudice his right in buying this parcell. *Mercer*. 3. It was no great parcel of ground, that he could buy for so little money, nor yet very fruitfull beeing in the sight and veiwe of the citie. *Calvin*.

Qu. 11. whether Iacob did well in buying a peice of ground of the Sichemites.

v.19. *For an hundred pieces of money.* 1. Some read, for an hundred lambes: for the word *chesita* signifieth both money and a lambe. *sic Septuag. Latin, Oleaster*. and so they would haue the word taken, Iob. 42.11. where euery one of Iobs friends gaue him a lamb. But it is more like they gaue him euery one a peice of money, which was a greater gift, and more sutable to the other gift, of an earing of gold. 2. Some of the Hebrews affirme that the Arabians call money *chesita*, but the scripture needeth not to beg or borrow words or phrases from them. 3. Wherefore it is like that this *kesita* was a peice of money that was stamped with the marke or print of a lambe, and thereof was so called. *Iun.* as among vs, *Angels* are so named of the stampe or print set vpon the gold.

Qu. 12. whether Iacob bought his ground for money or lambes

4. Places of doctrine.

v.3. *Iacob bowed himselfe seauen times.* It is lawfull then to yeild externall honour to ciuill magistrates, that are in authoritie, as here Iacob doeth to Esau: *Mercer*. as Saint Paul saith, *Giue to all men their dutie, tribute to whome tribute, custome to whome custome, &c. honour to whome honour belongeth*, Rom. 13.7. And at this time, there were none other but heathen rulers: Mordechai indeed refused to bow the knee to Haman, because it was more then a ciuill reuerence which that proud man expected: and beside he was an Agagite or Amalekite, which was a nation accursed of God, Exod. 17.14.

1. Doct. Honour to be giuen to ciuil magistrates.

v.4. *Esau ran to meete him*: thus we see, that God is not onely a searcher of the heart, but a worker and changer of it: as here Esau his heart is altered, of an enimie he suddenly becommeth a friend: wherefore the wise-man saith, *that god turneth the heart of kings, as the vessell vpon the waters is ruled and turned by the steares-man*, Prou. 21.1.

2. Doct. God turneth the hart.

5. Places of Confutation.

1. Conf. Against humane inuention.

v. 19. *He set vp there an altar*: Iacob inuenteth not, neither bringeth in new ceremonies into Gods worship: but such, as he had receaued from the instruction of his fathers directed by the spirit of God: such was the building of altares to sacrifice vpon: by this the Romanistes are reproued, which haue thrust into Gods seruice so many humane inuentions: *Calum.* and so our Sauiours rebuke falleth vpon them: *they teach for doctrines the commandement of men.* Mark. 7. 3.

2. Conf. The sacred signes called by the name of the things.

v. 20. *He called it the mightie God*: if this reading be receaued, we see that the signes are named by the thinges: as here the altar is called of God, and Moses nameth his altar, *the lord is my banner.* Exod. 17. 15. so the prophet saith, the name of new Ierusalem shall be, *the Lord is there.* Esech. 48. 35. We need not maruell then, if they bread in the Eucharist, be called the bodie of Christ.

6. Morall obseruations.

1. Mor. To bee contented with our estate.

v. 11. *God hath had mercie on me, therefore I haue all thinges*: So Saint Paul saith *I haue learned in what state soeuer I am, therewith to be contented, I can be abased I can abound, &c. I am able to doe all thinges thorough the hope of Christ, which strengtheneth me* Philipp. 4. 13.

2. Mor. Gods worship to bee aduanced in families.

v. 19. *He set vp there an altar*: Iacob hauing setled himselfe and pitched his tabernacle, hath a speciall care to set forward Gods worship, and doth consecrate, as it were a chappell and altar to God: wherein Iacob may be an example to all householders, that they should exercise and traine vp their families in the seruice of God: and season all their worldly affaires with a realish of religion: as the Apostle saith: *I will that men pray, euery where lifting vp pure handes, &c.*

CHAP. XXXIIII.

1. The Method and contents.

First in this chapter is set forth the rauishing of Dinah by Sechem, with the occasion thereof, v. 1. the sequele, he desireth her to be his wife, v. 3. 4.

Secondly the punishment is described, which was brought vpon the whole citie for this sinne: this punishment is deuised, then executed: In the deuise. 1. We haue the motiue, the greife of Iacob, and wrath of his sonnes. 2. The occasion, the offer of mariage by Hemor and Sechem v. 8. 13. 3. The deuise is propounded v. 13. to 18. assented vnto by Hemor v. 18. 19. perswaded to his citizens: to v. 25. Then is it cruelly executed by Simeon and Leui, v. 25. to 30.

Thirdly there followeth the expostulation of Iacob with his sonnes, and their excuse, v. 30. 31.

2. The diuers readings.

H. det. v. 1. *which she bare to Iacob.* this clause is wanting in the Latine translation.

diff. ver. v. 2. *forced or rauished her. H. C. S. defiled her. C. humbled her. S. P. afflicted her. T. ghanah* to afflict.

Ch. c. v. 3. *he pleased his mind in Dinah. C. his heart claue vnto Dinah. ca. dabach* to cleaue.

H. det. v. 5. *which when Iacob heard, H. Iacob heard, that he had defiled Dinah his daughter cet.*

H. S. C. c v. 7. *they were very angrie. H. they were pricked and greiued. S. they were much moued and*

angry

very angrie. Ch. they greiued at it and were angrie. cat.

v. 7. *it shall not be so. S. P. he had committed an vnlawfull thing. H. which thing ought not to be done. cat.* S.P.

v. 8. *the soule of my sonne Sechem cleaueth to your daughter. H. my sonne Sychem hath chosen your daughter. S. your daughter pleaseth the soule of my sonne. C. P. the soule of my sonne longeth for your daughter. B G. T. casach, to loue, to cleaue, or please.* diuers signif. T.B.r. S.ad.

v. 14. *they spake vnto them Simeon and Leui the brethren of Dinah. S.* S.c.

v. 15. *in this will we be confederate with him. H. we will be like vnto you. S. agree or consent with you. cat. iaath to consent.* H.inter.

v. 21. *the land being spacious and wide, wanteth tillers. H. the land is large enough before them. cat. the land is broad in both handes. pi. ges. heb.* H.cor.

v. 22. *there is one thing, wherein this gre at good is differed. H. in this will they be like vnto vs to dwell with vs. S. herein will they consent to dwell with vs. cat.* H.det.

v. 24. *and they all assented. H. and vnto Hemor and his sonne harkened all that went out at the gate of the citie. cater.* H.ad.

v. 25. *the third day, when the woundes are most grieuous. H.* when they were in greife. H.det.

v. 29. *their little ones, and their wiues they led captiue. H. all their bodies and houshold stuffe, & their wiues they caried captiue, and spoiled whatsoeuer was in the citie and house. S. and all their goods they caried away, their children and wiues, and whatsoeuer was in the houses. cater.* S.ad.

v. 30. *ye haue made me odious. H. made me euil before the inhabitantes. S. put enmitie betweene me and the Cananites, &c. Ch. caused me to stinke or to be abhorred. cat. baash to stinke.* T.b.g.r.

3. The explanation of doubtful questions.

Then Dinah. 1. Neither is the opinion of *Alexander Polyhistor*, in *Eusebius* probable, that Dinah at the time of her rauishing was but tenne yeare old; for she was at this time marriageable, and therfore aboue these yeares: and whereas the same author saith, that Iacob remained in Sechem 10. yeares after he came out of Mesopotamia, as *Euseb.* reporteth his opinion lib. 9. de prepar. Euangel. it would follow, that Dinah was borne in the land of Canaan in Sucoth, where Iacob dwelt before he came to Sechem, & not in Mesopotamia, contrarie to the scripture. 2. Neither is *Genebrus* coniecture sound, that Dinah was but 2. or 4. yeare old, when Iacob came out of Mesopotamia: for all Iacobs children were borne in the seuen seuen yeares of his seruice for his wiues, before the last 6. yeares of seruice for his sheepe, as may appeare Genes. 29. 25. 3. Neither yet need we with the Hebrewes to affirme, that Iacobs children were borne euery one of seuen monethes: for admitting the ordinarie time of 9. monethes of child bearing. Leah beginning to beare in the 8. yeare, the first of the second seauen, might haue her first fower children in 3. yeares: then allowe a yeare of intermission, her other two sonnes, and one daughter, she might haue in somewhat more then two yeares. 4. Wherefore the truer opinion is, that Dinah was 6. or 7. yeare old at Iacobs departure from Mesopotamia, and that she was now 14. or 15. yeare old, for Ioseph borne at the same time of Rachel, presently after this exploite is said to be 17. yeare old. Genes. 37. 2. Simeon and Leui are supposed to haue beene the one 21. the other 22. yeares of age or thereabout: so that the time of Iacobs abode in Sucoth and Sechem might be 7. or 8. yeares. *Perer. Mercer.*

1. Qu. Of the age of Dinah, when she was deflowred of Sechem.

The daughter of Leah. 1. The Hebrewes note, she shas her mothers right daughter, for as she went forth to meete her husband, to haue him turne in vnto her Genes. 30. 16. so Dinah goeth forth to see and to be seene: and therefore it is added *the daughter of Leah*, but this is to hard a censure of Dinah: this addition is annexed, as answerable to the storie before. Genes. 30. 21. 2. Many other vncertaine collections the Hebrewes make here: some say that this Dinah was Iacobs wife: some that she remained a widowe in her brethrens house: some that Simeon buried her in the land of Canaan: some that she went downe into Egypt (which is true) and that her bones were transported into Canaan. *Mercer.* 3. *Iosephus* thinketh, that the women of Sichem at this time kept a solemne

3. Qu. Why Dinah is said to be the daughter of Leah.

Hebrewes vncertaine collections.

feast, which was the cause that Dinah was so desirous to goe and see them. *Mercer.*

1. Qu. Whether it were lawfull for the Hebrewes to giue their daughters to the vncircumcised.

v.14. *We can not doe this thing, to giue our sister to an vncircumcised man, &c.* 1. Though Abraham had not any direct precept, as *Caietane* thinketh, not to ioyne in marriage with the vncircumcised: for both Isaak tooke Rebecca, Iacob Leah and Rachel to wife, which came of vncircumcised parents. 2. yet it seemeth, that they would not giue their daughters to the vncircumcised, though they did take of the daughters of the vncircumcised to themselues. 3. and it is further to be considered, that they speake not in this place simply of marrying with the vncircumcised, but ioyning to be one people with them: which they could not doe with those, which were vncircumcised.

Qu. 4. Whether Simeon and Leui their cruell acte may be in part or in whole excused.

v.25. *And the third day when they were sore, two of Iacobs sonnes, Simeon and Leui*] 1. Some Hebrewes excuse Simeon and Leui their fact, because Hemor and Sichem first went about to breake the couenant, thinking to spoile them of that they had: for thus they say, *shall not their flocks and substance be ours?* v.23. *Cont.* 1. But it appeareth not that Hemor and Sichem went about any such thing: they thus speake, either to perswade the people, who most respect their profit: *Mercer.* or they meane that by trading and hauing entercourse with them, they should in a manner possesse their goods. *Perer.* 2. But if it were so, onely Hemor and Sichem had beene guiltie of the violating of this league, there was no cause to punish the whole citie. 3. and although they had reason to reuenge themselues, yet such a cruell massaker can not be iustified.

2. *Rambā* excuseth this fact, thinking that by the decrees of Noah if the magistrates punished not adulterie, others might: but who seeth not what confusion and disorder this doctrine would bring in: that euery priuate man should take vpon him, to be a punisher of sinne. The Apostle saith, that *the power or magistrate beareth not the sword for naught.* Rom. 13.4. it is peculiar then to him to exercise the sword.

3. *Philo*, allegorizeth this storie: by Dinah, which signifieth *iudgement*, vnderstanding the soule, by Sichem the sonne of Hemor (which is interpreted an asse) the brutish affections: from the which Simeon and Leui the sonnes of prudence deliuer the soule. *lib. de migration. Abrah.* But these allegories, beeing deuised onely, and not warranted by scripture, can not giue any defense to such rage and violence.

Simeon and Leui whether to be excused in part.

4. Some doe but in part excuse Simeon and Leui: which may be considered on Gods behalfe, and so the punishment was iust: or on the behalfe of the Sichemites, who also for consenting vnto that greuous sinne, were iustly also punished: but on the behalfe of Simeon and Leui, because they did it craftely, this iudgement was vniust: *sic Carthusian. in libr. Iudith.* But this allegation maketh nothing for the iustifying of Simeon and Leui their enterprise: for God knoweth how to turne mens wicked acts to his glorie: neither did these furious men aime at any such ende, but sought to satisfie their reuengefull minde.

5. Some goe yet further: that this act was not vniust *quoad rem*, in respect of the thing, because the Sichemites had grieuously sinned; but *quoad modum*, they did it fraudulently. *Caietan.* others say, *primum motum*, that the first motion to commit this slaughter was of God: but they in the execution did *modum excedere*, exceede measure. *Thom. Anglic. Cont.* But Iacob condemneth not onely the execution, but the very first deuise and counsell; *into their secret let not my soule come.* Gen. 49. 6. therefore the very first thought and deuise was euill, and therefore not of God.

Reasons for the iustification of Simeon and Leui their acts answered.

6. Some proceede yet further, and altogether defend both their fact, and the manner thereof, calling their craft and dissimulation, a prudent caution: their reasons are these. 1. because all the Sichemites were consenting vnto that wickednes, and therefore they deserued punishment. *Cont.* 1. It can not be gathered, that all the Sichemites were consenting to the sinne of Sichem: their fault was, because of a carnall mind for their owne profit, they receiued circumcision. 2. And though the whole citie had herein offended, yet Simeon and Leui had no such calling or commission to put them to the sword.

2. That place is obiected, *Iudith* 9. 2. where the Lord is said to haue giuen vnto Simeon *a sword, to take vengeance vpon the strangers, that opened the wombe of the virgin.* and, v.4. *which were moued with thy zeale. Contra.* Though Simeon and Leui were ministers of Gods iustice, vpon the Sichemites for their sinne, yet they did it not without sinne: and therefore against this booke, which is no scripture, where their zeale is commended, I oppose the sentence and censure of Iacob: who saith, *that they did it in their selfe-will:* therefore not

by

by the motion of Gods spirit: and, *cursed be their wrath.* Gen. 49.7. but if they had done it in zeale, they were rather to be blessed.

3. They further reason thus: that if Simeon and Leui had committed such an vnlawful act, Iacob would haue more sharpely reprooued them. *Contra.* Iacob partly considered the iustice of God vpon the Sichemites for the outrage committed against Dinah, partly he was mooued with her complaint and moane for the losse of her virginitie, partly he gaue place for the time to the rage of his sonnes, that were in their furie: and this was the cause of so easie a reprehension. *Mercer.*

4. But we read of no restitution, which Iacob caused to be made of the goods of the Sichemites taken away: which Iacob would haue done, if the act had beene vnlawfull: for he saith, *he got it from the Amorite* (that is, the fields and possessions of the Sichemites) *by his sword and bow.* Gen. 48.22. *Contra.* 1. It is not vnlike, but that many of the persons, as the women and children taken captiue were returned (for they could not all remaine in Iacobs house) and together with them much of the goods. 2. The rest, together with the ground, though first vniustly had, it pleased God should remaine vnto Iacob, as a recompence for the iniurie done to his daughter, as the Hebrewes tooke of the Egyptians iewels of siluer and of gold, without any restitution thereof, in respect of their long and hard seruice: yet neither this fact of theirs, nor the other of Iacobs is to be imitated. *Mercer.* 3. Iacob is said *to get it with his sword*, not as though he ioyned with his sonnes in the action, or after consented vnto it: but because he by force and armes was readie to defend the possession of that ground from the inuasion of the Cananites, whome God did strike with a feare, that they attempted nothing against Iacob, or his sonnes. Gen. 35.5. *Mercer.*

5. Wherefore the best solution of this question is, that although Simeon and Leui were ministers of Gods iustice secretly working; yet both the act, and the manner thereof, in respect of the instruments an executioners was vnlawfull. 1. because they attempted this thing without the counsell or knowledge of Iacob, whome this wrong most concerned in the rauishing of his daughter: for Iacob saith, *into their secret my soule enter not.* Gen. 49.7. 2. They dissembled, propounding a condition, as though they would enter into a league with them, and yet meant it not. 3. They make religion a cloake of their crueltie, and abuse circumcision to that ende, the ordinance of God: yet Ioseph somewhat to hide the nakednes of the fathers of that nation, in his narration, omitteth to make mention of this craft. 4. They put the whole citie to the sword, euen those, which were innocent. 5. They take them beeing sore vpon their cutting and circumcising, when they were rather to be pitied. 6. They spare not Hemor and Sichem, who offered to make them satisfaction, by marrying Dinah, and giuing her any dowrie which they should set. 7. Then they spoile the citie, not contenting themselues onely with the goods, but they carried away the women and children captiues. 8. As much as in them lay, they brought Iacob and all his into danger to be destroied and ouercome of the inhabitants. 9. They beeing reprooued of their father, doe not acknowledge, but iustifie their sinne. *Perer. Calvin.*

The circumstances of the cruell acte of Simeon and Leui waighed.

It appeareth then that Simeon and Leui diuersly sinned in this cruell act: whereof Iacob giueth this censure; *Simeon and Leui, brethren (in euill) the instruments of crueltie are in their habitations: into their secret let not my soule come: in their wrath they slue a man, and in their selfe-will they digged downe a wall: cursed be their wrath, &c. I will diuide them in Iacob, &c.* Gen. 49. 6,7. In which wordes, Iacob first setteth downe their sinne, then the punishment. Their sinnes were these: 1. that in their habitations, they deuised mischiefe, and sought out, how to be reuenged, dealing deceitfully. 2. they committed murther in their wrath. 3. they did it of a selfe-will, of a furious mind, without any direction from God, or good counsell. 4. they enterprised this fact without the counsell or aduise of their father. 5. they digged downe a wall, to enter in to robbe and spoile them of their goods.

Iacobs sentence against Simeon and Leui explaned.

Their punishment is, they are accursed: and the fruit of this curse is, they are diuided in Iacob: for neither had Simeon any possession by himselfe, but intermingled with Iudah: & Leui was dispersed among his brethren. By this then it is euident, that Iacob wholly condemneth this outragious fact of his sonnes, and in nothing approueth it. But whereas some would make this sentence of Iacob prophetical, and referre it to the Leuites, and priests of Leui, and the scribes, who were most of Simeons tribe, who are here accursed for putting Christ to death: It is cleare, that Iacob speaketh of an act done and past, and denounceth

nounceth the sentence of maledictiō and diuision against it. Now it is not like that the punishment should goe before the fault. But Simeon and Leui were diuided in Iacob long before Christ came into the world, and was put to death by the Priests and Scribes.

4. Places of doctrine.

1. Doct. Marriage not to be contracted with men of aduerse professiō

V. 14. *We cannot doe this thing to giue our sister to an vncircumcised man, &c.* This is agreeable to the Apostles doctrine, *Be not vnequally yoked with infidels, for what fellowship hath righteousnesse with vnrighteousnesse, &c.* 2. Cor. 6. 16. No league or friendship, much lesse marriage is to be made or enterprised, with men of a diuers profession. *Caluin.*

2. Doct. Gods iudgmentes may be iust, when the Ministers thereof are wicked.

V. 25. *They slew euery male.* Simeon and Leui the captaines and cheife in this fauadge exploite, put all the males that were men to the sword, for the children were carried away captiue: this was a iust reward vpon the cittie for the sinne of Shechem: although the instruments and ministers thereof did euil. We see then, that Gods iudgements are just, when notwithstanding the meanes, whereby they are executed, can not be iustified: as the triall and affliction of Iob, as it proceeded from god, was good, yet Sathan, the worker, or rather minister thereof, did it of malice.

5. Places of confutation.

1. Conf. Marriage not without the parentes consent

V. 4. *Then said Shechem to his father Hamor, giue me this maid to wife:* Shechem would not take a wife, but by the consent and leaue of his father: and this generally was the practise of those daies: Abraham prouided a wife for his sonne Isaack: Laban gaue his daughters in marriage to Iacob. This condemneth then the practise of the Church of Rome, where it is an ordinarie thing for children to be contracted, and marrie without their parents consent. *Muscul.*

2. Conf. Against election by workes.

V. 25. *Simeon and Leui take either of them his sword.* Simeon and Leui two fathers of the Israelites, and the one chosen out from his brethren, to execute the priesthood, we see what their doings and workes were: they were guilty of much blood. God chose them not then for their owne vertue or worthinesse, but for his owne mercie sake. So saith Moses, *The Lord did not set his loue vpon you, nor choose you, because, &c. but because the Lord loued you,* Deut. 7. 8. So the Apostle concludeth by the example of Esau and Iacob, whome the Lord had chosen, and refused the other, before they had done either good or euill: *that the purpose of God might remaine, according to election, not by works, but by him that calleth:* Rom. 9. 11. this maketh against the doctrine of the Church of Rome, who ascribe election to the foresight of faith and workes. *Rhemist. Heb. 5. serm. 7.*

6. Places of Exhortation and morall vse.

1. Mor. That fathers should not suffer their daughters to wander or stray from home.

V. 1. *Dinah went to see the daughters of the countrie: Bernard* hereupon thus noteth: *si tu otiose spectas, otiose non spectaris: tu curiose spectas, sed curiosius spectaris:* thou beholdest idlely or vainely, but thou art not beheld in vaine, thou art curious in seeing others, and art more curiously seene thy selfe. We see what followed: Dinahs wanton and curious gazing vpon others, gaue occasion to the vnchaste and adulterous eie to lust after her: therefore it is not good to giue maidens their libertie, or to suffer them to wander from home, or lightly to behaue themselues, which hath beene, and is the occasion of much euill: so the Apostle chargeth, that yong women should be *discreete, chaste, keeping at home.* Titus, 2. 2. *Caluin.*

3. Sinne committed in the Church and amōg Christians the more greiuous.

V. 7. *He had wrought folly in Israel, &c.* Although no place haue any priuiledg or exemption for sinne; yet it is most heinous to perpetrate and commit wickednesse in or against the Church of God: Adulterie, fornication, vncleanenesse, is odious euen among the Gentiles: but it is most abhominable among Christians: As the prophet vpbraideth Ierusalem, *Sodome thy sister hath not done, neither shee & her daughters, as thou & thy daughters:* Ezech. 16. 48.

v.3. *His heart claue vnto her:* Shechem hauing forced Dinah, doth not then hate her, and cast her off, as Ammon did Thamar his sister: but his loue is the more kindled toward her, and he desireth her for his wife: which example doth condemne the wicked lust of many, which hauing intised maides vnto folly, seeke not to make satisfaction by marriage. 3. Fornication to be recompensed by marriage.

v.19. *The yong man deferred not to doe the thing, &c.* Shechem to obtaine his loue spareth no cost, nor yet refuseth any labour: he accepteth of the hard condition of circumcision: which teacheth, that if carnall loue be so forcible, our spirituall loue toward Christ should be much more effectuall: that we should contemne all things in respect of him, and refuse no labour, nor spare cost to gaine Christ, as S. Paul counted all things doung to win Christ. Philip. 3.8. 4. spirituall loue should be more forceable then carnall.

v.23. *Shall not their flockes and substance be ours?* they accept of circumcision, not of any loue to the worship of God, but of a couetous minde for their owne profit, for the which cause God was angrie with them. It is therefore a dangerous thing to dally with God, and to make religion a cloake for our couetous and carnall affections. S. Paul noteth some, *that thinke gaine to be godlines*, 1. Tim. 6.5. such are they which professe the Gospel, not for conscience, but for gaine and aduantage. *Mercer.* 5 Religion must not be professed for gaine, but for religions sake.

CHAP. XXXV.

1 The Contents.



IN this chapter first are declared such as things befell Iacob to v. 23. then mention is made of his sonnes, their names, and number, and of the buriall of his father, v. 23. to the end.

The things which concerne Iacob specially are set forth by the places where they were done. 1. In Sechem God appeareth to Iacob, & biddeth him goe to Bethel, v. 1. then Iacob reformeth his house, and hideth their strange gods vnder an oake, v. 2. to 5. then he taketh his iourney prosperously. 2. In Bethel: Deborah dieth and is buried vnder an oake, v. 7. 8. And there God appeareth to him againe and confirmeth the promise made: where Iacob buildeth an altar for a memoriall, v. 9. to v. 16. 3. Neare vnto Ephrah Rachel dieth in trauail, Beniamin is borne, Iacob setteth vp a pillar, to v. 20. 4. In Migdal-eder Ruben lay with Bilha, v. 21, 22.

2. The diuers readings.

v.2. *Iacob, his whole house beeing called together, said,* H. *Iacob said to his house, and all that were with him. cat.* H. del.

v.3. *His word was my helpe in the way, which I walked.* C. *he was with me in the way, &c. cater.* Ch. mut.

v.4. *They gaue Iacob the idols of the people.* C. *strange gods. cat. the gods of strange people:* for *strange, nechar,* is put in the singular number, and so cannot be the substantiue to *godi, elohe,* which is in the plurall. T. r.

vnder a terebinth. H. S. *vnder an oake. cater. eelah,* signifieth both. differ. sig.

and he lost them to this day, and Israel went from Sechem. S. S. ad.

v.5. *they durst not follow after them going away.* H. *they did not follow the sonnes of Iacob cater.* H. det.

v.8. *she was buried in the plaine of the valley.* Ch. *vnder an oake. cater. and he called the name of it the oake of mourning.* H. S. B. *the valley of mourning.* C. *Allon bacuth. cater. alon* an oake: *eelon,* a plaine. diu sig. app. f. pr.

v.11. *I am thy God.* S. *I am God almightie cater. shadai, heb.* S. c.

v.13. *and he went away from him.* H. *and the glorie of God ascended in that place where he* H. det.

spake

ſpake with him. Ch. and God aſcended from him in that place where he ſpake with him. ceter.

v. 15. *he called the name of the place* Bethel. *H. Iacob called the name of the place, where God ſpake with him,* Bethel ceter.

H. det. v.16. *Iacob pitched his tent beyond the riuer of Gado.* *S.* this is tranſpoſed out of the 21.v. and
S. tranſ. inſerted here: which clauſe the reſt haue not.

H. S. cor. v.16. *He came in the ſpring to the ground, which leadeth to Ephrata. H. when he came neare to*
T. B. r. *Cibrath, to come to Ephrata. S. there was a fields breadth or ſpace of ground to come to Ephrata. C. T. B. about halfe a daies iourney. G. about a mile. P. he. Cibrath, of Barah, to eat,* which ſignifieth a ſpace of ground which may be gone before the time of the firſt eating or baiting.

H. C. app. v. 21. *He pitched his tentes beyond the tower of the flocke. H. C.* the tower of Eder. cæt. *Migdal. Eder. G.*
f. pr. v. 22. *Iſrael heard it, and it ſeemed euil in his ſight. S. and Iſrael heard it. cæt.*
S. ad. v. 27. *to Mamre a citie of the feild. S. kiriath-Arbe. B. a citie of Arbeh. ceter.*
S. c.

.3 The explanation of doubtful queſtions.

1. Qu. How the lord ſpake to Iacob and when.

v. 1. *Then God ſaid to Iacob.* 1. Whether God ſpake to Iacob by dreame or manifeſt viſion it is not expreſſed: whether way we take, there is no inconuenience: but it is moſt like that God ſpake to Iacob immediately, as he vſed to doe to the patriarkes, without the miniſterie of prophets. *Mercer.* 2. This was ſome thirtie yeares after God had appeared to Iacob in Bethel: for he had beene 20. yeares in Labans houſe, 8. yeares in Sichem, 2. yeares in his iourney, ſo that he was nowe about an 106. yeare old: whereupon *Ramban* thinketh, that God puniſhed Iacob in the rauiſhing of his daughter, becauſe he had forgotten his vowe, and ſo long deferred it. *ex Mercer.*

Qu. 2. What ſtraung Godds Iacob putteth awaye, and why ſo called.

v. 2. *Put away the ſtraunge Gods, &c.* 1. Theſe might be thoſe idoles, which Rachel ſtoale from Laban, as alſo ſuch, as were taken in the ſpoile of the citie of Shechem. *Mercer.* 2. Iacob neither winked at the ſuperſtition of Rachel, of a blind loue toward her, as *Caluin.* neither neede he to be inſtructed by reuelation, of this miſdemeanure of his houſe, as *Rupertus.* Iacob was not ſuch a ſtraunger in his owne houſe, but that it might otherwiſe come to his notice. 3. They are called ſtraung Gods, not becauſe they eſtraunged mens mindes from God, or becauſe they were the idoles of deuiles, that were *alieniſſimi,* eſtraunged in affection from men. *Perer.* or becauſe they were *ſtraunge* that is, vnknowen Gods, that were not able to helpe in the time of aduerſitie, *vt Hebræi:* but becauſe they were the Gods of ſtraunge people from Iſrael: and ſo are the words truly tranſlated, *the Gods of ſtraunge people. Iun.*

Qu. 3. Why Iacob did choſe to bury not to burne the idoles.

v. 4. *And Iacob hid them vnder an oake, &c.* 1. This is not to be imputed to Iacobs infirmitie, that he burned not thoſe idoles, but buried them as *Caluin.* 2. Nor yet did he buriethem, that the matter thereof might afterward ſerue for ſome profitable vſe: as ſome thinke that Dauid found them, and employed them toward the building of the temple: *hiſtor. ſcholaſtic.* 3. Nor yet is it like that Iacob melted them into one lumpe, and after buried them in a deepe pitt, as *Toſtatus.* 4. But it is more like that Iacob for haſt of iourney, wanted opportunitie to conſume them with fire: *Caietan.* or he rather chooſe in ſilence to burie them, for feare further to offend and exaſperate the Cananites. *Mercer.* and he did it in a ſecret and vnknowen place, that his familie ſhould not doate after them againe. *Iun.*

Qu. 4. Why mention is made of the death of Deborah Rebeckahs nurſe.

v. 8. *Debora Rebekahs nurſe died, &c.* 1. She is called Rebekahs nurſe, not becauſe ſhe ſuckled her, but was her bringer vp and inſtructer. 2. Deborah was at this time about an 180. yeares of age, for it was 170. yeares, ſince ſhe came firſt with Rebekah into Canaan, when ſhe may well be ſuppoſed to haue beene 50. yeare old, hauing the charge and gouernment of Rebekah. 3. It is very like that Rebekah was now departed, for otherwiſe Deborah would not haue left her, ſo long as ſhe liued. 4. There is no mention of Rebekahs death, not, becauſe ſhe was buried obſcurely & in the night, as the Hebrewes imagine, Iſaak beein blind, and none to burie her but Eſau: but it is the vſe of ſcripture to

make

make rare mention of the death of women: in this place Deborahs death is recorded, as an accident that fell out by the way. *Mercer.*

Now, whereas the question is mooued, how Deborah came to be in Iacobs companie. 1. Neither is it like, that after she had accompanied Rebekah into Canaan, she went backe againe, and was now desirous to goe and see Rebekah, as. *Chrisostome*: for she was sent with Rebekah to remaine with her. 2. Neither did she goe with Iacob at the first, when he went into Mesopotamia, as *Caluin*. for he was alone in Bethel. 3. Neither, was she sent as a messenger to fetch Iacob out of Mesopotamia as the Hebrewes: for he returned at Gods commaundement, not at his mothers call. 4. Neither, as *Ramban*, is it to be supposed, that Rebekah had more nurses then one. 5. But it is like, that Deborah was sent to meete Iacob being returned: *Mercer.* or went to him of her owne accord after Rebekahs death. *Caietan.*

Qu. 5. How Deborah came to be in Iacob. company.

v. 9. *Againe God appeared vnto Iacob, &c.* Not as though this were the second vision (in all) which Iacob had: but it was an other vision beside that mentioned in the beginning of the chapter, where he is bid to goe vp to Bethel: or it was the second time, that God appeared vnto him in Bethel: for other wise, to count all the visions, that Iacob had, this was in number the seuenth. 1. God appeared vnto him in Bethel, in the vision of the ladder. 2. When in a dreame he was shewed the particoloured sheepe. Gen. 31. 11. 3. When the lord bad him returne into his owne countrie. Genes. 31. 3. 4. When the Angels mett him. Gen. 32. 2. 5. When the Angel wrestled with him. 6. When God bid him goe vp to Bethel. 7. God appeared againe vnto him in Bethel. *Perer.*

Qu. 6. Of the number of the visions wherein God appeared to Iacob.

v. 10. *Thy name shall be no more called Iacob, but Israel, &c.* 1. Neither is this the same vision, which Iacob had, when he wrestled with the Angel, (as *Oleaster*) because the same name is imposed: for the text saith, that God appeared againe to Iacob v. 9. that is in Bethel. 2. Neither as *Hierome* thinketh, was the name of Iacob onely foretold then, and imposed now: traditur in Genes. as Peters name is *designed*. Iohn. 1. but actually giuen him. Matth. 16. 16. *Thom. Anglic.* for before this Iacob is twice called by the name of Israel. Genes. 33. 10. and Genes. 34. 7. 3. Neither (as *Tostatus*, and *Lyranus* thinke) is the same name imposed in both places, but vpon diuerse reasons: for in the first place he is called Israel, because he preuailed with God, and therefore much more with men, to signifie his fortitude in the actiue life: but here is named *Israel*, that is, *seeing God*, in respect of the contemplatiue life, the which he had now atchieued: But there appeareth no difference at all in the reason and signification of the name: for as there by the name *Israel* he is comforted and fortified against Esau, so here against the Cananites, that thought to haue reuenged the slaughter of the Sichemites. 4. Wherefore, we say that the same name vpon the like occasion is here imposed: and that this is but a repetition and confirmation of the other vision: and thereupon Iacob beeing confident, doth now more openly call himselfe Israel. *Mercer. Iun.* And so it is not vnusuall in scripture to haue the same promises often repeated: as those made to Abraham, of the multiplying of his seed, and possessing of the land of Canaan which were often reuiued and renewed, as Genes. 15. 17. 22. *Perer.*

Qu. 7. Whether the name of Israel be here imposed or but renewed.

Further whereas the lord saith *thy name shall be no more called Iacob*, and yet he is afterward called Iacob. 1. *Augustine* thinketh, that he was called Iacob in respect of this life onely, where he should wrestle (as his name signifieth) with many temptations: but he was called Israel in respect of the life to come: qu. 114. in Genes. But this solution beeing mystical, and this mutation of Iacobs name historical satisfieth not. 2. Much like is the solution of *Tostatus*, that he was called Iacob, in respect of his actiue life, but Israel for his contemplatiue: neither is this answer sufficient: to say he should be called by both names, but in a diuerse sense: for the text denieth vnto him the name of Iacob any more. 3. Not yet doe we approue the solution of *Caietan. Vatab.* that for *vltra*, no more, put in, *tantum*, thou shalt not onely be called Iacob: for thus the text is forced. 4. *Pererius* thus interpreteth: not that he should be so much called by the name Israel, as haue the thing thereby signified, as strength and power with God: as it is said of Christ he should be called *Emanuel*, that is, God with vs: yet was not Christ so called, who was indeed God with vs: But this sense is not so proper, for Iacob was vsually called by the name of Israel. 5. Therefore the meaning is rather this: that although the name of Iacob should remaine,

Qu. 8. How it is said thy name shall be no more called Iacob.

yet

ſpake with him. Ch. and God aſcended from him in that place where he ſpake with him. ceter.

v. 15. *he called the name of the place* Bethel. *H. Iacob called the name of the place, where God ſpake with him,* Bethel ceter.

H. det. S. tranſ. v. 16. *Iacob pitched his tent beyond the riuer of Gado. S.* this is tranſpoſed out of the 21. v. and inſerted here: which clauſe the reſt haue not.

H. S. cor. T. B. r. v. 16. *He came in the ſpring to the ground, which leadeth to Ephrata H. when he came neare to Cibrath, to come to Ephrata. S. there was a fields breadth or ſpace of ground to come to Ephrata. C. T. B. about halfe a daies iourney. G. about a mile. P. he. Cibrath, of Barah, to eat,* which ſignifieth a ſpace of ground which may be gone before the time of the firſt eating or baiting.

H. C. app. f. pr. S. ad. S. c. v. 21. *He pitched his tentes beyond the tower of the flocke. H. C.* the tower of Eder. cet. *Migdal. Eder. G.*

v. 22. *Iſrael heard it, and it ſeemed euil in his ſight. S. and Iſrael heard it. cet.*

v. 27. *to Mamre a citie of the feild. S. kriath-Arbe. B. a citie of Arbeh. ceter.*

3 The explanation of doubtful queſtions.

1. Qu. How the lord ſpake to Iacob and when.

v. 1. *Then God ſaid to Iacob.* 1. Whether God ſpake to Iacob by dreame or manifeſt viſion it is not expreſſed: whether way we take, there is no inconuenience: but it is moſt like that God ſpake to Iacob immediately, as he vſed to doe to the patriarkes, without the miniſterie of prophets. *Mercer.* 2. This was ſome thirtie yeares after God had appeared to Iacob in Bethel: for he had beene 20. yeares in Labans houſe, 8. yeares in Sichem, 2. yeares in his iourney, ſo that he was nowe about an 106. yeare old: whereupon *Ramban* thinketh, that God puniſhed Iacob in the rauiſhing of his daughter, becauſe he had forgotten his vowe, and ſo long deferred it. *ex Mercer.*

Qu. 2. What ſtraung Godds Iacob putteth away, and why ſo called.

v. 2. *Put away the ſtraunge Gods, &c.* 1. Theſe might be thoſe idoles, which Rachel ſtoale from Laban, as alſo ſuch, as were taken in the ſpoile of the citie of Shechem. *Mercer.* 2. Iacob neither winked at the ſuperſtition of Rachel, of a blind loue toward her, as *Caluin.* neither neede he to be inſtructed by reuelation, of this miſdemeanure of his houſe, as *Rupertus.* Iacob was not ſuch a ſtraunger in his owne houſe, but that it might otherwiſe come to his notice. 3. They are called ſtraung Gods, not becauſe they eſtraunged mens mindes from God, or becauſe they were the idoles of deuiles, that were *alieniſſimi,* eſtraunged in affection from men. *Perer.* or becauſe they were *ſtraunge* that is, vnknowen Gods, that were not able to helpe in the time of aduerſitie, *vt Hebrei:* but becauſe they were the Gods of ſtraunge people from Iſrael: and ſo are the words truly tranſlated, *the Gods of ſtraunge people. Iun.*

Qu. 3. Why Iacob did choſe to bury not to burne the idoles.

v. 4. *And Iacob hid them vnder an oake, &c.* 1. This is not to be imputed to Iacobs infirmitie, that he burned not thoſe idoles, but buried them as *Caluin.* 2. Nor yet did he buriethem, that the matter thereof might afterward ſerue for ſome profitable vſe: as ſome thinke that Dauid found them, and employed them toward the building of the temple: *hiſtor. ſcholaſtic.* 3. Nor yet is it like that Iacob melted them into one lumpe, and after buried them in a deepe pitt, as *Toſtatus.* 4. But it is more like that Iacob for haſt of iourney, wanted opportunitie to conſume them with fire: *Caietan.* or he rather chooſe in ſilence to burie them, for feare further to offend and exaſperate the Cananites. *Mercer.* and he did it in a ſecret and vnknowen place, that his familie ſhould not doate after them againe. *Iun.*

Qu. 4. Why mention is made of the death of Deborah Rebekahs nurſe.

v. 8. *Debora Rebekahs nurſe died, &c.* 1. She is called Rebekahs nurſe, not becauſe ſhe ſuckled her, but was her bringer vp and inſtructer. 2. Deborah was at this time about an 180. yeares of age, for it was 170. yeares, ſince ſhe came firſt with Rebekah into Canaan, when ſhe may well be ſuppoſed to haue beene 50. yeare old, hauing the charge and gouernment of Rebekah. 3. It is very like that Rebekah was now departed, for otherwiſe Deborah would not haue left her, ſo long as ſhe liued. 4. There is no mention of Rebekahs death, not, becauſe ſhe was buried obſcurely & in the night, as the Hebrewes imagine, Iſaak beein blind, and none to burie her but Eſau: but it is the vſe of ſcripture to

make

make rare mention of the death of women: in this place Deborahs death is recorded, as an accident that fell out by the way. *Mercer.*

Now, whereas the question is mooued, how Deborah came to be in Iacobs companie. 1. Neither is it like, that after she had accompanied Rebekah into Canaan, she went backe againe, and was now desirous to goe and see Rebekah, as. *Chrisostome*: for she was sent with Rebekah to remaine with her. 2. Neither did she goe with Iacob at the first, when he went into Mesopotamia, as *Caluin*. for he was alone in Bethel. 3. Neither, was she sent as a messenger to fetch Iacob out of Mesopotamia as the Hebrewes: for he returned at Gods commaundement, not at his mothers call. 4. Neither, as *Rambam*, is it to be supposed, that Rebekah had more nurses then one. 5. But it is like, that Deborah was sent to meete Iacob beeing returned: *Mercer.* or went to him of her owne accord after Rebekahs death. *Cajetan.*

Qu. 5. How Deborah came to be in Iacob companie.

v. 9. *Againe God appeared vnto Iacob, &c.* Not as though this were the second vision (in all) which Iacob had: but it was an other vision beside that mentioned in the beginning of the chapter, where he is bid to goe vp to Bethel: or it was the second time, that God appeared vnto him in Bethel: for otherwise, to count all the visions, that Iacob had, this was in number the seauenth. 1. God appeared vnto him in Bethel, in the vision of the ladder. 2. When in a dreame he was shewed the particoloured sheepe. Gen. 31. 11. 3. When the lord bad him returne into his owne countrie. Genes. 31. 3. 4. When the Angels met him. Gen. 32. 2. 5. When the Angel wrestled with him. 6. When God bid him goe vp to Bethel. 7. God appeared againe vnto him in Bethel. *Perer.*

Qu. 6. Of the number of the visions wherein God appeared to Iacob.

v. 10. *Thy name shall be no more called Iacob, but Israel, &c.* 1. Neither is this the same vision, which Iacob had, when he wrestled with the Angel, (as *Oleaster*) because the same name is imposed: for the text saith, that God appeared againe to Iacob v. 9. that is in Bethel. 2. Neither as *Hierome* thinketh, was the name of Iacob onely foretold then, and imposed now: traditum Genes. as Peters name is *designed*. Iohn. 1. but actually giuen him. Matth. 12. 16. *Thom. Anglic.* for before this Iacob is twice called by the name of Israel. Genes. 33. 10. and Genes. 34. 7. 3. Neither (as *Tostatus*, and *Lyranus* thinke) is the same name imposed in both places, but vpon diuerse reasons: for in the first place he is called Israel, because he preuailed with God, and therefore much more with men, to signifie his fortitude in the actiue life: but here is named *Israel*, that is, *seeing God*, in respect of the contemplatiue life, the which he had now atchieued: But there appeareth no difference at all in the reason and signification of the name: for as there by the name *Israel* he is comforted and fortified against Esau, so here against the Cananites, that thought to haue reuenged the slaughter of the Sichemites. 4. Wherefore, we say that the same name vpon the like occasion is here imposed: and that this is but a repetition and confirmation of the other vision: and thereupon Iacob beeing confident, doth now more openly call himselfe Israel. *Mercer. Iun.* And so it is not vnusuall in scripture to haue the same promises often repeated: as those made to Abraham, of the multiplying of his seed, and possessing of the land of Canaan which were often reuiued and renewed, as Genes. 15. 17. 22. *Perer.*

Qu. 7. Whether the Name of Israel here imposed or but renewed.

Further whereas the lord saith *thy name shall be no more called Iacob*, and yet he is afterward called Iacob. 1. *Augustine* thinketh, that he was called Iacob in respect of this life onely, where he should wrestle (as his name signifieth) with many temptations: but he was called Israel in respect of the life to come: qu. 114. in Genes. But this solution beeing mystical, and this mutation of Iacobs name historical satisfieth not. 2. Much like is the solution of *Tostatus*, that he was called Iacob, in respect of his actiue life, but Israel for his contemplatiue: neither is this answer sufficient: to say he should be called by both names, but in a diuerse sense: for the text denieth vnto him the name of Iacob any more. 3. Not yet doe we approoue the solution of *Caietan. Vatab.* that for *vltra*, no more, put in, *tantum*, thou shalt not onely be called Iacob: for thus the text is forced. 4. *Pererius* thus interpreteth: not that he should be so much called by the name Israel, as haue the thing thereby signified, as strength and power with God: as it is said of Christ he should be called *Emanuel*, that is, God with vs: yet was not Christ so called, who was indeed God with vs: But this sense is not so proper, for Iacob was vsually called by the name of Israel. 5. Therefore the meaning is rather this: that although the name of Iacob should remaine,

Qu. 8. How it is said thy name shall be no more called Iacob.

yet

yet thie laſt was more honorable and excellent, and ſhould obſcure that other. *Muſcul. Mercer.* 1. In reſpect of the author: the name Iacob was giuen by men, the name Iſrael by God. 2. in ſignification it was more excellent: Iacob ſignifieth a *ſupplanter*, becauſe he held Eſau by the heele: but *Iſrael* is interpreted, one that preuailed with God. 3. the name Iſrael was giuen to the whole nation and poſteritie of Iacob: who of Iſrael, were called Iſraelites, not of Iacob Iacobites.

Qu. 9. What kinges came out of Iacobs loines.

v. 11. *Kings ſhall come out of thy loines, &c.* 1. This the Hebrewes ſpecially referre to Saul and Isboſeth, that were kings of Beniamin, and to the tribes of Ephraim and Manaſſes. 2. but becauſe that Saul and his houſe were reiected of God, and the kingdome of Iſrael was but an vſurpation; it is ſpecially to be applied to Dauid and the other kings of Iudah. *Calvin.* 3. it may alſo be vnderſtood of the kings of the Gentiles conuerted to the faith, who ſpiritually were borne of Iacob. *Mercer.* 4. theſe nations that came out of Iacobs loines were the twelue tribes, that multiplied and encreaſed, as ſo many ſeuerall nations.

Qu. how Heauen land of Canaan do geuen vp Iacob.

v. 12. *I will giue the land, &c.* 1. Iacob poſſeſſed this promiſed land in faith, his poſteritie afterward actually entred into it. 2. the Hebrewes here vnderſtand an oath, that God ſware vnto Iacob, as Moſes ſaith, Exod. 32. 13. *Remember Abraham, Iſaak, and Iacob, thy ſeruants, to whome thou ſwareſt, &c.* but here no oath is expreſſed: the Lords word and promiſe includeth a ſecret oath: and that oath which the Lord expreſſely made to Abraham concerned alſo his ſeede. *Mercer.* 3. the land is here promiſed to all Iacobs ſeede: but it was to Abraham reſtrained in Iſaak, Iſmael beting excluded; to Iſaak limited in Iacob, Eſau excluded.

Qu. how Heauen land of Canaan do geuen vp Iacob.

v. 13. *God aſcended from him, or ouer him in the place, &c.* 1. God in reſpect of vs is ſaid to aſcend & deſcend (who otherwiſe filleth euery place with his maieſtie and preſence) when he ſheweth any viſible ſigne of his glorie, as here to Iacob. *Mercer.* 2. the word is *magual*, ouer or vpon him: whereupon the Hebrewes note, that the righteous are as the Lords chariot, wherein he is as it were carried. *Mercer.* 3. this aſcending of God, was truly fulfilled in Chriſt, who aſcending in perſon to his father, draweth vs by faith after him, and with his diuine preſence ſtill comforteth his Church. *Calvin.* 4. where it is added, *in the place where he talked with him, &c.* it ſheweth the dignitie and prerogatiue of Bethel, which Iacob for the ſame cauſe ſo much honoured: as alſo how familiar vnto Iacob theſe heauenly viſions were, that Iacob without aſtoniſhment could perceiue the Lord aſcending from him. *Mercer.*

Qu. 12. What place Bethell was which Iacob the ſecond time ſo calleth.

v. 14. *Iacob ſet vp a pillar, &c.* v. 15. *he called the name of the place Bethel, &c.* 1. *Toſtatus* is deceiued, that thinketh this Bethel to be Ieruſalem, an other from that Bethel, which Iacob ſo called before, when he went into Meſopotamia, becauſe (ſaith he) he went from Bethel to Bethlem, which is diſtant but foure miles from Ieruſalem: but the other Bethel is remote from Ieruſalem twentie miles: for it can not be ſhewed that euer Ieruſalem was called by the name of Bethel: and though Bethel were ſo farre off from Bethlem, that is no argument for this opinion: for the text ſheweth not in what time Dauid came from Bethel to Bethlem, but onely that Iacob departed from Bethel. v. 16. 2. Neither is this a rehearſall of that which Iacob had done before in Bethel, as *Calvin.* but he erecteth a piller againe, as a monument of this ſecond apparition: the other pillar which he ſet before beeing either profaned, or in the ſpace of thirtie yeares defaced. *Iun.* 3. Iacob both buildeth an altar in this place to offer ſacrifices vnto God, v. 7. and erecteth a pillar as a memoriall of this heauenly viſion vnto men. *Mercer.* 4. he confirmeth the ſame name Bethel, which he had giuen it before: like as Iſaak reneweth the name of Beerſheba, Gen. 26. which his father had impoſed vpon that place. 5. he both calleth the place where the altar was, Bethel, v. 7. as alſo the whole circuit of ground about it, where he reared the piller, v. 15. *ſic Mercer. Caietan.*

Qu. 13. How farre Iacob was from Bethlem, when Rachel trauailed.

v. 16. *When he was a fields breadth from Ephrata, &c.* 1. Neither is the Hebrew word *Cibrath*, here vſed, a proper name of a place, as the Septuagintad: for they tranſlate it otherwiſe themſelues, Gen. 48. 7. *hippodromum*, an horſe race. 2. neither can it be deriued of *cabir*, which ſignifieth *much*, as *R. Menahem*, and *Oleaſter*, as though a great part of their iourney were behind; and as *Geneuen* tranſlate, halfe a daies iourney: for *Rambam*, that had ſeene thoſe places, ſaith, Rachels monument is not one mile from Bethlem: *Borchardus*, not aboue the flight of an arrow. 3. neither is it like to be deriued from the word *cebu-*

rah,

rah, which signifieth a *sive*, as *Beresh. Rab.* to betoken the spring time, when the ground is plowed, and as it were sifted: or as *Hierome* deriueth it from *barah*, to choose, and maketh *caph* not a radical, but a seruile letter, because it was now the *spring*, the choice time of the yeare: for the word *kibrath*, must needs be taken for a space of ground, 2. king. 5. 19. where Gehezi followeth after Naaman. 4. But this word betokeneth a small space of ground: *Pegnine* readeth a mile: the Chalde *stadium*, a race: the Septuagint, *hippodromum*, a horse runne or race: *Onkelos* as much ground, as may be plowed in a day: and so it may either be deriued from *kebarah*, as *Rabbi Leui*, to signifie the plowed, tilled, or sifted feilds, which are not farre from the citie: or making the lette. *caph* to be none of the radicals, it may be deriued from *Barah*, which is to eate, as *Kimhi*: and may be taken for so much ground, as one may well goe before his first eating, that is, his breakfast, a morning walke.

v. 18. *Shee called his name Benoni: but his father Beniamin.* Iacob changeth the name of his sonne, whome Rachel named the sonne of her sorrow, least it might haue brought still to his remembrance the losse of his deare wife: he calleth him *Beniamin*, the sonne of his right hand: 1. not for that he onely was borne in Canaan in the south part, which is at the right hand, if one turne his face to the Sunne rising, as *Rasi. Mercer.* 2. nor yet because he was borne in Bethlem, within the tribe of Iudah, as *Ramban.* 3. nor because he bare this heauie crosse strongly, as *Lyranus.* 4. or to shew that he had strength to beget a child in his old age, as *Oleaster.* 5. but rather, to signifie how deare he should be vnto him for his mothers sake, to be alwaies at his right hand. *Muscul. Iun.* as also Iacob alludeth to the name that Rachel had giuen: declining as little as might be both from the sound & sense: for *Benoni* signifieth the sonne of labour, or strength: and so consequently doth *Beniamin*, the sonne of the right hand, where the strength lieth. *Mercer.*

Qu. 14 Why Iacob calleth his sonne Beniamin.

v. 19. *Thus died Rachel, &c.* Rachel died in trauaile: 1. it is impertinent here and vnnecessarie to shew the cause of perilous and difficult trauaile: which may be caused 1. either by some defect in the wombe. 2. or by the greatnes of the infant, or the indisposition thereof in the wombe, or some other want in that behalfe. 3. or when the mother laboureth of some other disease. 4. or the woman beeing long in trauaile. 5. or be giuen to rest, and so not breathed: for *Aristotle* saith, that *exercitatio facit vt spiritum retinere possint, in qua re facilitas partus conciliatur: exercise causeth that they hold their breath, which maketh the birth easie. Peter. ex Aristot.* whereupon *Plinie* writeth, *oscitationem in mulieribus lethalem, that yawning in trauaile to women is mortall.* 2. The Hebrewes thinke that Rachel beeing wearied in her iourney, came before her time: but it is not like, that Iacob would haue hastened his iourney, if his dearest wife had beene so neare her time. 3. Neither hath it any ground, that God punished Iacob with the death of Deborah and Rachel, for the slaughter of the Sichemites. *Mercer.* 4. *Rupertus* in that Deborahs death and Rachels is expressed, Rebekaes and Leahs death concealed; thereby resembleth the Synagogue of the Iewes, which he would haue prefigured by Deborah and Rachel, for so their Synagogue did die and fall away, the Church of the Gentiles reuiued, and encreased: but such allegories doe not much perswade, hauing no warrant or ground in scripture.

Qu. 15. The causes of Rachels hard trauaile which procured her death.

v. 19. *Ephrath, which is Bethlem.* 1. Some thinke that this place was called Ephratha, of Calebs wife Ephrata, 1. Chron. 2. 9. which Caleb was sonne of Hezron, and went downe with Iacob into Egypt: and afterwards it was called *Bethlem*, that is, the house of bread, after the famine in Elimelech, and Ruths time, of the abundance of corne. *R. Salomon, Lyran.* 2. *Tostatus* misliketh this opinion, because this Caleb that went downe into Egypt, must be 215 yeare old and more, if he suruiued to returne with the Israelites into the land of Canaan: at which time it is like Ephrata tooke the name: and beside, if the name *Bethlem* were giuen in Elimelechs time, how commeth it to be vsed by Moses so long before. But these reasons may be easily answered: for the name Ephrata might be giuen by the second Caleb after his grandfathers name: and diuers names are inserted into this historie, not knowne in Moses time, as the name Dan, Gen. 14. 14. which were added by way of explanation, by those Prophets directed by the spirit of God, which disposed the scripture into order. *Perer.* 3. But it is more likely, that this place had both these name of the fruitfulnes of the ground: for so Ephrath is deriued of *Phavah*, which signifieth to sanctifie: and it was afterward called *Bethlem*, the house of bread. *Mercer.* but by whom these names and when they were imposed, is vncertaine.

Qu. 16. Of the names Ephrath and Bethlem why and by whom they were imposed originally.

v. 21.

Qu. 17. Of the tower Ader where Iacob pitched his tents.

v. 21. *Israel, & c. pitched his tent beyond the tower of Ader, or of the flocks:* 1. The Hebrews in this place, doe hold, that the temple was afterward built: becauſe the Prophet calleth Sion the *tower of the flocke*, Micah 4. 7. but that cannot be, for this tower where Iacob pitched, was not farre from Bethlem, about a mile. *Muſcul.* but Ieruſalem was further off, *Mercer.* yet this name was giuen to Sion, becauſe the people aſſembled thither in flocks, or becauſe of the flockes of ſheepe thither brought to be ſacrificed. *Perer.* 2. This tower was made for the ſafegard of the ſhepheards in that countrie, that vſed to watch their flockes by night: and *Hierome* well obſerueth this to be a type and propheſie of thoſe ſhepheards, which in this very place watched their flockes at the birth of Chriſt: where afterward *Helena*, for a memoriall of the apparition of the angels vnto them, builded a temple. *Perer. Luther.*

Qu. 18. Of Ruben's incest with Bilha.

v. 22. *Ruben went and lay with Bilha his fathers concubine, & c.* 1. The Hebrewes to excuſe the ſinnes of their fathers, here imagine that Ruben did not commit inceſt with Bilha, but onely caſt out her bed out of Rachels tabernacle, where Iacob had placed it after Rachels death: whereas the text is euident, that he ſlept with Bilha: in like maner they would excuſe the offence of Elie his ſons, that they did not lie with the women at the gates of the temple, but onely deferred their buſineſſe, and ſo kept them longer from their husbands: contrarie to the euidence of the hiſtorie. 1. Sam. 2. 22. 2. Iacob, though he might haue vſed the ſword in this caſe, yet leaueth the puniſhment to God: but for this ſinne of defiling his fathers bed, Ruben loſt his birthright, which was giuen to Ioſeph in reſpect of his double portion, the principalitie to Iudah, 1. Chron. 5, 1. 3. This was a very great ſinne to commit vncleanneſſe with his fathers concubine, which was as his wife: ſuch fornication as was not once named among the Gentiles, as the Apoſtle ſaith, 1. Cor. 5. 1. for Antiochus the ſonne of Seleucus, b eing in loue with Stratonice his mother in law, yet for ſhame concealed it, and fell into a moſt grieuous diſeaſe. *Hyppolitus* is famous in the tragidie, for reſiſting the vnlawfull luſt, of Phædra his mother in lawe. 4. Some thinke that after this time Iacob did refraine the companie of his wiues, but that is vncertaine. *Mercer.* It is moſt like, that he after this accompanied not with Bilha; as Dauid ſerued his concubines, which Abſalom went in vnto, 2. Sam. 20. 3.

Qu. 19. Of the genealogie of the Patriarkes wherefore it is here ſet downe.

v. 26. *Theſe are the ſonnes of Iacob, which were borne him in Meſopotamia, & c.* 1. Moſes ſetteth here downe togither the number of Iacobs ſonnes, 1. becauſe after this he had no more ſonnes borne: 2. as alſo Ruben is counted among them, to ſhewe, that although he had fallen into this grieuous ſinne, yet the Lord vouchſafed to count him among the Patriarkes. 3. as alſo to diſtinguiſh betweene Iacob and Eſaus progenie, which Moſes proſecuteth in the next chapter. *Mercer. Perer.* 2. Dinah is not rehearſed among them, becauſe ſhee made no tribe. *Mercer.* Neither vſeth the ſcripture to ſet downe the genealogie of women. *Perer.* 3. The word is put in the ſingular number: *which was borne*, for the plurall, not for any ſuch myſterie as the Hebrews note; to ſhewe that they were all begotten by one man, or to ſhadow the birth of the Meſſiah: but it is a propertie of the Hebrew ſpeech, to vſe the ſingular for the plurall. 4. All theſe are ſaid to be borne in Meſopotamia, whereas Beniamin was borne in Canaan, as *Chryſoſtome* thinketh, for Beniamin was borne tenne yeares after Iacob departed from Meſopotamia: but here by a *ſynechdoche*, according to the vſe of the ſcripture, that is affirmed of all, which agreed to the moſt. *Mercer. Perer.* So Iohn 20. 24. Thomas is called one of the twelue, there beeing but eleuen, Iudas hauing hanged himſelfe: and ſo S. Marke calleth them the eleuen, Mark. 16. 14.

How Beniamin is numbred amonge thoſe that were borne in Meſopotamia.

v. 27. *Then Iacob came to Iſaack his father:* 1. Although now at the length, tenne yeres after Iacobs returne into Canaan, he came firſt to Iſaacke with his whole familie, yet it is not vnlike, but that Iacob went often ouer to ſee his father, they dwelling not farre aſunder. *Mercer.* 2. Mention is not made of Rebecka, who is ſuppoſed at this time to haue beene dead. *Ioſeph.* which is thought alſo to be the cauſe of Iſaacks beeing in Hebron, whome Iacob at his departure left in Beerſeba: that Iſaacke remooued thither to burie his wife there. *Muſcul.* 3. Iacob neither came to Iſaack ſo ſoone, as ſome Hebrewes thinke, that he miniſtred 22. yeres to his father after his returne out of Meſopotamia: neither ſtaied he away from him ſo long, as ſome gather, that is 20. yeares in Meſopotamia, and 23. yeares in Canaan, in all 43. yeares. *Muſcul.* for Iacob could ſpend no fewer then 9. or 10. yeares in Canaan, before he came to Iſaacke: ſeeing Dinah not aboue ſixe or ſeauen yeres old

Qu. 20. At what time Iacob came to Iſaak his father.

at Iacobs departure out of Mesopotamia, was defloured at 15. or 16. yeares of her age, then beeing marriageable, before Iacob came at Isacke: and when Ioseph was 17. yeare old, he was then come to that land, where his father was a stranger. Gen. 37. 1, 2. that is, to Hebron, where Abraham and Isaack were strangers: Gen. 35. 27. and this was twelue or thirteene yeares before Isaacke died, as shall appeare in the next question following.

v. 28. *The daies of Isaack were an* 180. This is set downe by way of anticipation: for Ioseph was sold into Egypt, before Isaack died: as it is shewed thus. 1. Iacob when Isaacke was an 180. must be an 120. yeare old, for he was borne in Isacks 60. yeare. 2. Then at such time as Ioseph was 39. (for he was 30. when he stood before Pharao, and seuen yeres of plentie, and two of famine were past, before his father came into Egypt) then was Iacob an 130. and at seauenteene yeare olde, was Ioseph sold into Egypt. 3. If at Iosephs 39. Iacob was an 130. then at Iosephs seauenteene, Iacob must be an hundred and eight. then was Isaacke but an 168. wherefore it must needs follow, that Ioseph was sold into Egypt, twelue yeares before his grandfather Isaack died: and that so long Iacob dwelt with Isaack: for it is not like, but that Isacke sawe all Iacobs children before he died, and blessed them, and that Ioseph had seene Isaac before he was sold into bondage.

Qu. 32. Ioseph sold into Egipt 12. yeares before Isaak diedt yet it is set downe after.

4. Places of doctrine.

v. 1. *Then God said arise, &c. and make an altar vnto God, &c.* Although it be the vse of the Hebrewe speech, to bring in one speaking of himselfe in the third person, as Ierem. 2. 19. *Know that it is an euill thing, that thou hast forsaken the Lord thy God, and that my feare is not in thee:* yet notwithstanding we may obserue in this manner of speech, a further mysterie, as *Hillarie* and *Augustine*, out of this place, where God said, build an altar vnto God, doe prooue a distinction of persons in the Trinitie. *Deus honorem deo postulat, God willeth honour to be giuen to God, Hillar.* God the father, to God the sonne.

1. Doct. Of the distinction of the persons in the Trinitie.

v. 2. *Cleanse your selues and change your garments:* here are two parts of their sanctification expressed: the internall as the principall in the clensing of their mindes, the externall in the change of their garments: which serued in those daies, to stirre vp their inward deuotion. So the Lord said to Moses, when he was to appeare in Mount Sinai, *Sanctifie them, &c. and let them wash their cloathes:* Exod. 19. 10. But the inward sanctification was that, which the Lord had respect vnto, Ioel, 2. 13. *Rent your hearts and not your cloathes, and turne to the Lord.*

2. Doct. Two parts of sanctification, the internall and external.

v. 12. *I will giue thee this land which I gaue to Abraham:* this land was onely promised to Abraham, and yet it is said to be giuen: Gods promises then are so certaine, as if they were alreadie fulfilled. *Muscul.* so the Prophet saith, *The Lord of hostes hath sworne, surely as I haue purposed, so shall it come to passe, &c.* Isay, 14. 24.

3. Doct. Gods promises most certaine.

v. 20. *Iacob set a pillar vpon her graue:* the Gentiles did bestowe superfluous cost vpon the tombes of the dead, some thereby thinking to finde sollace and comfort in their griefe, some taking occasion thereby to commit idolatrie. But Iacob maketh a memoriall of Rachels sepulture, not onely to testifie his loue, and to continue a remembrance of this vertuous matron, one of the mothers of Israel, vnto posteritie, but cheifly to expresse and professe his hope of the resurrection: for if there were no more hope of the bodies of the saints, then of beasts, to what ende should so much care be taken in committing them in an honest and decent manner to Christian sepulture? *Caluin. Peterius.* Tuhs Martha confesseth her faith concerning her brother Lazarus, that was laied in his graue: *I knowe he shall rise againe in the resurrection at the last day.* Iohn 11. 24.

4. Doct. The carefull buriall of the dead, an argument of the resurrection.

5. Places of confutation.

v. 4. In that they gaue to Iacob their earinges as consecrate to idolatrie, and Iacob buried them vnder an oake: it teacheth vs, that all the monumentes of idolatrie ought to be abolished: and that not onely the idoles themselues are abhominable, but all the ornaments which belong thereunto: such, as are many in the Romane Sinagogue, who garnish

1. Conf. Against the popish reliques and monumentes of idolatrie.

nish their idols, with ringes, tablets, precious stones and iewels: *Caluin.* all which thinges ought to be abhorred, as the idols themselues: as the Prophet saith: *yee shall pollute the couerinages of the images of siluer and the rich ornamentes of the images of gold, and cast them away as a menstruous cloath.* Isay. 30. 22.

2. Conf. The Iewes called Goiim, that is Gentiles.

v. 11. *Multitude of nations, shall spring of thee*: for the twelue tribes were as so many nations: the word is *goym*: which the Iewes opprobriously call the Gentiles by: whereas in this place, they are called, *Goyim*, Gentiles, vnlesse they will denie themselues to haue sprung out of Iacobs loines. *Muscul.*

3. Against the superstitious crossing of Places for burial.

v. 19. *Rachel died, and was buried in the way to Ephrath*: In that Iacob caried not Rachels bodie to be buried in Mamre, where Abraham and Sarah were buried: but interred her in the very way: we see that it skilleth not in respect of the dead, where their bodies, are laied. *Muscul.* That superstitious vse then of the papists is reprooued, in transporting of bodies from place to place, and in coueting to be buried in one place more then another, of a superstitious mind, as neare the altar, rather then further of, and in the Church of such an order of Friers, rather then in any other. Whersoeuer the bodie is laid, we knowe that God shall find it in the resurrection: *euen the Sea* shall giue vp her dead. Reuelat. 20 13.

4. conf. Gods election certaine and infallible.

v. 23. *Ruben Iacobs eldest sonne*: though Ruben had fallen into the most greiuous sinne of incest, yet the lord doth not vtterly cast him of, but reacheth vnto him a place and calling among the 12. Patriarkes. By this we learne, that Gods election chaungeth not, but whatsoeuer he hath decreed concerning any mans saluation shall stand. *Caluin.* for *the gifies and calling of God are without repentance.* Rom. 11. 29. yet must not this doctrine make vs secure, to sinne presumptuously, trusting to Gods election: but as the Apostle saith, we *must worke out our saluation with feare and trembling*, least we be circumuented of Sathan and preuented for that which we vainely hoped for.

5. Conf. Against the error of the Nouatians.

This example of Ruben, notwithstanding his fall, restoared to this patriarchal dignitie, doth further confute that error of the Nouatians, who denied pardon to those which were fallen, and refused to receaue them into their societie and congregation. *Caluin.* We see that our Sauiour Christ, when Peter had thrice denied him, yet vouchsafed to receaue him to mercie, and to confirme him in his Apostleship.

6. Places of moral obseruation.

1. Obser. amendment of life deliuereth from dangers.

v. 2. *Then said Iacob put away the straunge Gods, &c.* Iacob beeing in great daunger, doth purge and cleanse his houshold, so the next way to find deliueraunce, and to obtaine protection from God, is to amend our life, and to renewe our heartes, and to turne euery man from his euil waies. *Perer.* Hereupon Balaam gaue that wicked counsel to put a stumbling blocke before the Israelites, to cause them to sinne, that they might runne into Gods displeasure, and be out of his protection.

2. Obser. The people must shew themselues willing to be reformed.

v. 4. *They gaue vnto Iacob all the straung Gods*: Herein appeareth the singulare and prompte obedience of Iacobs houshold, who are contented to put away their idolos, iewels and earinges, wherein they had so much before delighted. *Mercer.* which teacheth, that the people should shew themselues readie and willing to be reclaimed from their superstitions and corruptions of life: as we read, that the souldiers and people came vnto Iohn and asked him: *Master, what shall we doe.* Luk. 3.

3. Obser. God striketh feare into mens hearts.

v. 5. *The feare of God, was vpon the cities*: Thus God is able to commaund the affections of men, and to smite them with feare, where otherwise there is no apparant cause of feare, as here the stronge and populous cities of Canaan, are afraid of Iacob: So Rahab confessed to the spies, *the feare of you is fallen vpon vs.* Iosu. 2. 9. Thus God is able to deliuer his Church, whereas no other meanes are at hand, by terrifying the heartes of the enemies thereof.

4. Obser. It is lawfull and commendable to mourne moderately for the dead.

v. 8. Iacob and his companie made such lamentation for the departure of that Godly matrone Deborah, that he called the place the oake of lamentation; It is not then vnlawfull to mourne for the dead, nay it is an vncomely thing to shew drie cheekes in the funeralles of parentes, wiues, and children, as some doe. S. Paul forbiddeth not to mourne for the dead, but not as they, that haue no hope. 1. Thessel. 4. *Muscul.*

v. 19.

v. 19. *Thus died Rachel*; Iacob doth not so much reioyce for the birth of Beniamin, as he hath occasion of greife offered for the losse and death of deare Rachel; thus the Lord seeth it to be good to temper our ioy with sorrowe; and therein we se the mutable and changable condition of this life, which affordeth no perpetuall and constant ioy. *Perer.* And therefore amidst our ioyes, it is good to arme our selues against sorrowe; as Iob in the midst of his prosperous estate, did looke for aduersitie; saying, *the thing which I feared is come vpon me.* Iob. 3. 25.

5. Obser. Our ioies in this life are mixed with sorrowe.

Wee see further, that Iacobs life was a cõtinuall warfare; still one temptation followed in the neck of an other. 1. Dinah was rauished. 2. Simeon and Leui put the citie to the sword. 3. Deborah dieth. 4. Then Rachel his beloued wife. 5. Then Ruben committeth incest. 6. Ioseph is sold into Egypt. 7. Isaak dieth. 8. Beniamin is also taken from him to goe into Egypt. Thus, many are the tentations and tribulations, wherewith the lord trieth his children. *Calvin.* We learne that while we liue here, we should prepare our selues for crosses and afflictions; and when we are escaped one, to looke presently for another; This was Iobs case, when one messenger followed at the heeles of an other bringing him euil tidinges. Iob. 1.

6. Obser. one affliction followeth after another.

v. 18. *As she was about to yeild vp the ghost, &c.* The Hebrewes note their women in scripture, that died in trauaile; Rachel, the wife of Phinehes the sonne of Elie, and Michol Dauides wife; because it is said, she had no children till the day of her death; but this is a simple cõiecture; the meaning is, that she had no children at all. *Mercer.* But we see by this example, that euen Godly women may haue Rachels lot to die in trauaile; and therefore such are not be discomforted, if it please God, that they so end their daies.

7. Obser Godlie weomen may die in childbirth.

v. 21. *Ruben lay with his fathers concubine, &c.* It need not then seeme straunge, if such blemishes fall out sometime in the Church of God, and families of Saintes; as Ruben here committeth incest in Iacobs house, and it seemeth Bilha the mother of two tribes in Israel was consenting thereunto; so among the Corinthians a young man had his fathers wife 1. Cor. 5. 1. *Mercer.*

8. Obser. Great blemishes sometime fall out in the Church of God.

CHAP. XXXVI.

1 *The argument and Contents.*



IN this chapter the external state and happines of Esau is set forth; first by his polygamie and manage of many wiues; with the fruites thereof, his children, and the *adiuncles* thereunto, his riches v. 1. to v. 8.

Secondly by his genealogie; where his children and nephewes are rehearsed, and described. 1. By their natiuitie, of what wiues he had them v. 8. to 15. 2. By their dignitie. v. 15. to 20.

Tirdly, by the state of his countrie, where first the old inhabitantes, the *Horites* are described v. 20. to 22. then the new inhabitantes the Edomites first gouerned by Kinges 31. to 40. then by Dukes againe v. 40. to the end.

2. *The diuers readings.*

v. 2. *Eliba, Sebagon. S. Aolibama, Sibeon. cat.* S.
v. 5. *Ienl, Ieglam. S. Iehus Iaalon. cet.* S.
v. 6. *all the bodies of his house. S. the soules of his house. cat.* S.
he went out of the land of Canaan. S. into another countrie. H. C. G. P. into a country away. B. into the region (of Seir) T. S. ad. T.
from his brother Iacob. H. from the face of his brother. S. B. G. P. because of his brother. C. before the comming of his brother. T. from the face of his brother. heb.

S.add. v.8. *Iacob dwelt in the land, where his father dwelt in Canaan. S.*
H.ad. v.11. *Kanez and Chora. H. Kenes.cæter.*
S.cor. v.13. *Zare ſome. S. Zerach, Sammah.cæt.*
S. v.14. *The ſonnes of Libemus, the daughter of Enam. S. of Aolibamah the daughter of Ana. cæter.*
S.cor. v.21. *Leſon, Aſar, Riſon. S. Diſhon, Ezer, Diſhan. cæter.*
B. v.24. *as ſhee fedde. B. as he fedde. cæter.*
S.H.C. *this is that Ana, that found Eanim in the deſert. S. that found giants in the wildernes. C. hoat waters. H. that found mules. T.B.G.P. ieenim, mules. cæt.*
S. *when he found the yoakes, ὑποζύγια, of his father Sibeon. S. when he fed his father Sibeons aſſes. cæter. chamorim, aſſes.*
v.32. *Balac the ſonne of Beor. S. Bela the ſonne of Beor. cæt.*
S. v.39. *Arath the ſonne of Barad, raigned in his ſtead. S. Adad. H.G. Hadar. cæt.*
the name of his citie, Phogar. S. Phau. C.H. Pau. G.B. Pahu. T.P. ſic heb.
C.æp.f.pr. *the daughter of the goldſmith C. of Mezoab. cæter.*
v.40. *Duke Gola. S. Alaba. H. duke Alva. cæter. gnalvah.*
S. v.41. *duke Olas. S. duke Ela. cæt.*
H.S. v.43. *duke Mabdiel. H. Magdiel. cæt. duke Zaphoim. S. duke Hiron. cæt.*

3. The explanation of doubtful queſtions.

Qu.1. The order of time of the things ſet downe in the chapter.

v.1. *Now theſe are the generations of Eſau.* 1. Theſe things, which are declared in the chapters following frō 35. to 41. are ſet downe out of their place, as all going before the death of Iſaak: who ſaw his ſonne Eſau married, and greatly encreaſed: he knew of the inceſt of Iudah with Thamar, and of Ioſephs ſelling into Egypt. *Luther.* 2. for Eſau was an 120 yeare old when Iſaak died, at *an.* 180 therefore the hiſtorie of this chapter was before Iſaaks death. *Perer.* 3. The ſelling of Ioſeph into Egypt, was 12 yeares before Iſaaks death, as is prooued Queſt. 21. of the former chapter: who is thought to be deliuered out of priſon, the ſame yeare that Iſaak died, thirteene yeare after he was ſold by his brethren. *Mercer.*

Qu.2. Of Adah Eſaus wife.

v.2. *Adah the daughter of Elon.* 1. This Adah is not the ſame, before called Iudith the daughter of Beeri, Gen.26.34. as ſome Hebrewes: which they would haue firſt ſo called, becauſe ſhee profeſſed God, but afterward, beeing giuen to much to the decking of her ſelfe, ſhee was called Adah of *gnadi*, a iewell or ornament. But this Adah is the other called Baſemath, which is there ſaid to be the daughter alſo of Elon the Hittite: for it is no rare thing in Scripture for men and women to be called by diuers names: as Maacah the daughter of Abſalom, the mother of Abiah, 1.king.15.2. is called alſo Micaiah of Vriel. 2. Chron.13.2.

Aholibamah whether the ſame with Iudith.

2. Concerning Aholibamah the ſecond wife of Eſau: 1. theſe are neither other wiues beſide thoſe which Eſau named before, as *Ramban* thinketh, who maketh Eſau to haue had 5. wiues in all: for the ſcripture maketh mention but of three wiues that Eſau had: and here it is therefore ſaid, not *that he tooke wiues*, but *his wiues*, as hauing relation to thoſe which were his wiues before: ſo that this Aholibamah, is the ſame which was called Iudith before. 2. ſhee is ſaid to be the *daughter of Anah*, not the *ſonne*, (as the Greeke and Latin readeth) but *daughter* of Sibeon: for the word is *bath*, not *ben*: neither is it meant that Anah was the daughter of Sibeon, as ſome read: for Anah was Sibeons ſonne, v.14. a man, not a woman: nor yet as the Hebrewes fable, this Aholibamah is ſaid to be the daughter of Anah & of Sibeon, two brothers, as begotten in inceſt, or of Sibeon the father of Anah: but this is added by way of diſtinction, becauſe they were two called Anah: one brother to Sibeon, v.20. an other ſonne of Sibeon, v.24. this Aholibamah was daughter to Anah ſonne of Sibeon, and ſo alſo is ſaid to be the daughter, that is, neice of Sibeon. *Iun. Mercer.*

Of Sibeon and Anah.

3. And whereas her father is before called an Hittite, but here an Hiuite: that is, becauſe the Hiuites were the greater nation, and comprehended alſo the Hittites, *Iun.* or the one may be vnderſtood of the father, the other of the grandfather. *Mercer.*

3. *Baſemath:* that is the ſame before called Mahalath, Gen.28.9. firſt ſo named, becauſe ſhee

shee was sickly, of *chalah*, to be sicke, afterward *Basemath*, of a pleasant smell; *Rambam.* Others will haue her so named, for offering incense to idols; *Rasi.* but the deriuations of names are vncertaine: it appeareth, that the daughter of Ismael whome Esau married, was called by two names. *Iun.*

Basemath Ismaels daughter.

v.4. *Adah bare vnto Esau Eliphaz:* this is not like to be that Eliphaz, which was Iobs friend, though he might be of his posteritie, for these reasons: 1. that Eliphaz is called a Temanite: but Teman was one of the sonnes of this Eliphaz, who is not like to haue taken denomination of his sonne. *Mercer.* 2. this Eliphaz could not be much lesse then 70 or 80 yeare old, when Isaak died at an 180. for Esau 60 yeares younger then Isaak, married at 40 yeares: then Eliphaz his first borne was not much more then an 100 yeares younger then Isaak. And by this it would follow that Iob, that liued with Eliphaz, should haue beene many yeares before the departure of Israel out of Egypt, which is vncertaine. *Mus.*

Qu. 1. Whether this Eliphaz were one of Iobs freinds.

v.5. *Aholibamah bare Ieush, &c.* Aholibamah is set after the other two wiues, whereas Esau married her, before he tooke Ismaels daughter. 1. Some thinke, becausse shee was the last of the three that bare him children: but that is not like, that shee began to beare after 36 or 37 yeares, hauing many children. 2. it is more like, that Aholibamah had children before, which died, and therefore they are not rehearsed. 3. but the most like coniecture is, that the other two are named first, becausse they bare but each of them a sonne: Aholibamah is named last, becausse shee had diuers sonnes, and therefore Moses was to insist longer in her generation: or els, seeing the scripture doth often inuert and change the order of time in historie, we neede not much stand vpon this point, who are first or last named. *Mercer.*

Quest. 4. why Aholibamah the second wife is last named.

v. 5. Whereas *Corah* is named among the sonnes of Aholibamah, v.5. and yet is numbred also among the sonnes of Eliphaz of Adah, v.16. neither, for solution of this doubt, neede we with the Hebrewes, to imagine, that Corah was the sonne of Eliphaz by Aholibamah Esaus wife, who committed incest with her: for then the scripture would not before haue set him downe as the sonne of Esau. 2. *R. Leui* thinketh, that when Aholibamah was dead, Eliphaz brought vp Corah, the youngest sonne of Aholibamah, among his owne children, and so he is reckoned with the rest of Eliphaz sonnes: but in this case, the scripture would not haue altered, sometime making Corah the sonne of Esau, sometime of Eliphaz. 3. Therefore we thinke rather, that there were two of this name, one brother to Eliphaz by Aholibamah, the other Eliphaz sonne, or nephew: as in this chapter, there are two *Anahs* mentioned, the one brother, the other sonne of Sibeon, v.20.24. *Mercer.* And further, whereas Corah is not reckoned in the first place among Eliphaz sonnes, v. 11, 12. yet afterward he hath his place among the Dukes of Eliphaz, v.16. it is like he was the nephew rather then the sonne of Eliphaz, who was famous among the rest, and therefore is named among the honourable dukes of Eliphaz. *Iun.*

Quest. 5. Corah how he is said to be the sonne of Esau by Aholibamah, and the sonne of Eliphaz

v. 6. *Went into a countrey away from the face of Iacob, &c.* 1. This can neither be vnderstood of Esaus first departure, after Iacob was gone into Mesopotamia: for Esau could not be said to goe away from Iacobs face, he beeing absent: and to say, that Isaak reserued a double part for Iacob, as the first borne, and sent Esau away, it would haue exasperated him so much the more. 2. neither yet was this the first time of Esaus going to dwell in Seir, after Iacobs returne: for Iacob sent messengers before to Esau into the countrey of Seir, from whence he came with 400 men. Gen. 32. 3. and that exposition is somewhat tract, to interpret for [*from the face of Iacob*] before his comming, *Iun.* for in the next verse the reason of Esaus departure is yeilded, for that they (not Isaak and Esau, as *Iun.*) but Esau and Iacob, whereof immediate mention before was made, could not dwell together by reason of their substance. 4. therefore the right solution is, that Esau first dwelled in the countrey of Seir, while Iacob was in Mesopotamia, remouing from his father, either vpon displeasure, for the losse of his birthright, or becausse of the vnquietnes of his wiues, that were an offence to his parents: or for that he was allied by marriage to the Hiuites that dwelt in Seir: for Aholibamah was the daughter of Anah, of Sibeon the Hiuite. Gen. 36. 2. 14. *Mus.* But as yet Esau had not remooued all his goods and substance to mount Seir, which he had not full and peaceable possession of, before the Hiuites were thence expelled. *Rambam.* And afterwards *Esau* returned from thence to visit his father, and hauing performed his last dutie, in the buriall of Isaak, he then finally departed altogether. *St. August. Mercer.*

Quest. 6. when Esau departed from Iacob into mount Seir.

Qu.7. The cause of Esaus departure from Iacob.

v. 7. *Their riches were great, and they could not dwell together.* These then were the causes of Esaus departure from Iacob. 1. As it is here expressed, their substance was so great, that they could not inhabite togither: not, as though the land of Canaan were not sufficient for both: but that corner in Hebron, where they inhabited as strangers, was too skant for their great flockes of cattle. *Mercer.* 2. Beside Esau had a minde to mount Seir, as fitter for his study and trade of life, who was giuen to hunting. *Perer.* and for that his wiues were of that countrie, & he had dwelt sometime there alreadie. 3. But most of all Gods prouidence herein appeared, to seperate these brethren, both for the commodious and quiet dwelling of Iacob, who should continually haue incurred the offence of his brother: as also herein the Lord prouided for Esaus posteritie, that they should not dwell in Canaan, least with the rest of the Canaanites they might haue beene destroyed by the Israelites, to whome that land was promised. *Perer.*

Qu.8 How the generations of Esau are said to be borne in mount Seir.

v. 9. *These are the generations of Esau father of Edom in mount Seir, &c.* 1. Edom is the name also of Esau, but here it is taken for the Idumæans the posteritie of Esau. *Caluin.* 2. whereas before these sonnes here rehearsed were said to be borne in Canaan, v. 5. we must either vnderstand, not that these generations were borne, but dwelt in Seir, *Muscul.* or it must be referred not to the sons of Esau, which are againe rehearsed, but to his nephews, his sonnes children, which might be borne in Mount Seir. *Mercer.*

Qu.9. Of Thimna the mother of Amalek.

v. 12. *Thimna was concubine to Eliphaz.* 1. Neither was this Thimna Eliphaz daughter which he had by the wife of Seir, as the Hebrews imagine, which afterward was his concubine. 2. Neither had Eliphaz a sonne called Thimna by this Thimna, beside Amalech: becausc, 1. Chron. 1. 36. Thimna & Amalek are numbred among Eliphaz sons: for there, Thimna the mother is set before Amalek her sonne, becausc he was borne to Eliphaz, of his concubine, and therefore *Iunius* inserteth well, by way of explanation, the sonne of Thimna, Amalek. 3. Yet Thimna and Aholibamah mentioned, v. 40, 41. are the names of men, who were so called by the names of the first mothers of that nation. *Iun.* 4. This Thimna then was the daughter of Seir the sister of Lotan, v. 22. which beeing a little one might be brought vp with Eliphaz his sonnes, & afterward become his concubine. *Mercer.* 5. Amalek is here shewed to come of Eliphaz by his concubine Thimna, to shewe a difference betweene the right sonnes of Eliphaz, and his bastard sonne Amalek, of whom came the Amalekites, whome God commanded to be destroyed, whereas the Idumeans God would haue to be preserued. *Mercer.* 6. Whereas v. 16. Amalek is counted among the sonnes of Eliphaz by Adah, whereas his mother was Thimna, it is like that Adah made him her adopted sonne, and so he is numbred with the rest. *Luther.*

Amalek how counted among the sonnes of Adah.

Qu 10. Of Seir the Horite, of whome the mount Seir was so called.

v. 20. *These are the sonnes of Seir the Horite, &c.* 1. for the name Seir, which signifieth hairie, both Esau was so called, Gen. 25. 25. and this Seir, who first gaue the name to mount Seir, before Esau came thither: some of the Hebrews thinke, the place was so called Seir, of the apparition of deuils, who shewed themselues as hairie men, such as the faunes were imagined to be. But it is more like that the place tooke denomination of this Seir, which there inhabited before Esau. *Mercer.* 2. Horite is not here an *appellatiue*, but a *proper* name, it signifieth, *free, noble*, and they were the same with the Hiuites: as Sibeon the sonne of this Seir the Horite, is called an Hiuite, Gen. 36. 2. *Ius*, These were the auncient inhabitants of Mount Seir, surprised sometime by the foure kings of the East, Gen. 14. 6.

Of the Horites what people they were.

Qu. 10. Whether Anah first found out the generation of mules in the wildernesse.

v. 24. *This is that Anah, that found mules, &c.* 1. The Septuag. make it a proper name, reading, *eemim*, not knowing as it should seeme, what to make of it. 2. The Chalde, interpret it Giants, that Anah found, that is, ouercame gyants in the wildernesse: in which sense the Lord is said in the psalme to finde out his enemies: but then it should be *eemim*, with *aleph*, not *eemim*. 3. Oleaster, doeth read, he found out *maria*, sea or salt water in the wildernesse: but then the word should be *iamim*. 4. *Hierom* translateth whoat waters: for so saith he the word signifieth in the Punicke language: but we must no fetch the originall of an hebrewe word from another tongue. 5. Wherefore the best reading is: he found mules: that is, first coupled diuers kinds togither, the he asse and the mare, of whome came the mules: thus the word is best interpreted, though it be onely found in this place, both becausc the circumstance of the place giueth it: for he kept his fathers asses: as also the thing may be noted for the strangenesse of it, beeing a mixture of diuers kinds against nature: & therefore the mules ingender not: and forbidden also by Moses law, Leuit. 19. 19. *thou shalt*

not

not suffer thy cattell to gender with other kinds, sic *Muscul. Mercer. Iun. Rupert. Lyran, &c.* But *Pererius* misliketh this opinion though with no great reason.

v. 25. *The children of Anah were these, Dishon and Aholibamah, &c.* This Anah is not the same, which in the verse before is said to haue found out the mules, but he is the fourth son of Seir named before, v. 20. for the generation of Seirs seauen sonnes is set downe in order. It seemeth then, as there were two called Anah, one the brother of Sibeon, v. 20. the other the sonne of Sibeon, v. 24. so there were two womē of the same name Aholibamah: one the daughter of Anah Sibeons brother here mentioned: the other the daughter of Anah Sibeons sonne, the wife of Esau, v. 2. so that this Aholibamah is not the same with the other, as *Iunius* with some other Hebrews thinke. 2. So Dishon here is the sonne of Anah, the fourth sonne of Seir: there is another Dishon also brother to Anah the fift sonne of Seir, whose generatiō is expressed v. 27. there is a third Dishō or Dishan, brother to this last Dishan, the 7. sonne of Seir, who is called Dishan, v. 21. with this difference: the first Dishon is written Dishon with vau without iod: the second the seauenth sonne of Seir, Dishan with iod without vau: the third the sonne of Anah, without either iod or vau: although this difference be not alwaies kept: for v. 26. 28. they are both called Dishan with the same letters: *Dishan.*

Q. 11. Of Dishon and Aholibamah

Dishon three of that name.

v. 31. *These are the kings that raigned in the land of Edom, &c.* 1. The Hebrews are somewhat curious, who against these eight Kings of the Edomites, set as many kings of Iudah, Saul, Isboseth, Dauid, Salomon, Rehoboam, Abia, Asa, Iehosaphat, during whose time there was no king in Edom: But in the raigne of Ioram Iehosaphats sonne the Edomites rebelled, and made themselues a king, 2. King. 8. 20. that king of Edom in the time of Iehosaphat was no absolute king, but a Viceroy deputed by the Iewes, 1. King. 22. 47. Beside they note, that Edom had 8. kings, because Iacob 8. times calleth Esau Adonai Lord. *Mercer.* 2. he meaneth not those kings of Israel, which succeeded after Saul. as *Mercer.* for there were many more kings in Edom, before Saul was elected their king: though I deny not, but Moses by the spirit of prophesy did foresee, that ther should be kings in Israel, as he describeth the dutie of a king. Deut. 17. 3. Moses then meaneth, before there was any certain forme of gouernment, or supreame magistrate in Israel, that is till his time, who is said to be as a king, Deut. 33. 5. *sic Aben Ezra, Iun.* though learned *Mercerus* mislike this opinion.

Q. 12. Of the number & time of the kings of Edom.

v. 32. *Bela the sonne of Beor.* 1. This neither could be Balaam, that troubled Israel, as some thinke, who neither was a king, nor yet an Idumean, but a Syrian. 2. Nor yet Balac, as the septuagint read, who was the sonne of Zippor, not of Beor, and king of the Moabites, not of the Edomites. *Mercer.* and this Bela being the first king of the Edomites, was long before the time of Moses.

Qu. 13. Bela the sonne of Beor, neither Balaam nor Balac.

v. 33. *Iobab the sonne of Zerah of Bozrah.* 1. This neither was Iob that famous man for his patience, whose booke is canonical, as thinketh *Tostatus*: and it is affirmed by the septuagint in the end of Iob, that he was this Iobab the sonne of Zerah, the sixt from Abraham; for there is great difference in the names; Iob is written with aleph in the beginning: but Iobab, without aleph. *Mercer.* Againe Iob dwelt in the land of Huz: but this Iobab was of Bozrah in the confines of Moab and Idumea: neither can it be gathered that Iob was a king, though he were a man in authoritie, for his wisdome and iustice. 2. Some affirme Iob to be a Cananite and applie that place. Numb. 14. 9. where it is said of the Cananites, *their sheild is gone from them*, vnto Iob, who while he liued by his righteousnes deliuered Canaan. R. Salomon. 3. *Caietan.* thinketh that Iob was an Arabian of Arabia-Petræa: But it is not like that Iob so vertuous a man came of cursed Cham the father of the Cananites and Arabians: and all the rest of Iobs freindes were either of Abraham, Nachor, or Esau, whome he calleth his bretheren. 4. Neither was Iob of the posteritie of Nachor Abrahams brother which is the opinion of *Hieronme, Lyranus* with some others: for though Huz were one of Nahors sonnes, yet it is more like that the first Huz, the sonne of Aram of Sem Genes. 10. 22. gaue denomination to Iobs countrie: and as Elihu one of Iobs freindes was a Buzite of Nahor. Iob. 32. 2. so Bildad was a Shuite of Abraham by Keturah, Eliphaz a Temanite of Esau, therefore that concludeth not, that he descended of Nahor. 5. Nor yet doe I thinke, that Iob was of the posteritie of Esau, which is the common opinion of *Chrisost. Augustine, Theodoret*, and of the new writers, *Mercer. Perer.* with others. 1. For though the daughter *of Edom be said to dwell in*

Qu. 14. Of what countrie and kinred Iob was.

the

the land of Huz. Ierem. 4. 21. becauſe Edom had ſo farre extended their habitation: yet they were two diuerſe and diſtinct countries in themſelues: as may appeare. Ierem. 25. 20, 21. where Huz and Edom, are named aſunder. 2. And what though Eliphaz one of Iobs freindes be a Temanite of Eſau ſo was Elihu a Buzite of Nahor. 3. Neither is it like that Huz the ſonne of Diſhan the Horite, that dwelt in the land of Seir, before the Edomites. Geneſ. 36. 28. gaue that name vnto Iobs countrie, which is *Teſtanus* opinion: but of the firſt Huz of Aram, as is before ſaid, was that countrie ſo called. *Iun.* 6. I thinke it therefore more probable, that Iob came of Abraham by Keturah, as Bildad the *Shuite* was of Shuah Abrahams ſonne by Keturah: whom with the reſt Iob calleth his brethren: And theſe ſonnes of Keturah are ſaid to be ſent into the Eaſt countrie. Geneſ. 25. 6. and Iob is ſaid to be the greateſt of all the men in the Eaſt. Iob. 1. 3. Abraham alſo had a greater care to inſtruct his ſonnes, and to commaund them after him to keepe the way of the lord: for which care the lord himſelfe commendeth him, Gen. 18. 19. then either Nachor, or Eſau had: and therefore it is not vnlike but that Iobs great knowledge was the fruites of Abrahams inſtruction propagated to his poſteritie.

Qu. 15. In what time Iob liued.

Concerning the time, wherein Iob liued. 1. He was neither ſo auncient as Iacob, which ſeemeth to be the opinion of *Philo*, who thinketh that Dinah Iacobs daughter was Iobs wife: for Eliphaz the Temanite, of Teman, of Eliphaz, of Eſau, the third from Eſau, one of Iobs freindes, will make him after Iacobs time: 2. Neither was Iob in the time of Moſes, which muſt be the opinion of *Hierome*, who maketh Elihu to be Balaam. 3. Much leſſe liued he in the time of the iudges, as *Gregorie* thinketh: for at ſuch time as Iob liued, who is commended for offring ſacrifice, the ſacrificing preiſthod was not inſtituted. 4. Wherefore it is probable, that Iob liued in the time of the Iſraelites beeing in Egypt, after the death of Ioſeph before the birth of Moſes, when Sathan compaſſed the earth, and it was a rare thing to find a righteous man: for Moſes is held to be the writer of the booke of Iob: and as Eliphaz of Teman, of Eliphaz, of Eſau, of Iſaak, of Abraham, was the ſixt from Abraham, ſo might Iob be in an other line.

Qu. 16. Of Baalhanan the 7. K. of Edom.

v. 38. *Baal-hanan the ſonne of Achbor, &c.* in that the citie or country of this Baal-hanan is not expreſſed, as of the reſt. 1. Some thinke it is omitted, becauſe he was of the ſame citie, of the which was the king next before named. 2. Some becauſe he had many aduerſaries, and therefore had no certaine place. 3. Some as *Rambā*, that Hanan was his citie, and ſo he is called, *Baal-hanan*, that is lord of Hanan. 4. But it may be, that he was not ſo famous as the reſt, and therefore his citie is not noted. *Mercer.*

Qu. 17. Of Mehetabel the wife of Hadad.

v. 39. *Mehetabel the daughter of Matred the daughter of Mezahab, &c.* 1. Some thinke that Matred was her father, Mezabah her mother. 2. Some as R. Leui, will haue her the natural daughter of Matred, and the adopted daughter of Mezabah. 3. Some thinke that Mezabah was the name of the place, otherwiſe called *Medeba*, or with *Ptolome Madeua*. *Iun.* but this ſeemeth to be ſomewhat coacte and ſtrained: that ſhe ſhould be called the *daughter* of ſuch a citie or towne. 4. Therefore, ſhe is ſaid to be the daughter of Matred her father, not mother; and daughter, that is neice of her grandfather, as Aholibamah before is ſaid to be the daughter of Anah, and daughter, that is *neice* of Sibeon. *Mercer.* 5. Mezabah ſignifieth, *golden waters*: it might be that he was enriched by ſuch waters, where gold was gathered; *Matred* alſo is interpreted one that is diligent or conuerſant in his worke: of the word *tared* from whence ſome thinke the name *Mitbridates* to be deriued, *Mehetabel*, that is *doing well or giuing vnto God*, of the ſame ſignification, with the name *Theodoſia Mercer.*

Qu. 18. Of the Dukes of Edom.

v. 41. *Duke Timna, &c. duke Aholibamah.* 1. As the principalitie of Edom beganne with Dukes, and roſe to kinges: ſo it returneth to Dukes againe, who did not one ſucceed an other, as the kinges, but they were all rulers together, in diuerſe places of Edom, after the death of Hadad, in Moſes time. 1. Chron. 1. 51. 2. Theſe are not here the names of women: as thinketh *Aben, Ezra.* that firſt the dukes are named that came of Timna, then thoſe, which came of Aholibamah; neither are they the names of men. *Iun.* but rather of the places, called by the names of their firſt mothers, where theſe Dukes had their ſeate. *Mercer. Muſcul.*

not suffer thy cattell to gender with other kinds sic Muscul. Mercer. Iun. Rupert. Lyran, &c. But *Pererius* misliketh this opinion though with no great reason.

v. 25. *The children of Anah were these, Dishon and Aholibamah, &c.* This Anah is not the same, which in the verse before is said to haue found out the mules, but he is the fourth son of Seir named before, v. 20. for the generation of Seirs seauen sonnes is set downe in order. It seemeth then, as there were two called Anah, one the brother of Sibeon, v. 20. the other the sonne of Sibeon, v. 24. so there were two womē of the same name Aholibamah: one the daughter of Anah Sibeons brother here mentioned: the other the daughter of Anah Sibeons sonne, the wife of Esau, v. 2. so that this Aholibamah is not the same with the other, as *Iunius* with some other Hebrews thinke. 2. So Dishon here is the sonne of Anah, the fourth sonne of Seir: there is another Dishon also brother to Anah the fift sonne of Seir, whose generatiō is expressed v. 27. there is a third Dishō or Dishan, brother to this last Dishan, the 7. sonne of Seir, who is called Dishan, v. 21. with this difference: the first Dishon is written Dishon with vau without iod: the second the seauenth sonne of Seir, Dishan with iōd without vau: the third the sonne of Anah, without either iod or vau: although this difference be not alwaies kept: for v. 26. 28. they are both called Dishan with the same letters: *Dishan.*

Q. 11. Of Dishon and Aholibamah

Dishon three of that name.

v. 31. *These are the kings that raigned in the land of Edom, &c.* 1. The Hebrews are somewhat curious, who against these eight Kings of the Edomites, set as many kings of Iudah, Saul, Isboseth, Dauid, Salomon, Reboboam, Abia, Asa, Iehosaphat, during whose time there was no king in Edom: But in the raigne of Ioram Iehosaphats sonne the Edomites rebelled, and made themselues a king, 2. King. 8. 20. that king of Edom in the time of Iehosaphat was no absolute king, but a Viceroy deputed by the Iewes, 1. King. 22. 47. Beside they note, that Edom had 8. kings because Iacob 8. times calleth Esau Adonai Lord. *Mercer.* 2. he meaneth not those kings of Israel, which succeeded after Saul. as *Mercer.* for there were many more kings in Edom, before Saul was elected their king: though I deny not, but Moses by the spirit of prophesy did foresee, that ther should be kings in Israel, as he describeth the dutie of a king. Deut. 17. 3. Moses then meaneth, before there was any certain forme of gouernment, or supreame magistrate in Israel, that is till his time, who is said to be as a king, Deut. 33. 5. *sic Aben Ezra, Iun.* though learned *Mercerus* mislike this opinion.

Qu. 12. Of the number & time of the kings of Edom.

v. 32. *Bela the sonne of Beor.* 1. This neither could be Balaam, that troubled Israel, as some thinke, who neither was a king, nor yet an Idumean, but a Syrian. 2. Nor yet Balac, as the septuagint read, who was the sonne of Zippor, not of Beor, and king of the Moabites, not of the Edomites. *Mercer.* and this Bela being the first king of the Edomites, was long before the time of Moses.

Qu. 13. Bela the sonne of Beor, neither Balaam nor Balac.

v. 33. *Iobab the sonne of Zerah of Bozrah.* 1. This neither was Iob that famous man for his patience, whose booke is canonical, as thinketh *Tostatus*: and it is affirmed by the septuagint in the end of Iob, that he was this Iobab the sonne of Zerah, the sixt from Abraham; for there is great difference in the names, Iob is written with aleph in the beginning: but Iobab, without aleph. *Mercer.* Againe Iob dwelt in the land of Huz: but this Iobab was of Bozrah in the confines of Moab and Idumea: neither can it be gathered that Iob was a king, though he were a man in authoritie, for his wisdome and iustice. 2. Some affirme Iob to be a Cananite and applie that place. Numb. 14. 9. where it is said of the Cananites, *their sheild is gone from them*, vnto Iob, who while he liued by his righteousnes deliuered Canaan. R. Salomon. 3. *Caietan.* thinketh that Iob was an Arabian of Arabia-Petræa: But it is not like that Iob so vertuous a man came of cursed Cham the father of the Cananites and Arabians: and all the rest of Iobs freindes were either of Abraham, Nachor, or Esau, whome he calleth his bretheren. 4. Neither was Iob of the posteritie of Nachor Abrahams brother which is the opinion of *Hierome, Lyranus* with some others: for though Huz were one of Nahors sonnes, yet it is more like that the first Huz, the sonne of Aram of Sem Genes. 10. 22. gaue denomination to Iobs countrie: and as Elihu one of Iobs freindes was a Buzite of Nahor. Iob. 32. 2. so Bildad was a Shuite of Abraham by Keturah, Eliphaz a Temanite of Esau, therefore that concludeth not, that he descended of Nahor. 5. Nor yet doe I thinke, that Iob was of the posteritie of Esau, which is the common opinion of *Chrisost. Augustine, Theodoret*, and of the new writers, *Mercer. Perer.* with others. 1. For though the daughter *of Edom be said to dwell in*

Qu. 14. Of what countrie and kinred Iob was.

the

the land of Huz. Ierem. 4.21. becauſe Edom had ſo farre extended their habitation: yet they were two diuerſe and diſtinct countries in themſelues: as may appeare. Ierem. 25. 20, 21. where Huz and Edom, are named aſunder. 2. And what though Eliphaz one of Iobs freindes be a Temanite of Eſau ſo was Elihu a Buzite of Nahor. 3. Neither is it like that Huz the ſonne of Diſhan the Horite, that dwelt in the land of Seir, before the Edomites. Geneſ. 36. 28. gaue that name vnto Iobs countrie, which is *Toſtatus* opinion: but of the firſt Huz of Aram, as is before ſaid, was that countrie ſo called. *Iun.* 6. I thinke it therefore more probable, that Iob came of Abraham by Keturah, as Bildad the *Shuite* was of Shuah Abrahams ſonne by Keturah: whom with the reſt Iob calleth his brethren: And theſe ſonnes of Keturah are ſaid to be ſent into the Eaſt countrie. Geneſ. 25. 6. and Iob is ſaid to be the greateſt of all the men in the Eaſt. Iob. 1. 3. Abraham alſo had a greater care to inſtruct his ſonnes, and to commaund them after him to keepe the way of the lord: for which care the lord himſelfe commendeth him, Gen. 18. 19. then either Nachor, or Eſau had: and therefore it is not vnlike but that Iobs great knowledge was the fruites of Abrahams inſtruction propagated to his poſteritie.

Qu. 15. In what time Iob liued.

Concerning the time, wherein Iob liued. 1. He was neither ſo auncient as Iacob, which ſeemeth to be the opinion of *Philo*, who thinketh that Dinah Iacobs daughter was Iobs wife: for Eliphaz the Temanite, of Teman, of Eliphaz, of Eſau, the third from Eſau, one of Iobs freindes, will make him after Iacobs time: 2. Neither was Iob in the time of Moſes, which muſt be the opinion of *Hierome*, who maketh Elihu to be Balaam. 3. Much leſſe liued he in the time of the iudges, as *Gregorie* thinketh: for at ſuch time as Iob liued, who is commended for offring ſacrifice, the ſacrificing preiſthod was not inſtituted. 4. Wherefore it is probable, that Iob liued in the time of the Iſraelites beeing in Egypt, after the death of Ioſeph before the birth of Moſes, when Sathan compaſſed the earth, and it was a rare thing to find a righteous man: for Moſes is held to be the writer of the booke of Iob; and as Eliphaz of Teman, of Eliphaz, of Eſau, of Iſaak, of Abraham, was the ſixt from Abraham, ſo might Iob be in an other line.

Qu. 16. Of Baal-hanan the 7. K. of Edom.

v. 38. *Baal-hanan the ſonne of Achbor, &c.* in that the citie or country of this Baal-hanan is not expreſſed, as of the reſt. 1. Some thinke it is omitted, becauſe he was of the ſame citie, of the which was the king next before named. 2. Some becauſe he had many aduerſaries, and therefore had no certaine place. 3. Some as *Ramban*, that Hanan was his citie, and ſo he is called, *Baal-hanan*, that is lord of Hanan. 4. But it may be, that he was not ſo famous as the reſt, and therefore his citie is not noted. *Mercer.*

Qu. 17. Of Mehetabel the wife of Hadad.

39. *Mehetabel the daughter of Matred the daughter of Mezahab, &c.* 1. Some thinke that Matred was her father, Mezabah her mother. 2. Some as R. Leui, will haue her the natural daughter of Matred, and the adopted daughter of Mezabah. 3. Some thinke that Mezabah was the name of the place, otherwiſe called *Medeba*, or with *Ptolomie Medaua*: *Iun.* but this ſeemeth to be ſomewhat coacte and ſtrained: that ſhe ſhould be called the *daughter* of ſuch a citie or towne. 4. Therefore, ſhe is ſaid to be the daughter of Matred her father, not mother; and daughter, that is neice of her grandfather, as Aholibamah before is ſaid to be the daughter of Anah, and daughter, that is *neice* of Sibeon. *Mercer.* 5. Mezabah ſignifieth, *golden waters*: it might be that he was enriched by ſuch waters, where gold was gathered; *Matred* alſo is interpreted one that is diligent or conuerſant in his worke: of the word *tared* from whence ſome thinke the name *Mithridates* to be deriued, *Mehetabel*, that is *doing well or giuing vnto God*, of the ſame ſignification, with the name *Theodaſia Mercer.*

Qu. 18. Of the Dukes of Edom.

v. 41. *Duke Timna, &c. duke Aholibamah.* 1. As the principalitie of Edom beganne with Dukes, and roſe to kinges: ſo it returneth to Dukes againe, who did not one ſucceed an other, as the kinges, but they were all rulers together, in diuerſe places of Edom, after the death of Hadad, in Moſes time. 1. Chron. 1. 51. 2. Theſe are not here the names of women: as thinketh *Aben, Ezra.* that firſt the dukes are named that came of Timna, then thoſe, which came of Aholibamah; neither are they the names of men. *Iun.* but rather of the places, called by the names of their firſt mothers, where theſe Dukes had their ſeate. *Mercer. Muſcul.*

4. *Places*

4. *Places of doctrine.*

v. 32. *These are the kinges that raigned, &c.* the wicked are soone raised to honor, and are quickly cast downe againe: as Esaus posteritie was speedily aduaunced to a kingdome; but it continued not long; Iacobs seed, though a long time kept vnder in affliction, yet at the last obtained a firme and permanent kingdome; such is the condition of the elect; though of a long time their happines appeareth not, yet when it breaketh forth, it hath a durable continuance; but the prosperitie of the wicked soone fadeth away; therefore, they are said to be set in slipperie places, and they are as a dreame, when one awaketh. Psal. 73. 18. 20. *Mercer.*

1. Doct. The prosperitie of the wicked of short continuance.

Further, whereas first the Horites dwelt in mount Seir, and had diuerse Duekomes and principalities there: and after them the Edomites, were first Dukes, then kinges, then dukes againe; we see that the alteration of states, transplanting and chaunging of kingdomes is in the lords hand; it is God, *that maketh lowe, and maketh hie*; Psal. 75.7. *Muscul.*

2. Doct. alteration of states in the hand of God.

5. *Places of confutaion.*

v. 32. *These are the Kinges that raigned in Edom, &c.* there were diuerse kinges in Edom, before any raigned in Israel; yet was not Edom the Church of God, but Israel; prosperitie then and outward glorie, is no sure note of the true Church, as the papists make it. *Luther.* for then Moses would not haue chosen to suffer affliction with the people of God, and haue refused the glorie, pompe and pleasure of Pharoehs court. Heb. 11. 25.

1. Conf. Outward prosperitie no sure note of the Church.

v. 43. *Duke Magdiel*: the Hebrewes take this for Rome, because they thinke that the Romanes came of the Idumeans; but they haue no reason for it; spiritually indeed, the Romanists, and all other enemies to the Church of God may be counted Idumeans; But otherwise there was no affinitie betwene Rome and Idumea, beeing so farre distant; Magdiel was a place in Edom, as Timna and Teman and the rest were; It signifieth, *annuntians deum*, praising or confessing God; in which sense it were happie for Rome, now spiritual Babylon, if she could truely be called *Magdiel.*

2 Conf. Against the Iewes, that Magdiel is not Rome.

6. *Places of moral obseruation.*

v. 15. *These were the Dukes of the sonnes of Esau, &c.* as Ismael was temporally blessed for Abrahams sake, so was Esau for Isaacks sake: his posteritie was renowned and honourable. Thus the Lord often vouchsafeth temporall and outward fauours euen to the degenerate seed, for their righteous forefathers sake: as the Lord would not take away the whole kingdome from Rehoboam, that Dauid still might haue a light in Ierusalem, 1. Kin. 11. 36.

1. Obser. God blesseth the seed of the righteous for their fathers sakes.

v. 20. *These are the sonnes of Seir the Horite, &c.* Esau was by marriage allied to this Seir, for he maried Aholibamah neice to Sibeon the third sonne of Seir, Gen. 36. 2. 20. yet the children of Esau chased away the Horims, and destroyed them, and dwelt in their stead in mount Seir, Deut. 2. 12. whereby it is euident that the wicked are void of natural affection, and that affinitie is not much regarded among them, when they are bent vpon their own preferment and commoditie: as Laban pursued after Iacob and his daughters, purposing to haue done him some harme, but that the Lord stayed him, Gen. 31. 29.

2. Obser. The wicked void of natural affection.

BRITISH MUSEUM
9 49
DEC

THE
SECOND BOOKE
OF THE SECOND TOME OR
part of *Geneſis*, containing the notable hiſtorie *of the life, acts, and vertues of honourable*
IOSEPH.

Hebr. 11. 22.

By faith Ioſeph, when he died, made mention of the departing of the children of Iſrael, and gaue commandement of his bones.

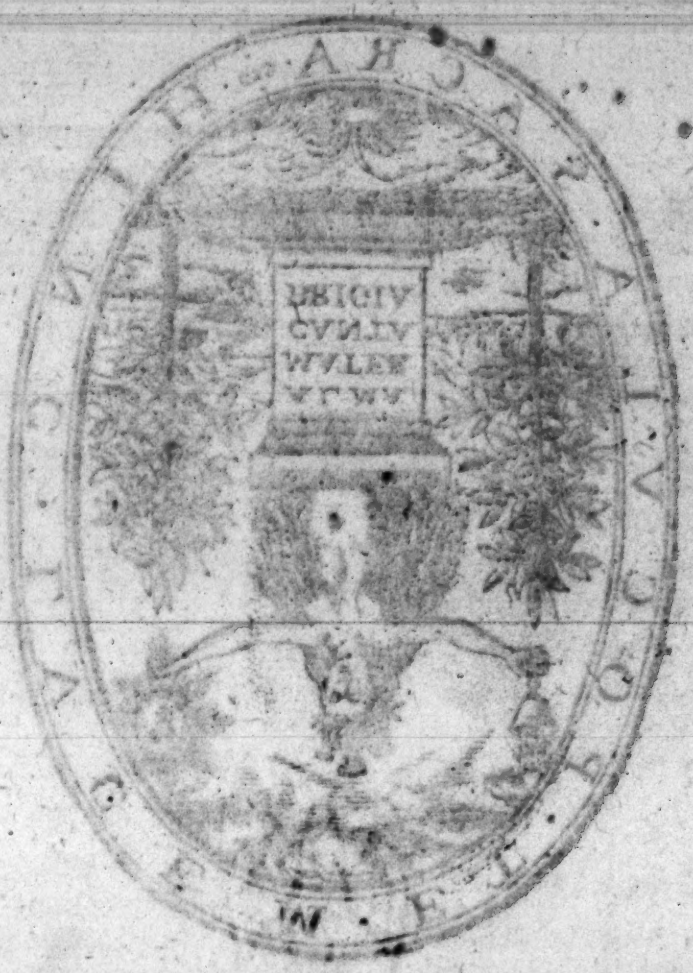
Ambroſ. lib. 1. officior. c. 17.

Ioſeph humilis fuit vſque ad ſeruitutem, verecundus vſque ad fugam, patiens vſque ad carcerem, remiſſor iniuriæ vſque ad remunerationem.

Ioſeph was humble euen vnto ſeruice, ſhamefaſt vnto flight, patient vnto priſon, a remitter of wrongs vnto reward.



Printed by IOHN LEGAT, Printer to the Vniuerſitie of CAMBRIDGE. 1605.



1 0 2

THE SECOND BOOKE OF THE SECOND TOME OF

part of Chemelin, containing the worthie historie

of the life, acts, and death of the noble

THE

To the right honorable the L.

Mountioye Earle of Deuonſhire, Lord Deputie of Ireland and to the right honorable the Lord Cecill,

Vicount Cranborne, principall Secretarie to his excellant Maieſtie, and Chauncelor of the Vniuerſitie of Cambridge, Lords of *his Maieſties moſt honorable priuie Counſell:* Grace mercie and peace from the *Lord Ieſus.*

RIght Honorable I preſẽt to your Honors, this laſt part of theſe my collectiõs and commentarie vpon Geneſis: wherein is ſett forth vnto vs the worthie hiſtorie of honorable Ioſeph, his humiliation firſt, and then his exaltation, together with his patience, chaſtitie, clemencie, equitie, with the reſt of his princelie vertues: A fitt preſident for all noble parſons to followe, and a perfect patterne for men of honor and authoritie to looke vpon.

This laſt booke of this worke therefore I thought meeteſt to offer to your honorable vew, as beſt beſeeming your eminent places and parſons: for as Ioſeph was next vnto Pharaoh the great king of Egypt, aduaunced to be the cheife ruler of that kingdome: So vnder his excellent Maieſtie your honors are employed, the one as a principall directer for the affaires of Ireland, the other a ſpeciall counſeller in the buſines of this kingdome.

Ioſeph was famous and renowned for many noble vertues, but moſt eſpeciallie for theſe fower: his chaſtitie, *in himſelfe*; pietie *toward God*; fidelitie, *to his prince*; clemencie *toward his bretheren.*

First Ioſeph is a rare example of chaſtitie, *who in his youthful yeares, beeing a poore ſtraunger and a ſeruant, entiſed often and allured by promiſes, and that by no meane woman, but by his Ladie the Miſtreſſe of the houſe, and not ignorant of the daunger, which might befall him for his refuſall, yet chooſe rather with his* innocencie *to lie in chaines of yron, then yeilding to* intemperancie *to weare chaines of gold: this was his godly reſolution, when he was tempted*, how can I doe this great wickednes and ſo ſinne againſt God: *for he did very well knowe, that he which violateth wedlocke, doth ſinne againſt God the author thereof: wherefore the Apoſtle ſaith, that the Lord will iudge ſuch himſelfe:* And Ambroſe *excellentlie cõcludeth this point concerning Ioſeph*, Magnus vir Ioſeph, qui adamatus, non adamauit, rogatus, non acquieuit, comprehenſus, aufugit: Ioſeph was a worthie man, who beeing loued, loued not againe, beeing entreated conſented not, beeing laid hold on, ſtaied not.

Geneſ. 39. 9.

Heb. 13. 4.

Ambr. lib. de Ioſephe. 5.

Secondly, Ioſephs chaſtitie *is much more graced and commended by his* pietie: *all his actions ſauour of godlineſſe, and the feare of God as a ſweete perfume doth giue a pleaſant ſent to all his enterpriſes: before, when he was enticed, he had God in his mouth: when the two priſoners wanted an interpreter, he ſaid vnto them,* are not interpretations of God, Gen. 40. 8. *when he ſtood before Pharao to interpret his dreame, he gaue the glorie to God,* without me ſhall God make anſwer for the wealth of Pharaoh, Gen. 41. 16. *when his children Manaſſeh and Ephraim were borne he remembred God: at the birth of the firſt he ſaid,* God hath made me to forget all my labour: *and he called the ſecond Ephraim and ſaid,* God hath made me fruitfull in the land of mine affliction: Geneſ. 41. 50, 51. *Afterward when Ioſeph communed with his bretheren, but vn-*

knowen, he could not conceale his religion, this doe and liue (*saith he*) for I feare God. Genes. 42. 18. *when he discouered himselfe to his bretheren, he turneth himselfe vnto God, saying:* God did send me before for your preseruation: Genes. 45. 5. *Thus noble Ioseph did shew himselfe twice noble in deed, by his vnfained pietie, and godly sincerities. Much like herein was deuout Daniel, who being one of the three cheife gouernors of that great Monarchie of the Persians, did thrice euery daie vpon his knees, pray, and praise his God.* Dan. 6. 10. *Thus should all prudent gouernors doe, to honor him, by whome they are honored, and to craue wisedome, of the author and fountaine of wisdome:* Hierome *giueth this counsell to a noble matrone:* cum claritate generis morum suauitate contendas, cum nobilitate corporis animi virtute nobilior proficias, magisque illa nobilitate glorieris, quæ filios dei, & cohæredes Christi facit, &c. non est quod sibi quis de nobilitate generis blandiatur, si ex meliore parte famulus sit: Hieron. ad Demetriad. with the greatnes of thy stocke, striue by goodnes of maners, together with noblenes of blood, encrease in the true nobilitie of mind: count that the best nobilitie, which maketh vs the sonnes of God, and fellowe heires with Christ: it auaileth not to boast of highnes of stock, if thou be abased in thy better part.

Thirdly, Ioseph is famous for his faithfull seruice toward his Prince, who when he had gathered vp all the money, which was found in the land of Egypt and Canaan for the corne, which they bought, did not store it vp for himselfe, but laid it vp in Pharaohs treasurie, Gen. 47. 14. *wherein Iosua well imitated him, who in the diuision of the land of promise to the tribes, reserued no part for himselfe: but when they had made an ende of diuiding, then the children of Israel with one consent cast him out a lot amongest them.* Iosua. 19. 49. *Ioseph then thought not to inrich himselfe by his office, as many officers now a daies, but he trauelled more for the wealth of Pharaoh, then his owne gaine: in whome was not wanting that propertie which Moses father in law requireth in a gouernour,* to be a man hating couetousnesse: Exod. 18. 21. *which point is touched well by Ambrose:* Ne præeminentem virum thesauri possideant sui, & pecuniis seruiat, qui præest liberis: That a great person should possesse, rather then be possessed of his treasure, neither be commanded of money, who is a commander of men. *Neither was Ioseph so deuoted to his princes profit, that he neglected the poore commons, but was a father also vnto them: that whereas he had bought themselues & their land for Pharoah, he both releaseth them of their bondage, and taketh onely the fift part of the increase of their land, whereas the whole belonged to Pharaoh: and by this meanes as* Ambrose *saith,* they lost nothing of their profit that gained a perpetuitie: for it was better to part with some of the fruites, then to forgoe the whole. *Such a prudent moderation well beseemeth wise gouernours, to be such honourable mediators betweene prince and people (wherein this kingdome, God be thanked, wanteth not examples) as that the royall dignitie of the one may be* preserued, *the others poore estate pitied, that the people may say vnto thē, as the Egyptiās did to Ioseph,* thou hast saued our liues: *for as* Ambr. *well saith,* they thought it no sale of their right, but a safetie of their estate.

Aristot. lib 2. oeconom. c. 14.

de vtilitate nihil perdiderant, qui acquieuerant perpetuitati, melius fuit conferre aliquid de fructibus, quam totum de iure amittere. offic. 2. 16. non venditionem sui iuris sed redemptionem salutis putabant. Ibid.

Lastly, Ioseph most wisely did temper seueritie and clemencie, iustice and mercie togither: first he dealt roughly with his brethren, charged them to be spies, imprisoned them, caused Simeon to be bound, laid theft to their charge: but after ward he louingly embraced them, wept ouer them, and was a foster father vnto them: ô tormenta misericordiæ, cruciat, & amat: o the torments of pitie, he vexeth, and yet loueth them: *So mercie and iudgement tempered togither, make a sweete harmonie, as Dauid saith,* I will sing mercie and iudgement: *such a song did Ioseph here sing,* his wrath asswaged, which appeared and was not, his mercie preuailed, which was and appeared not. *So Magistrates doe well sometime with Ioseph to vse threats, and speake roughly, where is cause: but I well hope, that Iosephs irefull words and* pretended threatnings, *will end toward his brethren, with mercifull deeds, and* extended embracings: *We praise God for your Honours mercifull gouernment; let them first taste of your mercie, that teach you to shewe mercie. The Egyptian priests vnder Pharao, by the hand of Ioseph were maintained in the time of dearth: I doubt not but your Honours, vnder our peerelesse Pharao, will doe your best, that the Ministers of the Gospell, be stoared with maintenance, where they haue it not, much more be suffered to enioy that they haue. Ioseph remitted his brethrens trespasse, that had taken away his particoloured coate: and although some of our brethren would haue certaine ceremonies, (which may seeme as the coate of this church) remooued: yet Ioseph brotherly conniuence may heale vp that breach. Toleration and forbearance toward friends and brethren in such matters may well beseeme Ioseph But your Honours constant resolution (therein concurring with his excellent Maiestie) against all toleration of contrarie religion, or giuing countenance to such, is most honourable, and ioyous to all faithfull hearts: If they differed from vs onely in some ex-*

Greg hom. 22 in Ezechiel.

Psal. 101. 1. dextera est ira, quæ apparebat, & non erat, ostensa est misericordia, quæ erat, & tion apparebat. Greg. ibid.

ternall

ternall rites, and were beside peaceable and profitable men, they might haue some reason to desire and expect to be tolerated & borne with: according to that cõclusiõ of the Toletane Councell: in vna fide nihil officit Ecclesiæ sanctæ consuetudo diuersa, &c. In the Church the vnitie of faith is not hindred by the diuersitie of rites *But seing they dissent from vs in substãtiall & fundãentall points of faith, and so are enemies to the Church, and depend vpon a forraine Prelate for their direction, and so are dangerous to the state, your Honours resolution is most Christian, to shew no* conniuence *in this case, much lesse to giue* protection *but to vse against such all* prouidence *and* circumspection: *for Christ and Belial, Dagon and the arke, light and darkenesse, cannot dwell together. God giue your Honours courage, strength, and zeale, notwithstanding the malice and enuie of idolatrous Romanists, to hold on this happie course, that with Ioseph,* though archers shoot at you, your bow may abide strong, and the hands of your armes be strengthened by the hand of the mighty God of Iacob. Toletan 5. can 5. Gen 49 24.

Now lastly, I wish vnto your Honours Iosephs portion, that according to his name, first Iosephs vertues, then Iosephs honours, may be added vnto you in this life, and his euerlasting inheritance afterwards in the heauenly Canaan, through the great mercies of our gratious God, and infinite merites of our blessed Sauiour Christ Iesus, to whome be praise for euer. Ioseph signifieth added, or Asaph, to adde.

Your Honours readie to be commaunded in the Lord,

ANDREW WILLET.

XI

CHAP. XXXVII.

1 *The Methode.*

FIrst, in this chapter are set forth the causes of the enuie and hatred of Iacobs sonnes against Ioseph. 1. his complaining of them to his father, v. 2. 2. Iacobs extraordinarie loue and affection toward Ioseph, v. 4. 3. his two dreames, of the sheaues, v. 7, 8. of the starres, v. 9, 10. whereby was prefigured his preeminence ouer his brethren.

Secondly, the fruits and effects of their enuie are declared, their hard dealing toward Ioseph, with the occasion thereof, and the sequele. 1. the occasion was ministered by occasion of Iosephs sending to his brethen by Iacob. v. 13. to 19. 2. their hard dealing appeareth, first in consulting to kill Ioseph, but that Ruben otherwise turned them. v. 20. 21. secondly, in casting of him into a pit, while they themselues did eate and drinke, not regarding the affliction of Ioseph, v. 23. to 26. 3. in selling of him to the Madianites, at Iudah his motion, who sold him afterward to Potiphar.

Thirdly, the sequele and issue is this: first they dissemble with their father, making him beleeue, that Ioseph was torne of the wild beasts: then they are causes of Iacobs great sorrow and griefe that mourned for his sonne. v. 34. 35.

2 *The diuers readings.*

v. 2. *when Ioseph was sixteene yeare old. H. seauenteene. cater.* — *H. cor.*

v. 2. *he accused his brethren of a bad trime. H. Ioseph brought their accusation. C. euill saying or report. B. G. euill fame. T. dibbah* signifieth infamie, slander, reproach. — *diuer. sig.*

v. 5. *who hated him so much the more:* all haue but the Septuag. — *S. det.*

v. 13. *Israel said to him. H. Israel said to Ioseph. cet.* — *H. det.*

v. 14. *and Israel said to him. S. and he said. cater.* — *S. ad.*

v. 20. *into an old pit. H. into one of these pits. cater.* — *H. c.*

v. 21. *endeauored to deliuer him. H. deliuered him out of their hands. cater.* — *H. alt.*

v. 22. *this he said to deliuer him. H. that he might deliuer. cat.* — *H. ad.*

v. 28. *for twentie pieces of gold. S. twentie pieces of siluer. cat.* — *S. c.*

v. 36. *to Potiphar, Pharaohs Eunuch. H. S. B. G. one of Pharaohs courtiers. T. princes. C. P. seruant, a Prince, an Eunuch:* it is like he was not an Eunuch beeing married. — *T. C.*

Pharaohs chiefe cooke. S. chiefe captaine. C. H. chiefe steward. B. G. master of his guard. T. chiefe of his slaughter men. Patabach signifieth to kill, to put to death. — *T. s.*

3. *The explanation of doubtful questions.*

v. 2. *These are the generations, &c.* 1. Some by generations expound the euents, and things that happened to Iacob and his posteritie: *sic Vatab.* but the word *toldoth*, will not fitly beare that sense. 2. Some referre these generations to Ioseph, as the principall among Iacobs sonnes, in whome the image of Iacobs inward vertues, and outward countenance did more appeare then in any of the rest. *Rupert.* but then, he would haue said, *generation*, not *generations*, in the plurall. 3. Others, as *Raniban, Caietan.* sende vs to the 46. chapter following, wherein Iacobs posteritie is rehearsed and numbred: and vnderstand those generations here to be spoken of: but that genealogie following tenne chapters after, can not conueniently haue dependance of this place. 4. Therefore I thinke rather, that we are to looke to the 35. chapter, where in the ende, Iacobs twelue sonnes are rehearsed:

Quest. 1. what generations Moses here meaneth.



Your Honours readie to be
commaunded in the Lord,

ANDREW WILLET.

CHAP. XXXVII.

1 *The Methode.*

FIrst, in this chapter are set forth the causes of the enuie and hatred of Iacobs sonnes against Ioseph. 1. his complaining of them to his father, v. 2. 2. Iacobs extraordinarie loue and affection toward Ioseph, v. 4. 3. his two dreames, of the sheaues, v. 7, 8. of the starres, v. 9, 10. whereby was prefigured his preeminence ouer his brethren.

Secondly, the fruits and effects of their enuie are declared, their hard dealing toward Ioseph, with the occasion thereof, and the sequele. 1. the occasion was ministered by occasion of Iosephs sending to his brethen by Iacob. v. 13. to 19. 2. their hard dealing appeareth, first in consulting to kill Ioseph, but that Ruben otherwise turned them. v. 20. 21. secondly, in casting of him into a pit, while they themselues did eate and drinke, not regarding the affliction of Ioseph, v. 23. to 26. 3. in selling of him to the Madianites, at Iudah his motion, who sold him afterward to Potiphar.

Thirdly, the sequele and issue is this: first they dissemble with their father, making him beleeue, that Ioseph was torne of the wild beasts: then they are causes of Iacobs great sorrow and griefe that mourned for his sonne. v. 34. 35.

2 *The diuers readings.*

v. 2. *when Ioseph was sixteene geare old. H. seauenteene. cater.*	*H. cor.*
v. 2. *he accused his brethren of a bad crime. H. Ioseph brought their accusation. C. euill saying or report. B. G. euill fame. T. dibbah* signifieth infamie, slander, reproach.	*diuer. sig.*
v. 5. *who hated him so much the more:* all haue but the Septuag.	*S. det.*
v. 13. *Israel said to him. H. Israel said to Ioseph. cat.*	*H. det.*
v. 14. *and Israel said to him. S. and he said. cater.*	*S. ad.*
v. 20. *into an old pit. H. into one of these pits. cater.*	*H. c.*
v. 21. *endeauored to deliuer him. H. deliuered him out of their hands. cater.*	*H. alt.*
v. 22. *this he said to deliuer him. H. that he might deliuer. cat.*	*H. ad.*
v. 28. *for twentie pieces of gold. S. twentie pieces of siluer. cat.*	*S. c.*
v. 36. *to Potiphar, Pharaohs Eunuch. H. S. B. G. one of Pharaohs courtiers. T. princes. C. P. seruus, a Prince, an Eunuch:* it is like he was not an Eunuch beeing married.	*T. C.*
Pharaohs chiefe cooke. S. chiefe captaine. C. H. chiefe steward. B. G. master of his guard. T. chiefe of his slaughter men. Tabach signifieth to kill, to put to death.	*T. s.*

3. *The explanation of doubtfull questions.*

v. 2. *These are the generations, &c.* 1. Some by generations expound the euents, and things that happened to Iacob and his posteritie: *sic Vatab.* but the word *toldoth*, will not fitly beare that sense. 2. Some referre these generations to Ioseph, as the principall among Iacobs sonnes, in whome the image of Iacobs inward vertues, and outward countenance did more appeare then in any of the rest. *Rupert.* but then, he would haue said, *generation*, not *generations*, in the plurall. 3. Others, as *Raniban, Caietan.* sende vs to the 46. chapter following, wherein Iacobs posteritie is rehearsed and numbred: and vnderstand those generations here to be spoken of: but that genealogie following tenne chapters after, can not conueniently haue dependance of this place. 4. Therefore I thinke rather, that we are to looke to the 35. chapter, where in the ende, Iacobs twelue sonnes are rehear-

Quest. 1. what generations Moses here meaneth.

sed: and then (a briefe catalogue of Esaus offspring comming betweene) the storie returneth to Iacob and his generations: *Iun.* among the which Moses insisteth vpon Ioseph, as the most worthie.

2. Qu. Ioseph sold into Egipt while Isaak was aliue.

v. 2. *When Ioseph was 17 yeare old, &c.* 1. Whereas the death of Isaak is mentioned before, c.35. when he was an 180 yeare old, and Iacob an 120. who was but 60 yeare younger then Isaak: this storie of Iosephs selling into Egypt, when he was but 17 yeare old, must needes goe before Isaaks death, 12 or 13 yeare: for if Iacob, when Ioseph was 39. that is, 30 yeare old, when he stood before Pharao, and nine yeare more, that is counting 7 yeares of plentie, and two of famine, If Iacob were then an 130. Gen. 47.9. then at Iosephs seuenteene, Iacob exceeded not an 108 yeares: But he was an 120 when Isaak died, and then was Ioseph 31 yeare old, or thereabout. 2. Now where it is added, *beeing yet a child*: 1. neither neede we with *Rambam*, to transpose the word, and ioyne it with his yeares: and read thus, *when Ioseph was a child of 17 yeares*: for the order of the text will not beare it, to be so transposed. 2. neither is that the best reading, to say, *and the child was with the sonnes of Bilhah, &c.* as B.G. doe read: but with a parenthesis, thus (*beeing yet a child.*) 3. which is added, not to signifie his age expressed before: nor yet that he was as a seruant and minister to his father and brethren, as the word *naguar* sometime signifieth: as Iosua is called *puer Mosis*, Moses boy. *Iun.* but to declare the simplicitie of his mind, that he did not of malice accuse his brethren, *Mercer.* and the puritie of his affection, that at those yeares could not abide sinne, *Rupert.* and the cruelty of his brethren, that dealt so hardly with him beeing a child, *Chrysost.* and beside his age is mentioned, to shew how long a time Ioseph continued in miserable captuitie: full 14 yeares, from 17 till he was 30. for so old he was when he stood before Pharao. *Perer.*

Why Ioseph is said to be a childe, his yeares being expressed before.

Qu. 3. Why Ioseph kepeth with the sonnes of the handmaides.

v. 2. *With the sonnes of Zilphah and of Bilhah*: Ioseph keepeth sheepe with the sonnes of Iacobs concubines, rather then the other. 1. Not because as *Rasi* thinketh, the sonnes of Leah dispised the sonnes of the handmaides, and therefore Ioseph ioyneth himselfe vnto them, not scorning them: for then these sonnes of the handmaides would haue beene the readiest to haue deliuered Ioseph: whereas Ruben and Iudah the sonnes of Leah were his best freindes. 2. Therefore Iacob committeth Ioseph to their custodie, because the other bretheren of Leah could not well brooke the sonnes of Rachel whome Iacob loued better then their mother. *Rambam.* and beside Rachel beeing dead, Ioseph was as Bilhas sonne, and her children, were as Rachels, and so bretheren to Ioseph as both by father and mothers side: *Muscul.* he kept companie also with Zilphas sonnes, because it seemeth the sonnes of the handmaides sorted together.

Qu. 4. What sinne it was whereof Ioseph accused his brethren to his father.

And Ioseph brought to their father their euil saying. 1. The other bretheren accused not Ioseph to their father, as the septuagint in some translations reed: but Ioseph accused them, whereupon they hated him. 2. Neither did Ioseph onely complaine of the handmaides sonnes, as *Caietan.* though it may be thought, that their seruile nature was most prone to euil, but of the rest also, for they all hated him. *Iun.* 3. That which he complained of was not. 1. Either any wronge done to himselfe, as *Vatablus.* 2. Nor of any particular sinne, as the Latine translator reedeth: as either of the sinne of Sodomitrie, as *Rupertus.* 3. Or of the incest of Ruben, as *gloss. interlinear.* for Ruben afterward, was Iosephs best freind. 4. Or of that horrible sinne of bestiall copulation, as *Tostat. Thom.*: it is not like that Iacobs sonnes, though licentious enough, were so filthilie giuen. 5. Or that they did eate rawe flesh, contrarie to the precept of Noah as the Hebrewes: 6. But I rather thinke, that he brought to Iacob their euil fame, or report, as the word signifieth: that is, complained generally of their euil life, for the which they were infamous: as either their contention amonge themselues, or defiling themselues with the daughters of the heathen, or such like. *Mercer. Perer.*

Qu. 5. Whether Ioseph did well in accusing his brethren to their father.

Now, least Ioseph might be thought to haue dealt vncharitablie with his bretheren, in accusing them to his father: for this is one of the titles giuen vnto Sathan, who is called an accuser of the bretheren. Apocal. 12. 1. It is to be considered, that Ioseph might first priuately admonish them, before he told his father, although it be not in the scripture directly expressed. *Tostat.* 2. Or it may seeme, that *præmonitio non fuit necessaria, cum crimen esset publicum: admonition was not necessarie, where the crime was publike. Thom.* 3. Or Ioseph did perceaue, that his admonition would not preuaile, but that they would haue hated him

BRITISH MUSEUM 9 49 DEC

him the more, as the wise man saith: *reproue a scorner and he will hate thee*: Prou. 9. and in this case one may forbeare priuate admonition, as *Augustine* well noteth: *si vel opportunius tempus quærit, vel metuit, ne deteriores efficiantur*: if either he watch a fitter time, or be afraid they should wax worse: in such cases to refraine, and not for feare of displeasure, or any temporall losse, it is, *consilium charitatis*: a charitable consideration. 4. It may be obserued, that Ioseph did not publish or divulgate abroad to euery one his bretherens sinnes, but onely informed his father: for otherwise as *Augustine*, *si coram omnib. vis arguere, non eris corrector, sed proditor, &c. if thou wilt reproue before all, what thou knowest by thy brother, thou shalt not be a reprouer, but a betrayer; ser. 16. de verb. domin.* 5. Ioseph did not accuse his brethren of a malitious mind, beeing yet in a manner, but a child, but of a desire to haue them amended: for as *Augustine* saith: *debemus amando corripere, non nocendi, addiscere, sed studio corrigendi*: *we must reproue in loue, not in a desier to hurt, but a studie to correcte.*

In what cases priuate admonition is not necessarie before publike accusation.

v. 3. *Israel loued Ioseph, because he was the sonne of his old age*: 1. We need not with *Rupertus* to vnderstand this mystically, by Israels old age, his perfection of vertue, and that therefore he loued Ioseph best, because he did imitate his fathers vertue. 2. Nor yet with *Onkelos*, and *Paul. Burgens.* doe we referre it to Ioseph, that he was *the child of old age, that is a wise, sober, and graue child*, for this is coacte and strained. 3. But indeed Iacob loued him, because he had him in his old age, beeing then 91. yeare old, when Ioseph was borne; Beniamin was younger then Ioseph, but then not aboue 4. or 5. yeare old, and therefore not so capable of his fathers loue, as Ioseph, who beganne now to shew his vertue & good disposition: the rest also of Iacobs sonnes, were borne in his old age, all within the compasse of 7. yeares: and he was 84. yeare old, when he beganne to haue children: yet Ioseph was the youngest of them, an the first borne of his beloued wife Rachel: much desired and longed for on both sides, before he was borne, and therefore best beloued, when he came. 4. Now the reason why children borne in old age are best beloued of their parents are these: 1. Because they are the last borne, and the aged parentes looke for none afterward. *Phil.* 2. And are most likely to be the longest liuers, and so to continue their fathers name. *Caietan.* 3. Or for the aged parentes are delighted with the pratling and sport of young children. *Oleaster.* 4. Or they are alwaies at hand, and in ther fathers eye. *Rambam.* 5. Or the parentes doe it in wisedome to make most of the youngest, because they are least able to shift for themselues. 5. Other causes there might be of Iacobs affection to Ioseph: as the comelines of his bodie resembling his mother Rachel. *Iosephus*: his heroicall and princely mind, which appeared in his dreames, a prophesie of his honorable estate afterward; *Philo*; his vertuous and godly disposition: but these causes are concealed, laest they might haue encreased the enuie of his bretheren. *Chrisost.*

Qu. 6. Whether Iacob loued Ioseph chiefly because he was borne in his old age.

Why parentes loue their youngest children best.

v. 3. *He made him a coate of many colours*: the word is *passim*, pieces: 1. Some doe read a side gowne or coate, as *Aquila*, and *Gregorie* doth thereby vnderstand, his constancie and perseuerance. 2. Some read *tunicam manicatam*, a sleeued coate, *Symmacha*: but the word will beare neither of these interpretations. 3. Neither yet was it made of diuers kindes of threads, for that was forbidden by the law, Leuit. 19. 19. whereas in Dauids time, Thamar did weare such a garment, of the same name *passim*. 4. Neither yet was it a white silke garment, representing the priesthood, as some thinke. 5. Nor yet of diuers peeces put together, for that had bene no such pretious garment. 6. But it was a coate of diuers colours, as the Septuag. translate, ποικίλον, which seemed as though it beene of diuers parts and peeces. *Mercer. Iun.*

Qu. 7. Of Iosephs particoloured coate.

v. 4. *They hated him.* 1. There is great difference betweene hatred and enuie: 1. Men are hated for euill: they are enuied for some good thing, as prosperitie, riches, wisdome. 2. Hatred is of some particular matter, enuie hath a generall obiect; for any thing that happeneth well to a man. 3. Hatred may sometime be iust, as to hate the wicked: enuie is neuer iust. 4. Hatred may be conceiued against bruit beasts, as a man hateth a serpent or a toad, but enuie is onely against men. 5. Enuie ceaseth when men from a prosperous state fall into miserie, but euen men in miserie may be hated. 6. Hatred is, where we haue receiued hurt, but they are often enuied of some, whome they neuer hurt. 7. Whom men hate, they will hatme, if they can: but sometime a mans giftes are enuied, against whome no hurt is intended. 2. Beside these differences betweene enuie and hatred: enuie hath these peculiar properties. 1. enuie reioyceth in an other mans fall. 2. He that is

Qu. 8. The difference betweene enuie and hatred.

enuied

enuied many times fareth the better, as Ioseph did. 3. an enuious man hurteth himselfe most, and him nothing that is enuied. 4. an enuious man dissembleth in his outward behauiour, making outwardly a shewe of friendship, bearing malice in his heart: such was Ioab toward Abner, while he imbraced him with the one hand, he killed him with the other. 5. An enuious man, as *Gregorie* noteth, sheweth himselfe to be of a base minde: for in that he enuieth another, he bewraieth his owne wants, not hauing that, which he enuieth in another. 3. The remedie against this deuouring sinne of enuie *Basil* prescribeth, *si nihil rerum humanarum magnum, aut vehementer expetendum putemus:* to thinke no humane thing to be of any great reckoning, or much to be desired; and then shall we neither enuie the rich for his riches, nor the honourable person for his honour, nor any other for any worldly gift. Againe, the wise-man saith, *ne comedas cum homine inuido*, eate not with an enuious mā, or a man that hath an euill eie, Prou. 23.6. least that by conuersing with such, we learne of their qualities. *Perer.*

The remidies against enuie.

v.6. *Heare the dreame which I haue dreamed, &c.* 1. Ioseph hath two dreames shewed him, both tending to the same ende, to declare the certaintie of his exaltation aboue his brethren: as Ioseph afterward saith to Pharao, that had two dreames likewise foreshewing the same thing, Gen. 41. 32. *the dreame was doubled the second time to Pharao, because the thing is established with God.* 2. *Iosephus* is deceiued, that saith, Iosephs brethren found no fault at the telling of the first dreame, whereas the text is otherwise: they said nothing at the rehearsing of the second, referring it to the iudgement of their father, to whome Ioseph told it againe, whome his father rebuked in the presence of their brethren, and therefore they spared their reprehension, or Moses thought good to omit it. *Mercer.* 3. Some doe apply those parables to Christ, making him the sheafe of corne, to whome all the Patriarkes and Prophets doe stoope. *Rupert.* some also further make Ioseph a type of Christ: 1. In that he vttered dreames, as the other parables. 2. Christ spake of his exaltation, as Ioseph of his. 3. Christ was hated for his parables, as Ioseph for his dreames. *Perer.*

Qu. 9. Of Iosephs dreame why doubled.

Ioseph wherein a type of Christ.

Further it is to be considered, that dreames are diuers waies caused. 1. Some dreames arise of the fulnesse of the bellie and excesse of drinke, such are the dreames of Epicures & drunken persons. 2. Some come of emptinesse and want: as when an hungrie or thirstie man dreameth of meat or drinke. Isay, 29.8. 3. Some are wrought by the illusion of Sathan. 4. Some partly by the illusion of Sathan, partly by mans owne imagination, Eccles. 5.3. *a dreame commeth by the multitude of businesse.* 5. Some dreames are sent by diuine reuelation: such were those of Iosephs. 6. Some proceede partly of our owne serious cogitation, partly of diuine reuelation: such were Nabuchadnezars dreames; as Daniel saith to him: *O king, when thou wast in thy bed, thoughts came vpon thee, &c.* Dan. 2.29, *Perer. ex Gregor.*

Qu. 10 Of the diuerse kindes of dreames.

v.10. *His father rebuked him, &c.* 1. Ioseph did herein nothing worthy of reprehension: he neither told these dreames of any vanitie of minde, nor of childish simplicitie, but as the dreames were reuealed of God, so he mooued Ioseph to declare them: 2. Iacob did not herein dissemble, in seeming to rebuke Ioseph for the contentment of his brethrē. *Iun, Caluin,* but he did indeed rebuke Ioseph, as not yet perceiuing the mysterie of these dreames, yet presently came to himselfe and considered more deepely of them, as it followeth, v.11. *His father noted that saying. Mercer.*

Qu. 11. Ioseph not worthie of rebuke.

How Iacob rebuked Ioseph.

v.10. *Shall I and thy mother, and thy brethren, come indeed, and fall on the ground, &c.* 1. Neither is it like, that Rachel Iosephs mother was aliue at this time, as thinketh *Oleaster, Caietane:* for Rachel was dead, before Iacob came to Hebron, and as yet while Rachel liued, Beniamin was not borne, of whome shee died in trauaile: so that then there could not be an eleuen brethren beside Ioseph, which are signified by the eleuen starres. 2. Neither was this fulfilled in Iosua, who was of the tribe of Ephraim of Ioseph, to whome indeed the Sunn obeyed by standing still, as some Hebrewes: for Iacob vnderstandeth not the Sunn literally, but figuratiuely of himselfe: and so Ioseph also applieth these dreames to himselfe, and his bretheren. Genes. 42. 9. 3. Neither yet is it so fitt to vnderstand Bilha Rachels maid, who was Iosephs reputed mother. *Rambā* thinketh it improper, that a concubine should be resembled to the moone. 4. And it is more vnfitt with *Rupertus* to driue this storie to an allegorie that by the Sunne we should vnderstand the Saints in heauen, and by the Moone the militant Church in earth, that all bowe vnto Christ prefigured

Qu. 12 How Iosephes mother being dead is said to fal downe vnto him.

red in Ioseph. 5. Neither doth Iacob speake *irronically*, hereby shewing the vanitie of Iosephs dreame, as though his mother should be fetched out of her graue, to doe him homage: as *Lyran. Perer.* for Iacob himselfe noted these thinges, and held the dreames, not as vaine, but as serious matters. 6. Wherefore, the name of mother, is to be vnderstood of her, which was then mother of the familie, whether Leah or any of the other then liuing. *Mercer.*

Qu. 13 How Iacob and Iosephs mother did obeysaunce to Ioseph in Egipt.

But a further question here ariseth, how this was fulfilled, that Iosephs father and mother reuerenced Ioseph. 1. For Iacob, the case is plaine: not that he personally worshipped Ioseph, as some doe expound that place. Genes. 47. 31. *he worshipped toward the bedes head*: for Iacob there did not worship Ioseph, but praised God: not yet did Iacob then onely reuerence Ioseph, when he sent presentes vnto him as vnknowen by his sonnes into Egypt *Per.* but Iacob did reuerence Ioseph, not in bowing or humbling himselfe vnto him, but in acknowledging & reuerẽcing in him that high place, to the which the lord had called him. 2. Iosephs mother is said to reuerẽce him: not only because he was of her posteritie in Beniamin honored: or in respect of the possibilitie or likelihood, that euen his mother, if she had beene in Egypt, as his bretheren were, before Ioseph had discried himselfe, might haue fallen downe before him: it is not vnlike, but that either Leah or some other, that was the mother of the familie went dowe into Egypt with Iacob, though it be not expressed, because the women in that account, are not numbered, and so together with the rest migh doe obeysaunce to Ioseph.

Qu. 14. Of Sa. 6 where Iacobs sonnes kept their sheepe.

v. 12. *They went to keepe their fathers sheepe in Shechem.* 1. This was not another Shechem beside that citie which Simeon and Leui put to the sword: as some Hebrews think: for though it be a good space distant from Hebron; they might raunge thither, to finde out pasture for their cattel, as Laban and Iacob kept their flockes three daies iourney asunder: neither neede they to be afraid of the inhabitants, because of the blood shedde in that place, seeing that Shechem was now become Iacobs possession, and the feare of him fell vpon the cities round about. 2. This Shechem was a notorious place, for diuers accidents there done: in this place Simeon and Leui committed that bloodie exploit: there Ioseph was sold, there Ieroboam deuided the kingdome, 1. King. 13. 25. in Dothan not farre from thence, the Prophet Elizeus was, when the king of Aram sent a great hoast to take him. 2. King. 6. 13. 3. It is euident by this place that Salem is not a proper name of a place, and the same with Shechem, as some doe read, Gen. 33. 18. for here Iacob sendeth Ioseph to Sechem, to see if they were *shelem*: in safetie, or in peace.

Qu. 15 What man it was that did meete Ioseph being out of his waye.

v. 17. *The man said, they are departed hence, &c.* 1. This was a man, and not the angel Gabriel, as the Hebrewes imagine: for it appeareth he was one, that knew his brethren, and was present, when he heard them say, they would goe to Dothan. 2. Neither neede we curiously with the Hebrewes, to referre this their departure, to the inward disposition of their minde, that they were departed from all brotherly affection toward Ioseph: the words are plaine enough, that he meaneth their chaunging of place. *Mercer.*

Qu. 16. Why they cal Ioseph dreamer

v. 19. *Behold this dreamer commeth: the word is lord or master of dreames.* 1. They either so call him because dreames were vsuall with Ioseph *Mercer.* 2. Or for that, as the propertie of enuious men is, they doe aggrauate the matter beyond the truth, and make it more then it is. *Thom. Anglic.* 3. Or they so called him, as the author and inuentor of dreames. *Vatab.* 4. As also in respect of the matter or obiect of the dreames, which made Ioseph Lord ouer his bretheren, *Ium.*

Qu. 17. Of the consultation of Iosephs brethren to kill him.

v. 20. *Come let vs kill him, &c.* 1. The Hebrewes imagine, that they had purposed to destroy him, while he was a farre of, by setting dogges vpon him to worrie him: but it seemeth that this was their first consultation, to kill him, and cast him into a pitt. *Mercer.* 2. Their excuse was readie, to say some euil beast had deuoured him, for that countrie abounded with wild beastes, as Lions, 1. King. 13. the man of Iudah was slaine by a lion; and beares. 2. King. 2. 42. children that railed vpon the prophet, were rent a sunder of them. 3. Herein as *Prosper* well noteth, the Patriarkes conspiring Iosephs death were a figure of the Iewes, that tooke counsell to put our blessed Sauiour to death. 4. But although they herein sustained the person of the Iewes in figure, they are not excused from sinne, as *Ambrose* seemeth to insinuate; *subierunt personam peccatoris populi, vt gratiam acciperent Redemptoris, cerre culpam abolenit gratia, &c.* they did beare the parson of the sinfull people,

to

to receiue the grace of the Redeemer: certainly grace hath blotted out the fault: their fault was no doubt remitted, but first we must yeeld the same to haue beene committed.

Qu. 18. Of Ruhens counsell for the deliueringe of Ioseph.

v.21. *But Ruben, when he heard it, &c.*] 1. Ruben is said to haue deliuered Ioseph, because by his counsell he hindred the purpose of his brethren, that would haue killed him. *Iun.* 2. *Iosephus* setteth downe diuers reasons, which Ruben should vse to dissuade his brethren from this bloodie enterprise: 1. in respect of God, from whome nothing could be hid. 2. in regard of their father, whose great griefe and sorrow by this meanes should be procured. 3. and concerning Ioseph, that they should consider he was but a child, and therefore to be pitied: he was their brother, and therefore to be spared. 4. and for themselues, to remember what a great sinne they should commit, in shedding innocent blood: and that onely enuie toward their brother was the beginning of this mischiefe intended. *ex Perer.* 3. It is like that Ruben might vse other perswasions: but Moses only expresseth that principal reasō, that they should not shed blood: whereof the Lord gaue an expresse law to Noah after the flood. *Mercer.* 4. Herein appeareth the hypocrisie of the rest, that thought, they were free from blood, if they did not shedde it with their owne hand, though they otherwise caused Iosephs death, as by staruing or pining him in a pit, which was farre worse, then if they had presently killed him: and hereupon *Ramban* vntruly noteth, that he sinneth not so grieuously, which procureth an others death, as he which with his owne hands sheddeth his blood. 5. Ruben in giuing this aduise, to let downe Ioseph into a pit, had no purpose that there he should die, but as the text is, to deliuer him to his father: by this meanes he might thinke to be reconciled to his father, whome he had before offended by his incest. *Calvin.* The Hebrewes thinke, that for this compassion of Ruben, he deserued afterward to haue a Prophet of his tribe, namely Hosea: and to haue one of the cities of refuge in his lot and diuision. *Mercer.*

Qu. 19. Of Iosephs particoloured coate which his brethren spoiled him of.

v.23. *They stript Ioseph out of his coate, &c.* 1. They neither left him naked, as *Aben Ezra* thinketh: 2. neither did they take away from him two coates, as *Lyranus.* 3. neither is it certaine whether our Sauiour Christs coate, were like vnto Iosephs. 4. they tooke from him this particoloured coat, which was his vpper garment not so much for desire they had to the garment: but because it was a token of his fathers loue. *Mercer.* as also with an intent to shew it to their father, thereby to colour & conceale their fact. v.32. *Iun.*

Qu. 20 Of Iosephs letting downe into the pit.

v.24. *They cast him into a pit, &c.* 1. It seemeth, it was an old broken pit: for there was no water in it: such as *Ieremie* speaketh of, alluding to the fashion of that countrey: *they haue digged them pits, broken pits, that can hold no water.* Ierem. 2.13. 2. It is not like as *R. Salomon* coniectureth, that this pit was full of serpents and scorpions: for then, as *Ramban* noteth, they must needes haue acknowledged a miracle in the preseruation of Ioseph among serpents: as of Daniel among the lyons. 3. It may be, though no water were in the pit, yet it was full of mire, such as Ieremie was let downe into. Ierem. 38. *Perer.*

Qu. 21. Of the spices and balme which the Ismelites carried.

v.25. *Laden with spicerie, balme, and myrrhe.* 1. The word *necheth*, is the same which the Arabians call *Nuketa:* that is, spices, sweete drugges: yet els where it is taken generally for pretious things: as 2. king. 20.13. Hezekiah shewed to the king of Babylons seruants, his house, *Nechothe*, of pretious things: *Oleaster, Iun.* though *Mercerus* interpret it, *domum aromatum*, house of spices. 2. The word *tseri*, is not waxe, or rosen, as *Oleaster.* although the Latin word *cera*, and *resina*, and the Greeke ῥητίνη, (the letters somewhat transposed) come somewhat neare the sound of the Hebrew word: but it is better interpreted, *balme*, as *Iun.* whereof there is great store in Gilead. Ierem. 8.22. rosen was neither so rich a merchandise, to be transported so farre, nor so pretious for curing of diseases: as the prophet there noteth. 3. The last kind of merchandise is called *Lot*, which cannot signifie the chessenut, as deriued from the roote *Lut*, which signifieth to wrap in, or couer, as *Oleaster:* for this had beene no such pretious merchandise to carrie so farre: and Exod. 30. it is reckoned among the sweete spices, whereof the perfume there prescribed, was made: but it is better translated *ladanum*, *Iun.* which commeth somewhat neare the Hebrew word: the Chalde and Septuag. read *stacte*, which is the same that *ladanum*, the gumme of the mirrhe or Cypres tree.

Qu. 22. Why the Ismaelites are also called Midianites.

v.28. *Sold Ioseph to the Ismaelites:* which are also called Midianites, v.28. and Medanites, v.36. which were three diuers people, the first of Ismael, Abrahams sonne by Agar, the second of Midian by Keturah, the third of Medan Abrahams sonne by Keturah also: these three

three are indifferently taken for the same people in this place. 1. Not for that they were distinct nations, but grew to be one people: as *Augustine*. 2. or because they all came of Abraham, and had the same father. *Thom. Anglic.* 3. or because Agar and Keturah are supposed to be the same: *Histor. Scholast.* which is an vntrue surmise. 4. neither are we to imagine with some, that Ioseph was thrice sold, first to the Ismaelites, then to the Midianites, and lastly to Potiphar, as *Rasi*: for v.28. at the same instant Ioseph was sold both to the Ismaelites, and Madianites. 5. Wherefore these marchants, are named as well Midianites as Ismaelites, both because they did traffike together: and the companie consisted of both sorts, *Mercer.* as also because the Ismaelites and Midianites dwelt in one countrey of Arabia together: and therefore *Onkelos* readeth, v.25. for Ismaelites, Arabians: and for this cause, the kings of Midian are called Ismaelites, Iud.8.24.26. because of their cohabitation together. *Iun.*

For twentie pieces of siluer, &c. These were twentie sicles of siluer, which are in value 23.s. 4.d. starling: for euery common sicle weigheth two *drachmaes*, that is, 14. pence starling: the fourth part of an ounce: so that foure sicles make a doller. *Iun.* 1. Wherefore it was neither so small a summe, as *Bahai* gesseth: who would haue these to be twentie *denarij* which make but fiue sicles. 2. nor so much as *Iosephus* reckoneth, who would haue Ioseph sold for 20 *minis*, poũds: euery *mina*, or pound weighing an 100 *drachmaes*, that is, 58.s.4.d. sterling. 3. the Septuag. also are deceiued, that for pieces of siluer, read pieces of gold. 4. neither was Ioseph sold for 30 siluerlings, as some translations did read in *Augustines* time: because they would make the type, and bodie, the selling of Ioseph, and of Christ to agree in the *summe*, who was sold for 30 pence: but it is not necessarie, that the type should be answerable in euery particular circũstance. 5. the Hebrewes thinke that the ordinarie price of seruants was 30 sicles: but that they abated tenne, because they sold Ioseph in secret: but it appeareth otherwise in the law: where the price of redemption of the male from fiue yeares to twentie, is twentie shekels, Leuit. 27. 5. But in this place they had no respect to any custome or law: but according to their number they set the price of 20 shekels, for euery one of them, which were tenne in all, two shekels: for Beniamin was very young, not aboue foure or fiue yeare old, and could not giue consent: and Ruben afterward gaue consent vnto them. *Mercer.*

Qu. 23. Of the price which Ioseph was sold for.

v.26. *Iudah said, what auaileth it if we slay, though we keepe his blood secret, &c.* 1. They were resolued alreadie not to lay violent hands themselues vpon Ioseph, but to suffer him to perish in the pit, and yet Iudah so accounteth of it, as if they should slay him themselues. 2. Iudah was mooued by the spirit of God to deliuer Ioseph from this second death: yet he sheweth his hatred, in that he giueth counsell to make a bondslaue of him, which was as bad as death. 3. Iudah by this meanes thinketh to auoide three inconueniences, first the shedding of his blood, secondly to take him from his father who was so affected toward him, thirdly to preuent the honour which Ioseph dreamed of. 4. The Hebrewes thinke, that for this compassion in Iudah, afterward Daniel of that tribe, was deliuered from the lyons: but it is certen, that vpon this occasion of selling Ioseph into captiuitie, the Israelites afterwards went downe into Egygt, and were afflicted with a long and hard bondage. 5. In the meane time, while they were making their bargaine, Ioseph did intreat his brethren with many praiers and teares, Genes. 42.22. but they would not heare him. *Mercerus.*

Qu. 24. Of the counsell of Iudah to sel Ioseph into captiuitie.

v.29. *Ruben returned to the pit.* 1. Ruben was absent when Ioseph was sold: some thinke to minister to his father, according to his course: some to mourne alone by himselfe, for the sinne committed with his fathers concubine: but it is most like, that he went about some other way to the pit, to haue taken Ioseph thence secretly, and therefore *Iosephus* thinketh, that Ruben came thither in the night. *Mercer.* 2. *Philo* thinketh that after Ruben vnderstood, that his brethren had sold Ioseph, he vtterly misliked it: making them worse then theeues: for they pray vpon strangers, but these vpon their owne brother. *lib. de Ioseph.* but it is more like, that Ruben did rest satisfied, after he vnderstood, that they had not killed him: and consented vnto them. *Mercer.* 3. before he knew what was done, he cried out, *Whither shall I goe?* both because he was the first borne, and therefore should be most blamed for the losse of Ioseph. *Muscul.* as also, for that he had so lately offended his father before, for his incestuous act. *Iun.*

Qu. 25. where Ruben was when Ioseph was sold.

v.31. *They*

Qu.16. Of the sprinckling of Ioseph coate with blood and the deceiuing of Iacob.

v.31. *They tooke Iosephs coate, and killed a kidde, &c.* 1. *Iosephus* thinketh, that they brought Iosephs coate themselues: but the text is otherwise, v.32. they sent it: but *Iosephus* gesseth right, that they sent the coate rent and torne, as though indeed some wilde beast had deuoured Ioseph: and they dipped it in a kiddes blood, which (they say) is most like vnto mans blood. 2. *Iosephus* also is deceiued, in that he thinketh, that Iacob had some knowledge before of Iosephs captiuitie, but now changeth his minde, thinking surely, that Ioseph was deuoured: for from whence could Iacob haue any knowledge, what was befallen Ioseph, but by his brethren, who were sure to keepe it secret from their father. *ex Perer.* 3. *Rupertus* hath also a straunge opinion, that Iacob was not so simple, when he sawe the bloodie coate, to thinke that a beast had deuoured euery part of Ioseph, nothing to remaine but his coate: but that he did surmise, that his brethren had killed him: but durst not tell his sonnes of it, because he saw them so malitiously bent: for Iacob sheweth the contrarie by his owne words, that he gaue credit to their report, that an euill beast in deed had spoiled Ioseph, v.33. and if Iacob had so thought, he would not haue spared by his fatherly authoritie to rebuke his sonnes, to bring them to repentance. 4. It is like that afterward, when it was knowne to Iacob that Ioseph liued, that his brethren confessed the trueth to their father and acknowledged their fault: but that Iacob, seeing how God had turned Iosephs captiuitie to the good of them all, therein considering Gods prouidence, spared to rebuke them: as Ioseph vpon the same reason did forbeare his brethren, Gen. 45. 7. 5. Simeon and Leui, as they were most cruelly giuen, as it appeareth by the destruction of the Sichemites; are thought to haue beene the principall actors against Ioseph; which may be the cause that afterward Simeon was bound by Iosephs commandement: so the Hebrewes thinke, that Iudas, that betraied Christ, was of the tribe of Simeon, as the Priests and Scribes were of Leui, that put him to death. And as Iudah here might haue counsell to deceiue Iacob with the blood of a kidde: so he himselfe was deceiued of Thamar about a kidde. *Mercer.*

Iosephus in error.

The iudgment of Simeon and Leui.

Qu.27. The greatnes of Iacobs sorrow for Ioseph.

v.34. *He sorrowed for his sonne a long season, &c.* Many things increased the sorrowe of Iacob for his sonne Ioseph. 1. Because he imagined, that Ioseph was deuoured of some beast: *nec frustum quidem supereſt, quod sepulchro inferatur*, there was no part of him left to be committed to buriall. 2. The very sight of the torne and bloodie garment did augment his griefe: as the very sight of Cæsars garment, wherein he was killed, mooued the people to be reuenged vpon those that murdered him: and Iulia the wife of Pompey, when shee saw his garment sprinckled with blood, at the sight thereof swounded away and died. *Perer. ex Dion.* 3. Iacob continued 22. or 23. yeres mourning and lamenting for Ioseph: for now he was 17. yeare olde, but when Iacob hard tell that he was liuing in Egypt, he was 39. yeare old: for he was 30. yeares of age when he stood before Pharao: and after that seauen yeares of plentie were past, and two yeres of famine. 4. This extremitie of griefe caused Iacob outwardly to testifie the same: first by the renting of his cloathes, which afterward did grow into vse and an custome, to shewe the great sorrow and indignation of minde: as Caleb and Iosua rent their cloathes, Numb. 14.6. when they heard the murmuring of the people: and Paul and Barnabas, when the people would haue offered sacrifice vnto them. *Perer.* Secondly, Iacob putteth on sackcloath, which was a ceremonie vsed in the East countries, to testifie their humilitie, as Benhadads seruants presented themselues before the king of Israel, with sackcloath about their loynes, and ropes about their necks, suing for pardon: 1. King. 20. *Perer.*

Qu.28. whoe were those sones and daughters that comforted Iacob.

v.35. *Then all his sonnes and daughters rose vp, &c.* 1. These were not properly Iacobs daughters, as the Hebrewes imagine, that with euery sonne Iacob had a daughter borne, which they afterward married: for such marriages, the world being now multiplied, were not in vse among the faithfull. *Merc.* 2. Neither could Iacobs sons (the eldest not exceeding twentie foure or twentie fiue yeares: not aboue seauen yeares elder then Ioseph) haue daughters of that age, able to comfort their father, as *Musculus* thinketh: they were therefore Iacobs sonnes wiues, that were his daughters in law. 3. Neither did Iacob refuse to be comforted, because as the Hebrewes thinke, where we know certainely of the death of our friend, we cease mourning, but not where it is vncertaine, whether they be dead or no: for Iacob did perswade himselfe here, that some wilde beast had deuoured Ioseph: but the greatnesse of his griefe would admitte no consolation, *Mercer.* 4. We see

the

the hard and cruell hearts of Iacobs sonnes, that willingly did suffer their father to continue in this griefe: and that with fained words they seemed to comfort him, concealing the truth. *Luther.* 5. So it is added, *his father wept for him*: not Isaack; who in deede was yet liuing, as some thinke: *Aben Ezra, Iun.* but Iacob mourned for Ioseph: his brethren mourned not, but the father sorroweth for his soune. *Muscul.*

v. 36. *To Potiphar an Eunuch of Pharaohs.* 1. This Potiphar was not in deede an Eunuch or gelded man, as the Septuag. read, τῶ σωματοφύλακι: for he had a wife, and a daughter married afterward to Ioseph. 2. Neither for the same cause, can that conceit of *R. Dauid* haue any likelihood, that Potiphar was an Eunuch in part, as retaining still the nerue of generation, though not the other instruments of generation. 3. Neither is there any ground of that tradition of the Hebrewes: that God caused Potiphars priuie parts to wither and drie vp, because he thought to abuse faire Ioseph to his filthie lust. 4. But whereas Eunuchs were at the first vsed by kings and princes, to waite vpon their Queenes, Esther, 2. 14. and so were as the chamberlaines, & neere vnto their persons, as Harbonah was to king Assuerus, Esther 7. 9. Hence the name of Eunuch was taken generally, to signifie a courtier, prince, or great man toward the king: as the word is vsed, 2. King. 8. 6. The king commaunded an Eunuch, or one of his princes, to restore vnto the Shunamite her lands: and in this sense, is Potiphar called an Eunuch, that is one of Pharaos princes, or courtiers: as the word *Saras* signifieth. *sic Chal. Mercer. Iun.* with others.

Qu. 29. Potiphar how he is said to be an Eunuch.

Pharaohs cheife Steward or master of the guard. 1. For we neither read with the Septuag. *Pharaos cheife cooke*: although the word *tabach* be sometime vsed in that sense, 1. Sam. 9. 23. which reading *Iosephus, Philo*, and *Ambrose* followe. 2. Neither yet was he Pharaos cheife steward, as some read. B. G. 3. Nor the cheife captaine of his souldiers; as both the *Chalde* and *Hierome* translate. 4. But seeing the word *tabach* signifieth to kill: and so the word is indifferently applied both to cookes and butchers, that are the slaughter men of beasts, and to souldiers, that kill men in battell; and executioners, that put men to death, that are condemned by the law. It appeareth that this Potiphar had the cheife charge of those, that were adiudged to imprisonment or death, as Pharaos two officers, his cheife baker and butler, were committed to his charge, Gen. 40. 3. and so he may be wel thought to haue beene the cheife Marshall, or captaine of the guard vnto Pharaoh, *Iunius, Mercerus.*

Qu. 30. What officer Potiphar was to Pharaoh.

4. Places of doctrine.

v. 9. *The Sunne, Moone, and Starres, did reuerence vnto me, &c.* Ioseph by the Sunn and Moone vnderstandeth his father and mother: the father then of the house, is by gods ordinance, as the Sunn, from whom the wife as the Moone, the children as starres must receaue their light and direction in euery familie. *Muscul.* for the Apostle saith concerning wiues, *if they will learne any thing, let them aske of their husbandes at home.* 1. Cor. 14. 35. and concerning the rest, the same Apostle saith: *hauing children vnder obedience with all honestie.* 1. Timoth. 3. 4.

1. Doct. The father is as the Sunne and cheife in the house.

Againe he dreamed, &c. Ioseph, as *Bernard.* well noteth, did by the spirit of prophesie foresee his exaltation, yet his humiliation & captiuitie was not declared vnto him, though this was neerer then the other. *tractat. de gradib. humilitat.* Whereby wee see that the prophets did not foresee all things: neither had they a prophetical spirit residing with them, wherby to foretell, what they would: but they onely knew those things, which it pleased God to reueale vnto them, as the prophet Ieremie at the first did not perceaue the falsehood of the prophet Hananie, that prophesied of their returne from captiuitie after two yeares, but wished, that it might fall out euen so: till the word of God came vnto him. Ierem. 28. 6, 12.

2. Doct. The prophets did not foresee all things; but what was reuealed vnto them.

v. 17. *Ioseph went after his brethren, and found them in Dothan, &c.* yet his father sent him onely to seeke them in *Sechem.* v. 12. Ioseph sheweth his prompte obedience, in not strictely tying him selfe to his fathers wordes, but fulfilling his mind; Iacob spake but of Sechem to Ioseph; but he knowing, that it was his meaning, he should seeke out his brethren, followeth after them to Dothan, that he might find them out. *Muscul.* by which example

3. Doct. True obedience followeth not the wordes but the mind of the commaunder.

ample we are taught, what kind of obedience is most accepted with God, not to keepe onely the letter of the lawe as the Scribes did, whose corrupt glooses our Sauiour confuteth, Matth. 5. but to obserue the true meaning and sense thereof.

5. Places of confutation.

1. Conf. The Latine text corrupt, and not iustifiable.

v. 2. *When Iosephwas* 17. *yeare old*; The Latine text readeth most corrupely, *when Ioseph was sixteen yeare old*; which reading *Pererius* would iustifie by these reasons. 1. The Latine vnderstandeth 16. yeares complete, the Hebrewes 17. yeares now but begunne. 2. He thinketh that the Latine translator sett downe diuerse thinges, whereof no reason can be geuen, not without the secret instinct of the spirit; *Pererius disput.* 21. in Genes. 37. 1. 1. *Contra.* 1. It is the manner of the Hebrewes, when they sett downe a number of yeares, to make the account by full and complete yeares, as is manifest by the phrase here vsed, *he was the sonne of* 17. *yeares*, now he cannot be the sonne or birth of so many yeares, before they are expired; the father must be before the sonne; so is this phrase vsed. Gen. 17. 25. where Ismael is said to be the *sonne* of thirteene yeares (that is so many complete) when Abraham was 99. yeare old; for Ismael was borne, when Abraham was 86. yeares old, Genes. 16. 16. And be it graunted, that the Latine might agree in sense with the Hebreue, yet it is to great bouldnes in a translator to chaunge the number, to put downe, 16. for 17. 2. Now to say that the Latine interpreter did this not without the instinct of the spirit, is in effect, to say that the Hebrewe writer had not the instinct of the spirit; or that the instinct of the spirit is contrarie to it selfe; if both he that writeth *seuentene*, and he that numbreth *seauentene yeares* in the same place, and of the same person, were moued by the same spirit; But the Latine translator was lead by the same spirit, to write here. 16. for 17. which moued him Genes. 8. 4. for the 17. daye of the moneth to write the 27. day, which is a manifest error; and so is this here. Hence then appeareth the grosse blindnes of the Iudenine chapter, which maketh the Latine translation authentical without exception.

2. Conf. a concubine not simplie or properly a wife.

v. 2. Whereas Zilpah and Bilha are here said to be Iacobs wiues, *Pererius* noteth, that Iacobs concubines, were *simplie* his wiues, though not his *principall* wiues, as Rachel and Leah were. *Perer.* in Gen. 37. numer. 9. *Contra.* the scripture maketh a manifest difference betwene a wife and a concubine; for the concubine was still vnder the gouernement of the wife, as Hagar after she was geuen to Abraham, is still called Sarahs maid; Genes. 16. and the sonne of the concubine did not inherit, as the sonne of the wife; yet sometime she that was properly a concubine, is called improperly a wife, as Zilpah and Bilha here; eyther because the principal wiues beeing dead, they succeeded in their place; or for that their sonnes were priuiledged to be coheires with the sonnes of Leah and Rachel, which was not vsual but onely for the sonnes of the principall wiues to inherite; see more of this qu. 8. in Genes. 25.

3. Conf. Against free will.

v. 4. *They couldnot speake peaceable vnto him*; so our sauiour saith to the Phatises; *how can ye speake good things, seeing you are euil.* Matth. 12. 34. Hence is confuted the popish doctrine of free will, that a man of his owne power is apt to choose that which is good, Iacobs sonnes, abounding with malice could not speak peaceablie to Ioseph; nor the Phatises, beeing a generation of vipers, could speake well of Christ; for an euil tree cannot bring forth good fruit. Matth. 7. 18. *Muscul.*

4. Conf. Our election vnto life not by workes.

v. 6. *Heare this dreame, &c.* Ioseph obtained this great fauour with God, to haue the preeminence ouer his bretheren, not by any merite or worthines in himselfe, but of Gods meere grace and fauour toward him, for as yet Ioseph had not shewed his faithfulnes and chastitie in Potiphars house; the purpose of God then to exalt Ioseph reuealed in these dreames, went before any merit of Ioseph's part; *Calvin.* So also Gods free and gratious election in setting vs apart to euerlasting saluation, is without all respect of workes in vs; as the Apostle teacheth *that the purpose of God might remaine according to election, not by workes, &c.* Rom. 9. 11.

v. 21. *Let vs not kill him*: or verbatim, *smite him not.* Hence the wicked Sadduces did

inferre, that the soule is not immortall; because it may be smitten and killed; But Augustine answereth this obiection; *that here by the word soule, the life is vnderstood, the effect, by the efficient: as in Iob, where Sathan is forbidden to touch his soule, that is, his life*; for otherwise concerning the nature and substance of the soule, it cannot be killed, according to the wordes of our Sauior; *feare not those, which after they haue killed the bodie, cannot kill the soule.* Math. 12.

5. Conf. Against the Sadducees, of the immortalitie of the soule.

v. 35. *I will goe downe into the graue mourning, &c.* 1. The word *sheol* here vsed, is neither to be translated, *gehenna* hell, the place of torment after this life, as the *Chalde*, and some *Hebrewes*; for Iacob did not suppose that Ioseph was in hell, or that he should goe thether. 2. Neither is it taken here for *Limbus patrum*, the dungeon of darkenes where the soules of the fathers remained till Christs comming as *Perer.* and other popish writers: for that place of rest and ioy where Lazarus was in Abrahams bosome, could be no part or member of hell, where there is no ioy to be found. 3. Wherefore it is better translated the graue, and cannot be otherwise in this place vnderstood, as euen nowe shall appeare.

6. Conf. Sheol in this place not taken for hell.

But because *Pererius* here fighteth with his owne shadowe, and goeth about to proue, that *sheol* in the scripture is not awaies taken for the graue, but sometime for hell properly, as though the protestantes so affirmed, that the word was neuer found vsed for hell: I will first set downe the diuerse acceptations of the word *sheol*, in scripture. I find therefore, that this word is vsed in fower seuerall senses. 1. It is taken for *hell* metaphorically: that is for the deepe plunging in extreame sorrowe, miserie and daunger. as Psal. 86. 13 *thou hast deliuered my soule, from the nethermost hell.* 2. It is taken for the local place of hell, *properly*, as Prouerb. 15. *hell and destruction are before the lord.* 3. It signifieth the graue. Prou. 30 16. *the graue and the barren wombe*, are reckoned among those thinges, that are neuer satisfied: where *Pererius* will haue the word taken for hell, not the graue: for the graue saith he is soone filled and satisfied: it holdeth not aboue one bodie: *Contra.* 1. This is a very childish answer: seeing the wise-man speaketh not of any one particular graue, but of the condition of the graue in generall, which is neuer satisfied with dead bodies, but receaueth more still: as in the same place, saying *the earth cannot be satisfied with water*, he meaneth not any seuerall peece or lumpe of earth, which may be sone drenched with water: but of the qualitie and nature of the earth in generall. 2. So that in this sense, the graue is rather *sheol*, then hell; because it is more crauing; for to *hell* goe none but the wicked; but the graue receaueth the bodies of all, both good and bad; 4. *Sheol* is taken to signifie the lower, deepe, and remoote partes of the earth; as without any relation to the place of punishment, as Psal. 139, 8. *if I ascend into heauen, thou art there, if I lie downe in hell, thou art there also: sit Mercer.*

The diuerse senses of that word sheoll.

Further, whereas *Pererius* alleadgeth that place, Psal. 16. 10. *Thou wilt not leaue my soule in hell.* to shewe that *sheol* is taken for hell: it shall not be amisse by the way to examine the sense of this place: whereof there are three expositions.

Conf. 7. Against Pererius exposition, of that place, Psal. 16. 10.

First, some by *soule, nepheſh*, vnderstand the dead bodie, as it is taken, Leuit. 21. 1. *Let none be defiled among the dead*: the word is *nepheſh*, soule. *Genebrard* a popish writer thus confuteth this opinion, denying that *nepheſh* is in this place taken for the bodie, but by a *metonymie*, it signifieth the exequies, and funerall duties performed to the soule of the dead.

Contra: though we also approoue not the former exposition, of *nepheſh* in this place: and that reuerend man that so translated, Act. 2. hath himselfe in that point altered his translation, in his last edition of his annotations vpon the newe testament: yet *Genebraid* had no reason to denie the word to be so taken: Leuit. 21. 1. for 1. beside that the Israelites had no such custome, to vse any suffrages, or exequies for the soules of the dead: and therefore *nepheſh* can signifie no such thing. 2. The defiling was by touching the dead, Leuitic. 22. 4. or by going to the dead, Leuit. 21. 11. but the soules of the dead cannot be touched, neither could the suffrages for the soules, but the presence of the bodies pollute them. 3. The Leuites are forbidden to defile themselues with the dead, sauing their fathers & mothers, and other of their neere kinred, Leuit. 22. 2. But it is not like, that they should haue beene forbidden to pray, or offer suffrages for any, but their owne kinred: yea the high Priest is forbidden to defile himselfe for his father and mother, v. 10. Let them say also, that he was forbidden to pray for the soule of his father and mother, if any such thing had

Nepheſh taken in Leuiticus for a dead corps.

beene in vſe then: therefore *Genebrards* expoſition is vaine, and without any good ground.

Secondly *Pererius* and other of that ſort doe take *hell* here for that locall place and region of ſoules, where they imagine the fathers to haue remained before the comming of Chriſt: and *Pererius* beſt reaſon is, becauſe the Prophet maketh a manifeſt diſtinction betweene the ſoule and bodie of Chriſt, and hell, and the graue, ſaying, *Thou ſhalt not leaue my ſoule in hell, nor ſuffer thy holy one to ſee corruption. Perer. in c. 13. numer. 100.*

Contra. 1. Here is no diſtinction of diuers part, but an explanation of the ſame thing in diuers words, according to the vſe of Scripture: ſo that, what is firſt ſaid ſomewhat darkely, *thou wilt not leaue my ſoule in graue*, is afterward more plainly declared: that is, *thou wilt not ſuffer thy holy one to ſee corruption.* 2. That ſuch locall place of hell can not be here vnderſtood, may appeare by theſe reaſons out of the text it ſelfe. 1. that place where Chriſts ſoule was not left, and it was impoſſible he ſhould be holden of it, God looſed the ſorrows of. Act. 2. 24. but God looſed not for Chriſt the ſorrowes of hell, which he felt not after his paſſion: *Ergo*, Chriſts ſoule was not left in that hell. 2. the not leauing of Chriſts ſoule in hell, was the cauſe, why his fleſh did reſt in hope, v. 26. 27, the not leauing of his ſoule in the locall place of hell, cauſed not his fleſh to reſt in hope, but the not leauing of it in the graue, and the not ſeeing of corruption: for their ſoules, which are left in hell, ſhall alſo returne to their bodies, and be raiſed together with them. *Ergo.* 3. that hell, where Chriſts ſoule is not left, is the place, where corruption is to be ſeene: for ſo one clauſe of the ſentence is expounded by the other: but in hell there is no corruption. *Ergo.* 4. Dauid, when he ſaid, *thou ſhalt not leaue my ſoule in hell*, ſpake of Chriſts reſurrection, Act. 2. 31. but the not leauing of Chriſts ſoule in the infernall hell, concerneth not the reſurrection of Chriſts bodie: *Ergo* Dauid meaneth not that hell.

The third expoſition therefore is, which I preferre before the reſt, that Chriſts ſoule, that is, his life or perſon, ſhould not be left in the graue: and ſo this place of the Pſalme may be expounded by the like, Pſal. 89. 48. *What man liueth, and ſhall not ſee death? ſhall he deliuer his ſoule from the hand of hell, or the graue?* here the Pſalmiſt himſelfe expounderh hell to be death, where the ſoule, that is the life, lieth as it were hid, and buried: as Pſal. 88. 3. *My life draweth neare to the graue. ſic Paul. Fag. annotat. in Chaldaic. paraphraſ. in Pentateuch.*

Conf. 8. Iacob goeth mourning to the graue not to hell.

But whereas *Pererius* yet further, in this place concerning Iacobs deſcending, &c. would haue hell, and not the graue vnderſtood: for all goe not downe to the graue: and Iacob did thinke that Ioſeph was not in the graue, beeing ſuppoſed to be torne of wild beaſts: the contrarie ſhall now appeare.

1. This is a friuolous obiection: for the graue is not onely a pit or hole made for the dead, but any place, where the bodie falleth to duſt and corruption: as Iob deſcribeth it, c. 17. v. 13. *the graue ſhall be my houſe.* v. 14. *I ſhall ſay to corruption, thou art my father.* v. 16. *they ſhall lie together in the duſt:* therefore euen Ioſeph alſo, though he had beene torne of wild beaſts, and rotted vpon the earth, ſhould haue had his graue. 2. In ſaying all goe not to the graue, he manifeſtly contradicteth the Scripture, as is before alleadged, *what man ſhall deliuer his ſoule from the hand of the graue?* Pſal. 89. 48. 3. Hell in all the old Teſtament is not taken otherwiſe, then for a place of torment and puniſhment: but neither Iacob nor Ioſeph went to any ſuch place. 4. This hell, Iacob went vnto, with his gray head or haires, Gen. 42. 38. but the graue, not hell, is the place for gray haires. 5. Laſtly, that *ſheol* here ſignifieth the graue, it is the opinion of *Ab. Ezra*, whome *Eugubinus*, *Caietanus*, *Oleaſter*, *Vatablus* follow: and among the Proteſtants, *Fagius*, *Mercer*, with others.

6. *Places of morall obſeruation.*

1. Obſer. That parentes be not partiall in their loues toward their children.

v. 4. *Ioſephs brethren hated him, becauſe they ſaw that their father loued him:* *Ambroſe* noteth this to haue beene an ouerſight in Iacob, for preferring one of the brethren before the reſt: who if he in Ioſeph loued and preferred his vertue, ſhould rather haue concealed his affection: for, as he well ſaith, it is no maruell, if brethren fal out for houſes and land, when Ioſephs brethren hated him for a coate. *Ambr. l. 2. de Ioſeph.* Wherefore parents may learne, how inconuenient a thing it is, to be partiall toward their children, and by immoderate

loue

loue toward some, to exalperate and prouoke the rest: which the Apostle giueth warning of, *Fathers prouoke not your children to wrath.* Eph.6.4.

v.15. *What seekest thou?* Herein appeareth the great courtesie and humanitie of this stranger, that seeing Ioseph wandring in the field, first mooueth the question to him, and bringeth him into his way: *Muscul.* which teacheth vs, that we should offer our helpe to them that are in error and miserie, and not expect, till we be by much suit and earnestnes importuned: therefore, a mercifull man is described to haue a good eie, Prou.22.9. whose eye first pitieth, and preuenteth his eare: this condemneth their hard hearts, that are so farre off from offering their helpe to their brethren, that they stoppe their eares against the complaint of the poore.

2. Obser. A pitifull man will first offer himselfe to them that are in miserie.

v.20. *Then will we see, what will become of his dreames.* *Gregorie* here hath a good note, *inde voluntatem dei peragunt, cum immutare contendunt: men often doe most of all fulfill the will of God, when they seeme most to striue against it:* as Iosephs brethren, by consulting to kill, and afterwards in selling him, thought to haue preuented his dreames: but all this wrought in the ende for Iosephs preferment and aduancement. *Greg. lib.6.moral.* thus the Apostle saith, *All things worke together for the best to them that loue God.* Rom.8.28.

3. Obser. God will euen by mens resistaunce, doth take more speedie effect.

v.21. *But when Ruben heard, &c.* Ruben onely dissented from his brethren, and so Ioseph was deliuered: the dissention then among the euill, is often profitable to the seruants of God: as the diuisiō betwene the Sichemites & Abimelech, was a meanes to bring that tyrant to his ende. Iud. 9. and Paul escaped by that contention which arose betweene the Pharisies and Sadduces. Act.23. *Perer.*

4. Obser. Dissention amonge the wicked profitable.

v.25. *Then they sat them downe to eate bread.* Such was the securitie of Iacobs sonnes, that while Ioseph mourned in the deepe caue without hope of life, they gaue themselues to eating and drinking: as the Prophet Amos noteth the securitie of sinnes, alluding to this example: *they drinke wine in bowles, but no man is sorie for the affliction of Ioseph.* Amos 6.8. and the wise-man saith, *it is a pastime for a foole to doe wickedly.* Prou.10.23.

5. Obser. Against the securitie of sinners.

v.26. *Then Iudah said, what auaileth it, if we slay our brother, &c.* Like as Iudah dissuadeth his brethren, from this cruel murther, because they should in the ende reape no aduantage by it: so euery man, that is tempted to any sinne, should so reason with himselfe, that no gaine is like to come vnto him, by the sinnefull act of adulterie, theft, lying, extortion, or such like, but shame and confusion in the ende, and the displeasure of God (as the Apostle saith, *what fruit haue you of that, whereof you are now ashamed.* Rom.16.21. *Muscul.*

6. Obser. Sinne in the end bringeth no profite, but shame and confusion.

CHAP. XXXVIII.

1 *The Method or Argument.*

THis chapter hath three parts: the first, concerneth the marriage of Iudah, with the birth of his three sonnes, from v.1. to 6. the second sheweth the wickednes of Iudah his two eldest sonnes, Er, and Onan, from v.6. to 10. the third, declareth the incest of Iudah with Thamar. 1. the occasion thereof, because Iudah kept not promise in geuing vnto her Selah his youngest sonne, v.11.26. 2. the manner thereof, the disguising of her selfe, and taking a pledge of Iudah, from v.14. to 24. 3. the sentence of Iudah against her, with the discouerie of his sinne, v.24. to 27. 4. the birth of Phares and Zarah, with the manner thereof: v.27. to the ende of the chapter.

2 *The diuers readings.*

v.1. *whose name was Iras.* S. *Hirah.* cet. S.

v.2. *whose name was Sabah:* the Septuag. make it the name of the woman, vsing the feminine gender. *S. whose name was Sueh.* cet. that is, Iudahs wiues fathers name. S.t.

the daughter of a merchant. Caf *a Canaanite.* cet. *cenaanen,* signifieth also a merchant. C.ap.f.pr.

H.car.ap.f. pr. v. 5. *shee ceased to beare. H. Iudah was at Chezib, when shee bare him. car. cazab,* signifieth to lie or deceiue: the Latin translator so readeth, because shee deceiued Iudahs expectation, in bringing forth no more.

T.r. v. 8. *be ioined to her. H.C. take her to wife. S.B. doe the office of a kinsman to her. G.P. marrie her in the brothers right. T.* so the word *iabam* signifieth.

C.cor. v. 9. *he shed his seed vpon the ground. H.S. corrupted his way vpon the ground. C. spilled it vpon the ground. B.G. corrupted it by shedding vpon the ground. T. hebr. shacath,* to corrupt.

H.c. v. 12. *many yeares expired. H. after many daies. S.C.T.P. in processe of time. B.G.*

T.P.r. v. 12. *Suah Iudahs wife. S. the daughter of Suah, Iudahs wife. car. after his griefe, receiuing comfort. H. being comforted. S.C. hauing left mourning. G.B. comforted himselfe. T.P. heb.*

T.H.r. v. 14. *did decke her selfe in the gates of Enan. P.S. sate downe in Petath-Enaim. C. in an open place. B. in a crosse way, in biuio. T.C.H. heb. in the doore of the eies. T.B.* not, *in the doore of the fountaines,* as *P.G. guem* signifieth both an eie, and a fountaine.

H.c. v. 14. *and had not taken him for her husband. H. shee was not giuen vnto him to wife. cater.*

H.S.ad. v. 15. *shee had couered her face, least shee should be known. H. and he knewe her not because shee had couered her face. car.*

H.c. T.C.r. v. 16. *he went in to her. H. he turned to the way toward her. car.*

v. 18. *thy bracelet. H.S.B. thy cloake. H.P. kercheffe or napkin, sudarium. T.C. he. pethil.* signifieth both.

S.H.c. simil. ver. T.r. v. 20. *by the hand of his shepheard the Adullamite. H.S. by the hand of his neighbour. G. of his friend. car. regueh,* a shepheard *reguah,* a friend.

a kid out of the flocke. B.H. a kid from the goates. S, C. a kid of the goats. G.P. that is, *a sucking kid. T.*

T.B.G.r. v. 23. *shee cannot challenge vs of a lie. H. least we be mocked. S.C. least we be ashamed. B.G. contemned. P.T. heb. Buz.* to condemne, despise.

T.P.r. v. 29. *why is the partition, maceria broken, because of thee. H.S. how great strength is in thee, that thou shouldest prenaile. C. wherfore hast thou rent a rent vpon thee. B. how hast thou broken the breach vpon thee. G. how hast thou broken through: the breach is thine or vpon thee. T.B. heb.*

3. *The explanation of doubtful questions.*

Qu. 1. Why this historie of Iudah his incest is inserted.

v. 1. *At that time Iudah went downe from his brethren, &c.* Moses inserteth the storie of Iudas, and of his line. 1. To shewe the prerogatiue of that tribe of whome our Sauiour should come after the flesh: *Marloret.* 2. To set forth the great humilitie of Christ, that vouchsafed to take his flesh euen of such a generation, as was at the first propagated by incestuous birth. *Caluin.* for in Christ there was all riches of grace, who needed not to be made noble by his stocke, nor yet were the infirmities of his progenitors any disparagement to him. All precedent slippes and errors in them, were clensed and purified in his holy and vnspotted conception. 3. This narration of Iudahs incest doth serue to abate the pride and insolencie of the Iewes, who boast so much of their perigree: and they are not ashamed to tel our Sauiour to his face, that they were not borne of fornication, Iohn, 8.41. *Perer.* 4. This storie hath some coherence and similitude with that which followeth in the next chapter, though the euent is not like: for here Thamar solliciteth Iudah, there Potiphars wife Ioseph: but Iudah sheweth his incontinencie, Ioseph his chastitie. *Mercer.*

Qu. 2. At what time these things were done here reported of Iudah.

But at what time this historie was done, here recorded, some question there is: 1. Neither is this narration wholly set downe by way of *recapitulation,* as *Augustine* thinketh, *qu.* 128. *in Genes.* as though it went before Iosephs selling into Egypt: for Iudah was not aboue foure or fiue yeares elder then Ioseph: for Iudah was the fourth sonne of Leah, and he and Ioseph were borne within the compasse of seauen yeares, Gen. 31.41. Now Ioseph beeing seauenteene yeare olde, when he was sold into Egypt, Iudah then not exceeding

22. yeares,

22.yeares could not haue sonnes marriageable,as Er and Onan were. 2. Neither is *Pererius* opinion to be receiued,that all this fell out after Ioseph was sold:for from that time till Iacobs going downe to Egypt,when Ioseph was thirtie nine yeare old, are but twentie two yeares:in which time Iudah could not be a grandfather, as he was:for his sonne Phares had two sonnes,Ezron and Hamul,that went downe with Iacob into Egypt.And to say,that either these two sonnes were borne in Egypt,is to contradict the scripture that saith,they went downe into Egypt with Iacob, Gen. 46. 26. or to say that Iacobs going downe must be taken for all the time of his life and abode in Egypt, which was seauenteene yeares,is to speake improperly,and to peruert the course of the storie. 3. Wherefore the best solution is, that part of this chapter was fulfilled before Iosephs captiuitie, part followed after:and Iudah must be supposed to haue taken a wife at twelue or thirteene,*Mercer*;*Iunius* thinketh at seauenteene yeares(I would rather take fourteene or fifteene yeares betweene both:)and Er must be about tenne yeares of age,when Ioseph was solde.*Iun.* who also tooke a wife,at the like age of twelue or thirteene years,*Mercer*.which will fall out about the twentie fiue or twentie sixe yeare of Iudahs age: then Er and Onan might die in one yeare,Selah might be expected some three yeares, *Perer*.then the yeare following might Thamar haue her two twinnes:about the 30.yeare of Iudah;Pharez keeping the same time of marriage,might haue his two sonnes, but very young, when Iacob went downe to Egypt,in the 44.yeare, or thereabout of Iudahs age. *Iunius* thinketh that Iudah begat Pharez at the age of thirtie foure, and was fiftie yeare olde when he went downe into Egypt:but that cannot be,for Iudah was not aboue fiue yeare elder then Ioseph, who was then but 39. yeare olde:for Iudah was Leahs fourth sonne,who together with Ioseph were borne in the second 7.yeres of Iacobs seruice with Laban. 4. And least it might seeme strange,that Iudah and his sonnes were married and had children so yong: this is not affirmed without the like president in scripture:for we finde,that Ahaz father to Hezekiah,was but eleuen yeare olde, when he was borne;for Ahaz was but thirtie sixe yeare old when he died,2.King.16.2.and Hezekiah immediately succeeding in the kingdome was 25.yeare olde:2.King.18.2.It cannot be said,that there was an *interregnum* betweene them,that the kingdome lay void a certaine space:for in the twelfth yeare of Ahaz ouer Iudah,beganne Hoshea to raigne in Samaria nine yeares:2.King.17.1.And Ahaz raigned sixeteene yeares,2.King.16.2.Nowe in the third yeare of Hoshea beganne Hezekiah to raigne,2.King.18.1.If then in those daies,when mans age was much shortened, his nature decaied,and strength abated,they had issue so soone,it is not improbable, but that such vntimely marriages might be in vse in Iudahs time,when their life was longer,& their strength greater. 5. But where it is said *about that time Iudah went downe:* it must not be referred exactly to that particular season,which went immediately before,but indefinitly vnderstood of the whole course of that history of Iacobs childrē,after their return out of Mesopotamia,while Iacob dwelt in Sechem,where he remained 8.yeares: which I rather thinke with *Mercer*:then that this was done after Iacob was come to Isaacke. *Aben Ezra* sheweth the like,Deutr.10.7.where it is said, that at the same time,when the children of Israel departed from Gudgodah,*the Lord seperated the tribe of Leui*:whereas Leui was seperated the second yeare after they came out of Egypt,but they departed from Gudgodah, in the 40. yeare:wherefore these words,*the same time*,must be referred to the whole time of their peregrination in the wildernesse, not to that particular time of departing from Gudgodah.And so likewise in this place,*ex Mercer*.Or further,these words *about that time*, may be vnderstood by a *synecdoche*,the part beeing taken for the whole: because some of these things here recorded(though not all)might fall out in that instant, or not long after, as the straunge death of Er and Onan,and the incest of Iudah,which might happen about the 24.yeare of Ioseph.*ex Mercer.*

v.1. *Iudah went downe,&c.* 1. That is,he descended into some lower countrie,it may be out of Sechem:not as some Hebrewes,that he was fallen from his greatnesse,because he gaue counsel to haue Ioseph sold,and was the cause of his fathers long griefe. *Mercer.* Qu. 3. Why Iudah went downe and whether.

2. What was the cause of his going from his brethren,is not expressed, whether for detestation of the horrible murther committed by Simeon and Leui vpon the Sichemites,or for the aboundance of cattell,which he had. But it is like,that he often came and went to his brethren,as appeareth by the storie of Iosephs selling into Egypt,whereunto Iudah aduised:

vised the also went downe with his brethren into Egypt for corne. 3. This Adullam was a towne in the tribe of Iudah, whether afterward Dauid did flie, 1. Sam. 22. 1. *Hierom* saith, that in his time there was a village of that name, some tenne miles from *Eleutheropolis*. *Muscul.*

Adullam the name of a village in the tribe of Iudah.

Qu. 4. Of Iudahs ouersight in marying a woman of the Cananites.

V. 2. *Iudah sawe the daughter of a man called Suah.* 1. This was not the name of Iudahs wife, as the septuag. reed v. 12. but of his wiues father. 2. Neither was this *Shuah* a merchaunt, as the Chalde paraphrast reedeth, and the Hebrewes followe the same, to couer the infirmities of their fathers: although the word *Ccuagnan* sometime be vsed *appellatiuely* for a merchaunt, Pro. 31. 24 But he was a Cananite: as we reed the like of *Simeon*, that he had his sonne *Saul* by a Cananitish woman. Genes. 46. 10. *Mercer.* 3. No marueil then, if Iudah matching into the curse stocke of Canaan, whose land was promised to Abraham and his seed, which Iudah could not be ignorant of, had no good successe in his children the fruites of this marriage, who also were accursed of God *Calum.* 4. Iudah sawe this woman, he tooke her, and went in to her; all was done in hast: so that his affection carried him headlonge, his iudgement did not guide him. *Muscul.*

Qu. 5. Er and Onan whence and vpon what occasion so called.

V. 6. *Iudah tooke a wife to Er his first borne.* 1. Though Iudah tooke him a wife without the consent of his father, yet he will not haue his sonne soe to doe. *Muscul.* 2. Whence he is called *Er*, it is not certaine: some will haue it to signifie *watchfull*: *Augustine* doth interprete it: *pellicens*, to haue his name of skinne or leather, such as Adam was cloathed with in token of his transgression. lib. 22. cont. faust. c. 84. Isaai Carus will haue all these three sonnes to be named from Ioseph's calamitie: *Er*, because Ioseph was in a manner desolate or destroied, of *grauis*: *Onan*, of the greife of their father; *Shelah* of the error, which Iudah committed in selling of Ioseph: *Rambam* thinketh *Onan* to be so called of the paine of his mother in trauaile, as Rachel, called Beniamin, *Ben-oni* and *Shelah* of his mothers error, in ceasing to beare afterward. But if it be lawefull to vse coniectures, I thinke vpon what occasion soeuer they had these names giuen at the first, that the euent, answered their names: for *Er* was solitarie without children; *Onan* had a lamentable end, & about *Shelah* Iudah committed a great error with Thamar. 3. Iudah gaue *Er* his name, the mother named the other two: not that, as the Hebrewes note, the father did alwaies name the first borne, the mother the rest: for as we sawe before in Iacobs sonnes, sometime the father, sometime the mother indifferently gaue the name, but not without the consent of the father: *Mercer.* 4. Concerning Thamar, some Hebrewes would haue her the daughter of Sem the high preist Melchisedeck, because Iudah iudgeth her to be burned, according to the lawe of the preistes daughter, committing fornication. Leuit. 21. 8. but seeing Sem died tenne yeare before Iacob, (he liued not to the 50. yeare of Iacobs, as *Mercerus*) it cannot be that Thamar a child-bearing woman, should be his daughter, Iacob beeing at the least, an 100. yeare old: It is like she was a Cananitish woman. *Luther.* and a vertuous woman, that did leaue and forsake the idolatrie of her countrie, to worship the true God. *Perer. ex Philone.*

Thamar whether the daughter of Sem.

Qu. 6. Of The sinne of Er what it was.

V. 7. *Now Er, was wicked in the sight of the lord.* 1. The wickednes of *Er*, was not, as *Augustine* supposeth, in beeing giuen to oppression or crueltie, lib. 22. cont. Faust. c. 84. but it is like to be the same sinne of vnnaturall lust which *Onan* committed: as may be gathered both by the likenes of the punishment, as by the phrase, that he was wicked in the sight of God, as it is said of the Sodomites. Genes. 13. 13. his sinne was not secret, as *Toscanus*. but it was a sinne very heinous and greiuous against the order of nature, and institution of God: for he abused himselfe, and spoiled his seed, not, because he would not haue any yssue, by a Cananitish woman as *Mercer.* for then he needed not to haue maried her; but rather, as the Hebrewes coniecture, that he might longe inioye the bewtie and fauour of Thamar, which would be empayred by bearing of children or some such like cause. 2. So then this sinne was against nature; which is diuersely committed: either alone, when men doe vitiously procure and prouoke their seed; or with others, either of a diuerse kind, as with bruite beastes, or with the same kind, but not the right sexe, as with the male, or with the right sexe that is the female, but not in due manner; which was the sinne of *Er* and *Onan*. 3. This sinne of *Er*, was against the order of nature, vsing the acte of generation, for pleasure onely, and not for generation: it was against God, whose institution he brake, against his wife, whome he defrauded of the fruite of her wombe, against himselfe,

Vnnatural lust how many waies committed.

in

in preuenting his yssue: against mankind, which should haue beene encreased and propagated. *Perer.* 4. Yet *Onans* sinne, was not lesse then *Ers*, as *Augustine* thinketh, who maketh *Er* of that sort of wicked men, that doe euil to others: *Onan* of that kind, that doe no good to others: but herein *Onan* exceedeth the wickednes of *Er*, both because he was not warned by his brothers example: as Daniel reproueth *Belthasar* because his heart was not humbled by the fall of Nabuchadnezer his father. Dan. 5. 22. As also, for that *Onan* committed this sinne of enuie against his brother, to whome he should haue raised seed, whereas *Er* did it not of enuie, but of an immoderate desier of pleasure. *Perer.*

Er, or Onan whether the greatest sinner.

v. 8. *Iudah said &c, goe into thy brothers wife*: Here a question is mooued, whether it were lawful by Moses lawe for the brother to marrie his brothers widowe to raise vp seed to his brother. 1. *Philo* thinketh that it was not onely lawefull among the Israelites, but that it was the custome so to doe among the Cananites, and that the Iudges of the countrie did giue Thamar to *Onan*, after the death of his brother *Er*, but the contrarie is euident out of the text: for Iudah, and not the Iudges of the countrie gaue Thamar to *Onan*: And I thinke rather that it was a custome receaued among the fathers, and afterward confirmed by Moses lawe, then any vsage learned of the Cananites, whose fashions, they were not to imitate. 2. Neither doe I thinke, with the Hebrewes, that Iudah was the first, that brought in this kind of mariage, though he be first mentioned, but that he had receiued that custome from other of the fathers. 3. Wherefore it seemeth, that Moses gaue libertie to the next brother, to take the wife of his brother that departed without yssue, and not to the next remooued kinsman only that was without the compasse of the Leuiticall degrees: and so some expound that lawe Deuter. 25. 5. *sic Geneuens.* vpon that place: *D. Fulke.* In 6. Mark. anot. 2. But the other sense approoued by *Mercerus*, *Caluin*, *Iunius*, which vnderstand it of the naturall brother seemeth more probable for these reasons. 1. because the first president of such mariages is taken from this place, where one natural brother succeedeth an other in taking his wife. 2. The word vsed in the lawe, Deuter. 25. 5. *iabam* signifieth not to doe the office of a kinsman, but of a brother; for the word is vsed first in this place, where it so signifieth; from hence then the originall sense of the word must be taken. 3. The wordes of the lawe are; *if bretheren dwell together*; now naturall bretheren and such as are properly so called, are more like to dwell together, then kinsemen remooued, who in a large sense are so called bretheren. 4. This lawe is so interpreted in the gospell, where it appeareth by the Sadduces question of 7. bretheren, that successiuely tooke the one the others wife, Math. 22. that it was so practised. 5. It is the opinion of *Philo* & the Hebrewes, as we heard before, who are best acquainted with their owne lawes, that naturall bretheren vsed so to doe.

Qu. 7 Whether in anye case it were lawfull by Moses lawe for one to marrie his brothers wife.

Moses lawe, Deut. 25. 5. whether to be vnderstoode of the naturall brother.

4. Now the obiections on the contrarie part are easilie answered. 1. It is obiected that Leuitic. 18. 16. the brother is forbidden to marrie his brothers wife, *Answer.* this is a particular exception from that general lawe, that vnlesse in this case onely, to raise seed to the brother, it was vtterly vnlaweful to take the brothers widowe; which was not to vncouer her shame, but rather to take away her shame, in that she remained childelesse by his brother, & it was honorable to the dead, in reuiuing his memorie. So we see in other cases, that the Lord made some particular exceptions from his generall lawes; As the making of the Cherubims ouer the arke, was an instance against the second commaundement; the Israelites robbing of the Egyptians against the 8. commandement; Phineches killing of the adulterer, and adultresse against the sixt.

2. Ob. The practise of this lawe, as appeareth, Ruth. 4. where Boaz not a brother, but a kinsman taketh the wife of the dead, sheweth the meaning thereof: *Ans.* We denie not, but where there was no brother nearer, there the next kinsman further of did the dutie of the brother: and so was it practised vpon Ruth.

3. Ob. Iohn Baptist simplie reprooueth Herode, because he tooke his brothers wife; *It is not lawful for thee (saith Ihon) to haue thy brothers wife.* Mark. 6. 18. *Ans.* it is certaine that Herodes brother had yssue by his wife Herodias, whose daughter daunced before Herod: and therefore in this case it was not lawefull: so that Herode tooke not Herodias for any such purpose to raise seed to his brother, but of an immoderate lust.

4. Ob. Why then should it not be lawful still in this case to marrie the brothers wife dying without yssue? *Ans.* This lawe of Moses was partely ceremoniall and typical, in

preseruing

preſeruing the right of the firſt borne, whereby was prefigured the ſpirituall birthright in the Meſſiah, which neuer ſhould haue ende: partly politicall, in maintaining the diſtinction of families in their tribes: whereof the ceremonie is now aboliſhed, which onely concerned that people, ceaſed. *Iun. in Deut. 25. v. 5.*

Qu. 8. Whether Thamar or Iudahs ſinne greater.

Concerning this act of incontinencie, which Iudas committed with Thamar, 1. we refuſe the opinion of *Rab. Simeon*, who altogether exempteth Thamar from any fault, becauſe ſhee onely deſired iſſue for the hope of the Meſſiah to be borne of Iudah: for this myſterie was not as yet reuealed. *Perer.* 2. It is certain that Iudas ſinne was greater then Thamars, both in that he brake promiſe with her concerning Selah, as alſo in that he companied with her, not for any iſſue, but carnall luſt: though he were afterward preferred before his brethren, this no more excuſeth his fault, then if Dauids adulterie ioyned with murther ſhould be defended, becauſe he was preferred before his brethren, of whoſe ſeede the Meſſiah ſhould come. 3. Thamars ſinne was leſſe then Iudahs, yet a ſinne, as *Auguſtine* noteth: *non eam iuſtificatam, ſed magis, quam ſe iuſtificatam dicens:* Iudah ſaith, *ſhee was not righteous, but more righteous then he. lib. 22. cont. Fauſt. c. 62.* Yet her fault is extenuated by theſe circumſtances, as *Ambroſe* noteth: *non alienum præripuit thorum, ſhee did not vſurpe vpon an others bed:* ſhee ſtaied till Iudah was a widdower: ſhee did it not of an inordinate luſt, *ſed ſucceſſionis gratia concupiuit: ſhee onely deſired to haue iſſue: & ex ea familia, quam delegerat, and by that familie, which ſhee had choſen:* and further, after ſhee knew her ſelfe to be conceiued with child, ſhee put on her widowes garments againe, and ſo continued. 4. Yet Thamars ſinne in ſome reſpect was greater then Iudahs: becauſe ſhee wittingly committed inceſt with her father in law: but Iudah ignorantly. *Luther.* notwithſtanding all circumſtances conſidered, Iudahs fault was the greater: and ſo he doth iuſtifie her in reſpect of himſelfe. 5. But whereas *Ambroſe* further noteth, that ſhee ſtaied till Selah, to whome ſhee was eſpouſed, was dead, therein is an error: for verſ. 14. it is geuen as a reaſon, why Thamar attempted this thing, becauſe *Selah was now growne, & of age, and ſhee yet not geuen vnto him:* he was then at this time aliue. Beſide, Selah is numbred among thoſe ſonnes of Iudah, that went downe with Iacob into Egypt: and onely *Er* and *Onan* of Iacobs ſonnes are ſaid to haue died in the land of Canaan. Gen. 46. 12. *ex Perer.*

Qu. 9. How it came to paſſe, that Iudah diſcerned not Thamar by her voice.

v. 15. *He iudged her to be an whore, for ſhee had couered her face, &c.* 1. Not, as ſome read, ſhee had coloured or painted her face, whome *Aben Ezra* doth not without cauſe reprooue. 2. Neither is this a reaſon, why Iudah did thinke ſhee was an harlot, becauſe ſhe was vailed: as *Iunius, Calvin.* for harlots vſe not to be ſo modeſt, but, it is giuen as a reaſon, why Iudah did not know her. *Mercer.* 3. And whereas it may ſeeme ſtraung, that Iudah did not know her by her voice; the reaſon is, that beeing wholly giuen ouer to luſt, and intending no other thing, he greatly regarded not the ſight of his eyes, or hearing of his eares. *Luther.* as alſo it was a iuſt iudgement of God vpon him, to ſtrike him with ſuch a ſtupiditie, as not to diſcerne her. *Mercer. Geneven.*

Qu. 10. Whether Iudah were a iudge.

v. 24. *Bring her forth, and let her be burnt, &c.* 1. Iudah geueth not ſentence againſt Thamar, either as beeing appointed a Prince and Iudge among the Cananites, as *Toſtatus, Caietanus:* for it is not like, they would ſuffer a ſtraunger to be a iudge & ruler among them, as the Sodomites anſwer Lot, Gen. 19. 9. neither as chiefe in the familie had he power of life and death ouer thoſe of his charge, as ſome thinke: for neither doe we read, that any fathers of families did execute any ſuch iuſtice in their families: and Iacob was the chiefe father of theſe families: and therefore it is moſt like, that Iudah giueth aduice, that Thamar ſhould be brought forth to the place of iuſtice, and proceeded againſt according to the cuſtome and law of that countrey. *Mercer. Iun.* 2. But whereas ſhee is adiudged to

Why Thamar is adiudged to be burned.

the fire: this was not becauſe ſhee was Melchiſedeks daughter, the Lords high prieſt, as the Hebrewes imagine: for he died 30 yeares before Iacob, who was now aboue an 100 yeare old: and therefore Melchiſedek could not haue a daughter ſo young to beare children: neither was this puniſhment arbitrarie in Iudah, and inflicted without law according to his pleaſure, *Burgenſ.* for Iudah had no ſuch authoritie there: nor yet as *Lyranus*, and *Toſtatus*, was ſhee worthie of the fire, becauſe ſhee had committed not ſimple fornication, but adulterie, becauſe ſhee was by law obliged to the third brother, and ſo in a maner eſpouſed: for it was not adulterie for the widow of the brother, to marrie with ſome other, then the ſuruiuing brother: els Naomi would neuer haue aduiſed her daughters

ters in lawing gaue them other husbands in their owne country. Ruth 1. 9. But I rather thinke that Thamars whoredome was in this, that shee had plaied the whore, whereas Iudah had betrothed and espoused her to Selah: and that Iudah, who neuer was minded to giue Selah to Thamar, fearing least he might die also, as is euident, v. 11. was very forward to take this occasion to be rid of Thamar, that Selah might not marie her. 3. But herein appeareth Iudahs too much rigour and iniustice, that before the matter was examined gaue sentence: and was partiall, the truth beeing knowne in his owne cause: and further it was a sauage part to put to death a woman great with child: which is contrarie both to diuine and humane lawes: for it is written, Deut. 24. 16. *The fathers shall not be put to death for the children, nor the children for the fathers*: but if Thamar had now died, the infant had died with her. The Romanes had a law, that the execution of a woman with child should be deferred, till shee had brought forth: the same also was practised among the Athenians. *Aelian. lib.* 5. And therefore *Claudius* the Emperour is noted for his crueltie, that spared not to put to death women with child. *Peter. ex Dion. lib.* 57.

Iudah his rigorous ouersight in iudging a woman great with childe to death.

v. 28. *The midwife bound a red thread, &c.* 1. It is so rather to be read, then with *Oleaster*, a twine or double thread: the word *sani* here vsed, commeth in deede of *sanah*, that signifieth to *double*, which is rather to be referred to the double dye and colour, then the double matter. *Iun.* 2. *Tostatus* also is much deceiued here, that taketh it not for a redde, but a blacke colour twice died. *Peter.* 3. The midwife tied this redde thread, as a marke of the first borne, because he first put forth his hand: and the purple colour very well agreeth to the birthright or eldership. *Muscul.*

Qu. 11. Wherefore the midwife vseth a red thread: and what colour it was of.

v. 29. *How hast thou broken thy breach vpon thee?* 1. *Hierome* is deceiued, that of this word *pharatz*, that signifieth to breake or diuide, thinketh the Pharisies to haue taken denomination: whereas they had their name rather of *Pharas*, which signifieth to dispers, or separate: because they were separate from other in profession of life, and their apparell. *Mercer.* 2. This storie hath beene diuersly allegorized by the fathers: some by *Pharez* vnderstand, the beleeuing Gentiles, by *Zarah* the Israelites: and by the red thread, their bloodie circumcision and sacrifices. *See Iren. Cyrillus.* some contrariwise, will haue *Phares* to signifie the Iewes, *Zarah* the beleeuing Gentiles. *Chrysost.* 3. But this *Phares* is more fitly a type and figure of Christ, who hath broken downe the partition wall: and hath broken the power of hell and death. *Mercer.* And by this straunge and extraordinarie birth, the Lord would haue Iudah and Thamar admonished of the sinne, which they had committed, and to be humbled thereby: though he in his mercie had forgeuen it. *Caluin.*

Qu. 12. Whence Pharez was so called, and wherof he is a type.

4. Places of doctrine.

v. 14. *She put her widowes garment off, &c.* It seemeth, that it was the vse in those dales to be knowne from wiues, by their mourning and graue apparell: in which case more is permitted to women that are married, whome the Apostle alloweth to adorne themselues with comely and sober apparell, without pride or excesse, 1. Timoth. 2. 9. to please and content their husbands: but widowes hauing no husbands, to whose liking they should apparell themselues, ought not to decke themselues to please other mens eies. *Luther.*

1. Doct. The difference betweene the apparelling of widowes and wiues.

v. 20. *Iudah sent a kid by the hand of his friend.* This Hirah Iudahs friend, did performe an euill office, in beeing as it were a broker for Iudah: who should neither haue requested any dishoneste or vncomely thing of his friend, nor the other yeelded vnto it: loue, truth, and pietie ought not to be separated: as S. Iohn saith, *whome I loue in the truth.* epist. 3. 1. *Muscul.*

2. Doct. Freindship ought alwaies to be ioyned with pietie.

v. 24. *Let her be burnt.* We see, that euen among the Cananites, adulterie was iudged worthie of death: for Iudah inuenteth no new kind of punishment, but speaketh according to the law and custome of that countrey: So the Lord himselfe said to Abimelech, that had taken Sarai vnto him, *Behold thou art but a dead man for this, &c.* Gen. 20. 3. Now although this law, as peculiar to that countrey bindeth not now, neither in respect of the kind of death (for by Moses law, onely the Priests daughter, if shee plaied the whore, was burned, Leuit. 21. 9. the rest were stoned) nor yet in the mequaintie of the law: for the women offending were burned, the men escaped, as appeareth in Iudah, *Caluin.* Whereas both adul-

3. Doct. Adulterie in former times punished by death.

adulterers and adulteresses are alike guiltie: and though then there was greater cause of keeping their seed vncorrupt, for preseruing of their loue, and the distinction of families, in which respect it may be thought somewhat of the former rigour and seueritie may be abated: yet this example condemneth the securitie and continuence of Magistrates in these daies, in the punishing of this sinne, when as faults of lesse nature, are more seuerely censured, then adulterie. And whereas the president of our Sauiour is vrged by some for the mitigation of the punishment of adulterie, because he would not condemne the woman taken in adulterie, it doth not serue their turne for this mercie Christ shewed, not to cleare or exempt the adulteresse, leauing her to the magistrate, but partly to shewe, that he came not to be a iudge in such causes, as neither in other like businesses, as diuiding of the inheritance, Luk. 12. 14. partly by this example, he would teach what is to be required in the person of an accuser, not to be guiltie of that crime, whereof he accuseth others.

Why Christ condemned not the adulteresse. Ioh. 8.

5. Places of confutation.

v. 8. *Goe in to thy brothers wife.* Because in this place, and Deut. 25. 5. it is permitted to naturall brethren to marrie the wiues of their brothers deceased. *Bellarmine* inferreth, that the lawe, Leuit. 18. 16. that a man should not marrie his brothers wife, was but a iudiciall lawe, not grounded vpon the law of nature, and abrogated by Christ: and that it is not simply euill so to doe, for then it could not be made lawfull by circumstance. *Bellar. de matri. cap. 27.*

a Conf. That it is not now lawful vpon any occasion to marrie the brothers wife.

Contra. 1. For a man of a lustfull and vncleane minde to take his brothers wife, is against the lawe of nature, and was neuer lawefull: but in this case onely to marrie her, in obedience to the lawe, and to reuiue the memorie of the dead, was not against the lawe of nature: 2. if it had, God, who is aboue nature, and who giueth lawe vnto nature, might in this case graunt an indulgence and dispensation for those times. 3. Like as then to kill, was simply euill and forbidden in the cõmandement, yet in the zeale of Gods glorie to kill the wicked, as Phinehes did the adulterer & adulteresse, & Samuel the king of Amalek, was lawfull and commendable: so notwithstanding that lawe in Leuiticus, which forbiddeth the discouering of the shame of the brothers wife, Leuit. 18. 16. that is, of a filthy and vncleane desire to marrie her, is might be lawefull so doe it onely in this case, to shewe obedience to the lawe & loue to the dead, in raising vp seed vnto him, which was not to discouer their shame, but rather to couer it, in that the brother departed, had by this meanes an heire to keepe his memorie, the woman had issue, which was childlesse before. 4. that this lawe, which forbiddeth to marrie the brothers wife, was not abrogated by Christ, appeareth by Iohns reprehension of Herod, that it was not lawfull for him to haue his brothers wife, Mark. 6.

v. 24. *Let her be burnt.* This maketh against the opinion of the Anabaptists, who deny that the Magistrate among Christians hath power to put any to death. And least it might be thought onely lawfull in the old testament, and not in the new, the Apostle confirmeth the same: saying that the power beareth not the sword for nought, and that he is the minister of God to shewe reuenge vpon those that doe euill. Rom. 13. 4. Now whereas the Anabaptists obiect that place, Matth. 5. 38. *Yee haue heard that it hath beene said, an eye for an eie, a tooth for a tooth: but I say vnto you resist not euill, &c.* where Christ (they say) restraineth this power of reuenging euill, giuen by Moses to the magistrate: the answere here is readie, that although this rule was first giuen to the *Magistrate*, yet the Scribes and Pharises corruptly applied it to priuate reuenge: so that our Sauiour in this place, disanulleth not the lawe of *Moses*, but speaketh against their corrupt glosses vpon it.

a Conf. Against the Anabaptists of the lawfull power of Magistrates.

6. Places of Exhortation.

v. 6. *Er was wicked, &c. and therefore the Lord slew him.* Length of daies then simply and in it selfe is a blessing of God, and the extraordinarie shorning and curting off the daies, is a curse: *the bloodie and deceitfull man shall not liue out halfe his daies,* Psal. 55. 24. yet this is

a Obser. How longe life is to be counted a blessing.

to be vnderstood with certaine conditions and limitations: 1. in respect of the times, for long life more apparantly was accounted a blessing vnder the old testament, when the people were fed and nourished with temporall promises: but vnder the Gospel we must looke to spirituall. 2. generally vpon all the blessing of long, and iudgement of short life is not shewed. It sufficeth, that for the demonstration of Gods mercie in the one, and of his iustice in the other, some are exemplified. 3. short life is a blessing, when men are taken away from troubles to come, as Abiah was of Ieroboams house, 1. King. 14. 13. and long life is a curse, when it bringeth shame and dishonour with it, as is seene in Cam. *Caluin.*

v. 11. *He thought thus, least he die as well as his brethren:* Iudah laieth all the fault vpon Thamar, as though her marriage had beene vnluckie, whereas it was wholly in his sonnes. Thus Adam posted ouer his fault to Eue, but we are taught hereby to examine our selues and to finde out our owne sinnes. *Muscul.*

2. Obser. Not to post ouer the fault to others

v. 16. *He turned to the way towards her.* We see in Iudah what mans nature is without the direction of grace: howe prone and readie he was to commit this sinne, and so carried headlong into it, that he spared not to giue her his best ornaments for a pledge, his ring, kercheffe, and staffe. *Musculus.* Therefore that exhortation of Saint Paul is necessarie: *Fly from the lusts of youth, and followe after righteousnesse, faith, loue.* 2. Timoth. 2. 22.

3. Obser. The pronesse of our nature to sinne.

v. 23. *Let her take it to her, least we be ashamed:* Iudah feareth more the shame of the world in this case, then the displeasure of God, as many doe, which are giuen to the filthy sinne of vncleannesse. *Caluin.* But we should remember, what our Sauiour saith, *feare not them which kill the body, but are not able to kill the soule, &c.* Math. 10. 28.

4. Obser. To feare god more then men.

v. 26. *So he lay with her no more.* In this Iudah is to be commended, that hauing committed a sinne of ignorance, he would not fall into the same willingly againe. *Muscul.* so true repentance worketh a detestation of the sin repented of: & godly sorrow bringeth a great care with it. 2. Cor. 7. 11,

5. Obser. After repentance we must not fall into the same sinne againe.

CHAP. XXXIX.

1 *The Method or Argument.*

THis chapter setteth forth partly the prosperous estate of Ioseph in his master Potiphars house: partly his affliction and humiliation, in beeing cast into prison.

In the first, 1. we are to consider the cause of Iosephs prosperitie, the blessing of God, v. 1, 2, 3. 2. the effect thereof, the fauour of his master, who committed all to his hand, to v. 7. 3. Iosephs faithfulnesse againe to his master, in refusing to be entised to follie by his mistresse, whereto two reasons induced him, the fauour and goodnesse of his master, the feare of God, v. 8. 9.

In the second, 1. is set forth the the cause of Iosephs imprisonment, the false accusation of his mistresse, with the probable shewe thereof in detaining first, and then producing his vesture, v. 10. to v. 19. 2. Then is set forth the affliction of Ioseph, in beeing shut vp in prison with other malefactours, v. 19, 20. 3. The qualifying of his affliction, in that the Lord so worketh with Ioseph, that he found fauour also with the keeper of the prison, v. 21, 22. 23.

2 *The diuers readings.*

v. 1. *one of Pharaohs Lords. B. Courtiers. T. Princes. C. Eunuch. cat.* see further for the diuers readings of this word, *seris*, and *tabach.* Gen. 37. 36. qu. 29. qu. 30. *at the hand of the Arabians. C. Ismaelites cat.* T. Br. C. c.

C.alt. v.2. *and the word of God was an helpe to Ioseph. C. and the Lord was with Ioseph. cæt.*

C.alt. v. 4. *and he pleased him. S. serued or ministred to him. cæt. shereth, to minister.*

H, det. T.C.r, v. 6. *he left all he had in Iosephs hand cæt.* onely the latine, wanteth this clause *he knew nothing els H. he knew nothing with himselfe*, that is which he had *S. P. he tooke account of nothing with him. G. he knew nothing with him. C. T.* so also the heb.

H.c. v. 7. *after many daies. H. after these wordes. S. P. C. after this B. after these thinges. G. T. heb. dabar, a word, a thing.*

T. C. r. *sleepe with me. H. S. lie with me. cæt.*

v. 9. *there is nothing in the house, which is not in my power. H. there is not in this house. S. there is none in the house greater then I. G. B. he himselfe is not greater in the house, then I. C. T,* heb.

H.S.alt. v. 10. *he refused to commit adulterie, H. he wold not sleepe with her, that he might lie with her. S. he consented not to lie with her, or be in her companie. cæter.*

C.c. v. 11. *Ioseph entred the house to examine his accounties. C. to doe some busines. cæt.*

H.c. v. 13. *when she sawe, &c. that she was despised. H. that he was fled out. cæt.*

H.c. v. 16. *for a proofe of the matter, the cloake laid vp, she shewed to her husband returning home. H. she laid vp the garment with her, till her husband came home. cæter.*

S.ad. v. 17. *and said let me sleepe with thee. S.* the rest haue not this clause.

H.cor. v. 19. *geuing to much credite to the wordes of his wife. H. when he heard the wordes of his wife, which she tould him, saying, after this manner did thy seruant to me. cæt.*

T.r. v. 20. *he cast him into prison. S. into the place of munition or stronge place. S. into the prison house. G. B. P. into the round tower. T. sahar,* a round tower.

H.c. v. 22. *whatsoeuer was there done, was vnder him. H. whatsoeuer they did there, that did he. cæt.*

3. The explanation of doubtful questions.

Qu 1. The meaning of these wordes, sauing of the bread, which he did eate.

v. 6. *He tooke accompt of nothing, sauing onely of the bread, &c.* 1. This is neither to be vnderstood of Ioseph, that he had no other reward for all his seruice at his Masters hand, but the bread, which he did eate, for it is not like that his Master would deale so hardly with him, hauing committed all to his charge. 2. Neither by this phrase is expressed Iosephs parsimonie and sparing diete, that he would not eate of Potiphars delicates, yet was faire and wel-fauoured: as the like we reed of Daniel: Dan. 1. for this clause is to be referred to Potiphar, not to Ioseph: *sauing onely of the bread, which he did eate.* 3. And yet we refuse the conceite of R. Salomon, who by *bread* here vnderstandeth Potiphars wife: for that is a forced and improper sense. 4. Neither with *Aben. Ezra.* doe we so expound it, as though Ioseph was excluded from medling with his Masters meate and drinke, because it was an abhomination to the Egyptians to eate with the Hebrewes: for it is said before, v. 4. that Ioseph found *fauour in his Masters sight, and serued him*: that is waited and attended vpon his parson. 5. Wherefore the meaning is no more but this, that Potiphar freely committed the whole charge to Ioseph, taking no account of him: but was secure and cared for nothing, he did onely eate and drinke, and take such things, as were prouided for him without any more care. *Mercer. Iun*

Qu. 2. How long Ioseph serued in Potiphars house.

v. 7. *After these thinges, &c.* 1. the Latine translation readeth, *after many yeares*: which although it be true, yet it is not agreeable to the wordes of the text. 2. Ioseph spent many yeares in Potiphars house: for first he was as a common seruant in his Masters house v. 2. Then his Master hauing a great liking of him made him one of his owne Ministers or seruantes to attend his owne person v. 4. Lastely he made him ruler of his house. *Iunius.* 3. It should seeme then that Ioseph serued 10. or n 11. yeares in Potiphars house, before he was cast into prison, from the 17. yeare of his age, till he was 27. he might be 3. yeare in prison, for 2. yeares after that the cheife butler was sett at libertie, Pharaoh dreamed, Genes. 4. 2. and Ioseph for expounding his dreame was aduaunced beeing then 30. yeare old. Gen. 41. 46. *Mercer. Perer.*

v. 9. *How can I doe this great wickednes and sinne against God?* 1. Like as the wicked, accustomed to doe euil, cannot doe that which is good: as is said of Iosephs bretheren, that

that they could not ſpeake peaceablie, vnto him. Geneſ. 37. 4. ſo the righteous eſtabliſhed by the grace of God, cannot doe euil, not in reſpect of their free-will, which by nature is prone enough to euil, but becauſe Gods grace ſtayeth them: ſo that they cannot doe it, becauſe they knowe, they ought not. *Perer.* 2. Three thinges ſtay Ioſeph from committing this ſinne, the feare of God, the loue of his maſter, and his liberalitie toward him, and the dutie of the wife toward her husband. *Mercer.* 3. Three thinges in reſpect of God ought to keepe vs from ſinning. 1. The reuerence of his maieſtie, which ſeeth and beholdeth all thinges. 2. The conſideration of his mercie and benefites receaued. 3. The feare of his iudgementes. *Perer.*

Qu. 3. What ſtaied Ioſeph from committing this great ſinne.

v. 12. *He left his garment in her hand and fledd, &c.* 1. Forraine hiſtories make honorable mention of diuerſe, famous for their chaſtitie: as *Aelianus* of *Amabæus* the harper, that hauing a moſt bewtifull wife, yet abſtained from her, and of *Diogenes* the Tragical writer, that did the like: *Valerius Maximus* writeth of one *Spurina* a faire young man, who of purpoſe disfigured and mangled his face, becauſe he would not be deſired of women: and of *Hippon* a woman of Greece, that caſt her ſelfe into the ſea to ſaue her chaſtitie: But chaſt and conſtant Ioſeph farre exceedeth them all. 2. For beeing in his youthfull yeares, when luſt moſt rageth, of the age of 27. and often ſollicited, and of no meane woman, but of the ladie of the houſe, could neither be entiſed by her promiſes, nor ouercome by her threates, as it is like, ſhe did treaten to accuſe him falſely to her husband, and ſo ſeeke his death: neither the opportunitie, of ſecreſie of the place, could moue him: for Potiphar and all his ſeruantes were abſent, in ſolemnizing ſome feſtiual daie, and his wife ſtaied at home, fayning her ſelfe ſicke, as Ioſephus coniectureth: neither the impudencie of the woman, that laied violent handes vpon him, & ſtrugled a good while with him, till the ſeruantes were returned, could conqueare his chaſtitie: 3. He was not therefore ſo faier without, as he was faier and comely within: *pulchrior in luce cordis, quam facie corporis, fairer in the light of his ſoule, then in the face of his bodie: Auguſtine.* 4. In whome appeare fower principall vertues: his temperance, in not beeing entiſed no not by his Miſtreſſe: his iuſtice, in not yeilding to doe this wronge and diſhonor to his Maſter: his fortitude, in not ſuffring himſelfe by many attemptes, and aſſaultes to be ouercome: his prudence, in chooſing at once to reiect her, and leaue his garment, then to keepe her in ſuſpence: *Rupertus.*

Qu. 4. Of Ioſephs inuincible chaſtitie.

v. 20. *After this manner did thy ſeruant vnto me; and Ioſephs Maſter tooke him, & put him in priſon,* 1. That is an obſcure collection of *Raſi*, that Potiphars wife beeing in bed with her husband, ſhewed how Ioſeph would haue done vnto her: it is not like, that ſhe ſtaied ſo long to make her complaint: but as Ioſephus thinketh, ſhe ſitting weeping and mourning, told her taile as ſoone as her lord came in: 2. In that Potiphar caſteth Ioſeph into priſon, and killeth him not, I neither thinke with *Perer.* that it proceeded of his Maſters loue toward him, nor with *Muſculus*, that he was committed to cuſtodie there to be kept, till he receaued the ſentence of death. But I rather with *Chriſoſtome* aſcribe it to Gods prouidence, who ſo wrought in Pharaohs heart, that he had no ſuch purpoſe to put Ioſeph to death, as alſo Ioſephs innocencie might appeare, for the which cauſe the cheife keeper vnder Potiphar ſhewed him fauour. 3. It ſeemeth that Ioſeph was put into a dungeon c. 40. 15. the word *Sohar* ſignifieth a round vaulted houſe, ſuch was this where the kinges priſoners lay bound: and whether Ioſeph was ſent, not of fauour as ſome thinke, but for more ſuer keeping: and there he lay bound with fetters, as it is in the Pſal. 105. 18. *they held his feete in the ſtockes, and he was laied in irons:*

Qu. 5. How it came to paſſe that Ioſeph was impriſoned, not put to death.

Ioſephs manner of impriſonmẽt.

4. Places of doctrine:

v. 2. *The lord was with Ioſeph and he proſpered*: Ioſephs proſperitie is aſcribed to Gods prouidence: the world vſeth to impute ſuch things to chaunce and fortune: but we muſt looke toward God the author of our proſperous ſtate, and moderator of our afflictions: *Caluin.* that we may ſay with Dauid: *whome haue I in heauen, but thee, and I haue deſired none in the earth with thee.* Pſal. 73. 25.

1. Doct. The proſperitie of the righteous muſt be aſcribed to Gods prouidence.

v. 9. *How can I doe this great wickednes, and ſinne againſt God*: Adulterie is called a great

2. Doct. Why adulterie is called a great sinne and against God.

sinne: as Abimeleck saith to Abraham, *What haue I offended thee, that thou hast brought vpon me, and my kingdome this great sinne?* Gen.20.9. It is a great sinne, because there is dishonor done to the husband, whose bed is defiled: the children are wronged, who are illegitimate beeing gotten in adulterie: the woman also breaketh her faith and vow made to her husband: and this sinne is specially said to be against God, who is the author of holy wedlocke: whose institution is by this meanes violated and broken: as Dauid therefore saith, Psal.51.4. *Against thee, against thee onely haue I sinned. Muscul.*

3. Doct. Feare of euill report must not make vs leaue of our dutie.

v. 12. *He left his garment and fled.* Ioseph did choose rather to keepe his innocencie, though it were with infamie and false report: for as according to S. Pauls rule, we must not doe euill, that good may come of it: Rom.3.8. so we must not leaue off to doe good, though euill doe ensue vpon it. We ought to vse all meanes to haue good report, but rather then we should hazard our faith and innocencie, we must arme our selues with Ioseph, to *passe by honour, and dishonour, by euill report, and good report.* 2.Cor.6.8.

5. *Places of confutation.*

1. Conf. Against Merites.

v. 21. *The Lord was with Ioseph, and shewed him mercie, &c.* Although Ioseph feared God, and was a vertuous man; yet this fauour which he found is ascribed to Gods mercie, not to any merit or worthines in him: for although the Lord rewardeth his innocencie and integritie by this meanes, yet was it in mercie: *Calvin.* so Iacob before acknowledged all to be of Gods mercie. Gen.32.10. *I am not worthie of the least of all thy mercies:* and, Gen.33.10. *God hath had mercie on me, and therefore I haue all things.*

2. Conf. Against the descension of Christ into Limbus patrum.

v. 22. *And the keeper committed all the prisoners to Iosephs hand, &c. Pererius* here maketh Ioseph a type and figure of Christ, that as the prisoners were committed to his charge, whome he was a great comfort vnto, and prophesied vnto some of their deliuerance, so Christ, descending to hell, deliuered from thence, those which were there bound in prison. *Contra.* Beside that, such deuised allegories are but simple grounds of matters of faith, such as the Papists make the descension of Christ to *Limbus patrum*, to be: this comparison betweene Ioseph and Christ hath small agreement in this point. 1. Ioseph was put into the dungeon, as a prisoner himselfe: I hope they will not say, that Christ was as a prisoner in hell. 2. Ioseph deliuered none, but foreshewed the deliuerance of some: but Christ must be a deliuerer. 3. Some of these prisoners were not deliuered, but condemned: but Christ (they say) harrowed that hell, to the which he descended, and deliuered all.

6. *Places of morall obseruation.*

1. Obser. Families and kingdomes blessed for the righteous sake.

v. 5. *The blessing of the Lord was vpon all that he had in the house, and in the feild.* Thus we see that God blessed Potiphars house for Iosephs sake: as Laban prospered because of Iacob: thus houses, families, cities, and kingdomes, are blessed, because of the people of God: the world therefore hath reason to make much of them, as Potiphar did of Ioseph, not to hate, and deride them, as the fashion of this vntoward age is.

2. Obser. Bewtie a deceitfull gift.

v. 6. *Ioseph was a faire person.* Ioseph by occasion of his beautie and fauour, was in great danger, to haue beene supplanted and intised to euill: which teacheth vs, that although fauour and beautie be a pretious gift from God: and as the Poet could say, *gratior est pulchro veniens è corpore virtus: vertue hath a better grace, that shineth from a beautifull face:* yet there are better gifts to be desired, which bring no such inconuenience: as the Apostle saith, *desire you the best gifts.* 1.Cor.12.31. *Muscul. Calvin.*

3. Obser. The three engines and weapons of harlots

v. 7. *His masters wife cast her eyes vpon Ioseph.* Wanton women haue three principall weapons that they fight with: *prima adulterae oculorum tela sunt*, an harlots first engines are her eies, as here Iosephs mistresse first casteth her eies vpon him: *secunda verborum*, the second are her intising words, as here shee impudently saith, *come lie with me. Ambrose.* the third, is their impudent behauiour, and continuall solliciting: as here this vnshamefast woman, did day by day mooue and prouoke Ioseph. v.10. *ex Perer.*

v. 10. *He hearkened not vnto her, to lie with her, or be in her companie.* Ioseph would auoid all

all occasions, that might draw him into the least suspition of euill: *Mus.* so the Apostle saith, *Abstaine from all appearance of euill.* 1. Thess. 1. 22. he that will not be intised to adulterie, drunkennes, and such like, must shunne and auoid the companie of such.

4. Obser. The occasion of euill to be auoided.

v. 14. *Shee called to the men of the house.* This wicked womans loue, was turned into hatred: such was Ammons filthie loue, or lust rather toward Thamar, whome he hated as much after his vncleane act, as he doated vpon her before. 2. Sam. 13. 15. Such are the affections of the wicked; variable, inconstant, inhumane, vnsteadfast.

5. Obser. The vnstable affections of the wicked.

v. 21. *The Lord was with Ioseph, and shewed him mercie, &c.* Though Ioseph was closed vp in the darke dungeon, yet God was his light and comfort: as it is in the Psalme, *Vnto the righteous ariseth light in darknes.* Psal. 102. 4. *visit at deus & in carcere suos, God doth visit his euen in prison:* as Christ saith in the person of his members, *I was in prison, and ye did not visit me,* Matth. 25. Thus God visited Paul and Silas beeing fast in the stocks in the inner prison, when at midnight they sung a psalme vnto God. Act. 16. 25.

6. Obser. God visiteth his children euen in prison.

CHAP. 40.

1 *The method or Argument.*

THis chapter sheweth first, what fauour Ioseph found for the time present at the hands of the keeper, and how he was set ouer the other prisoners. v. 1. to v. 5. secondly, how by the interpretation of certaine dreames he made a way for his deliuerance, and preferment following: where first the dreames are rehearsed vnto him, the dreame of Pharaohs chiefe butler apart, as also the dreame of the chiefe baker: then Ioseph expoundeth the dreames: the interpretation of the one was good, of the other vnhappie: lastly is shewed the diuers successe of these dreames according to Iosephs interpretation: v. 19. to the ende.

2 *The diuers readings.*

v. 1. *It happened that two Eunuches offended. H.* the rest haue not this clause: but onely, *that the butler and baker offended.* *H. ad.*

the chiefe butler and chiefe baker. S. the butler and baker. cat. *S. ad.*

v. 1. *the butler and cooke. T. butler and baker. cat. aphah* signifieth to bake, and to seeth and dresse meate: it appeareth v. 17. that he had charge of the kings meate. *T. r.*

v. 2. *Pharaoh was angrie with them. H. angrie with his two Eunuches. S. two princes. C. officers. G. B. Courtiers. T. Saris* signifieth both an Eunuch, and gelded man, as likewise a principall officer, or man in authoritie.

v. 3. *he sent them into the prison of the captaine of the souldiers. H. C. of the cheife steward. G. B. prefecti satellitum, master of the gard. T. principis laniarum, the cheife slaughter man. P.* see before chap. 37. 36. of the diuers readings, of the word *tabach.* *T. r.* *S. det.*

v. 3. *in the place where Ioseph lay. S. lay bound. cat. the house of them that were bound, where Ioseph lay bound. C. the round tower. T. Sohar, a round vaulted place.* *T. r.*

v. 5. *they dreamed both a dreame the same night. H. both one dreame in one night. S. euery one his dreame, cet.* *H. S. e.*

their visions were of their dreame. S. each mans dreame of a diuers interpretation. S. according to the interpretations thereof. cet. *S. B. c.*

the butler and baker of the king of Egipt, which were bound in prison. all haue this clause but the Latin. *H. det.*

v. 13. *Pharaoh shall remember thee. C. remember thy seruant. H. thine office. S. number thy head. T. lift vp thy head. B. G. P. heb.* *B. G. e.*

v. 16. *three baskets of meale. S. filled with principall or white bread. C. three white baskets. G. P. three white wicker baskets. B. baskets full of holes. T. chur* signifieth *white*, and, *full of holes.* *diuers sig.* *T. r.*

v.17. *all kind of baken meates for Pharao. cat. all kind of meates dressed by the arte of coquerie.*
T. see before, v.1.
H.dei. v.23. *he forgot his interpreter. H. remembred not Ioseph, but forgot him. cat.*

3. The explanation of doubtfull questions.

1. Qu. What the offence was of Pharaos cheife Butler and Baker.

v.1. *The butler offended, &c.* 1. This Butler and Baker that offended, were not the vnder officers, and therefore they which were set ouer them were punished, as *R. Ephraim Carus* thinketh: for it had not bene iustice to punish one, for an others fault: but the same parties which offended, were committed. 2. Neither was this their offence, because Pharao found a fly in the cup, and a little stone in the bread, as some Hebrews imagine, it is not like, that so wise a prince would punish so small offences with death: some thinke they had attempted the chastitie of Pharaos daughters; but it is most like, that it was some conspiracie or treason against the life of Pharao, as we read in the booke of Esther, that two Eunuchs conspired against Assuerus. *Mercer.*

Qu. 2. How the cheife Butlers heade is saide to be lift vp.

v.13. *Within three daies shall Pharaoh lift vp thy head, &c.* 1. *Iunius* exposition here is too curious; that referreth this to that vse and custome, of tables made with rowes and rankes of holes, with pegges, against the which were written the names of the officers, with their ministrie and seruices: and that this pegge is called the head, and the bourd or table, the base, or seate, to the which the pegge should be remooued: which signified the restoring of him to his place againe. 2. I had rather with *Mercerus*, vnderstand by lifting vp the head, the numbring of him among the rest: as the phrase is vsed, Exod. 30.12 *when thou lifteest the head of the children of Israel*, that is, takest the summe of them. 3. But we neede not search further, then with *Musculus*, to take the plaine and ordinarie sense; who by lifting vp the head, vnderstandeth his aduancement, and restoring to his former condition: as the head of Ioachim king of Iudah is said to be lift vp, when he was deliuered out of prison, 2. King. 25.27.

3. Qu. Whether Ioseph offended in making request to the Butler to remember him.

v.14. *Haue me in remembrance, &c.* 1. The Hebrews doe reprehend Ioseph, for trusting to this meanes of his deliuerance, and say that for this cause he was chastised with two yeares longer imprisonment: to the same purpose writeth *Augustine, serm. 82. de temp.* But although Ioseph was content to vse the meanes, which was offered, yet there is no doubt, he relied vpon Gods prouidence still, and therefore Ioseph is here reprehended without cause. 2. Neither doth he make sale of his spirituall and propheticall gift, requiting this as a reward and recompence for this good tidings. But by this he sheweth, the certaintie of the Butlers good successe, and fauour with the king, that if he made but mention of him to Pharaoh, he might be deliuered: neither doth he aske this as a reward, but taketh this occasion to doe himselfe good: for it is lawfull for a man to vse all honest meanes for his libertie, as the Apostle saith, *art thou called beeing a seruant, care not for it, yet if thou canst be free vse it rather.* 1. Cor. 7.21. *Caluin.* 3. It may be that Ioseph was somewhat too confident vpon this meanes, as though this were the way that God had appointed for his deliuerance; and therefore God would exercise Iosephs patience still; so that Ioseph failed not in diffidence and distrust, in betaking himselfe to the meanes: but rather herein, that he limiteth Gods prouidence, both for the meanes, and the time, that euen now, and by this meanes, he hasteth to be deliuered. *Caluin. Mercer.*

4. Qu. How Ioseph is saide to be stollen awaye.

v.15. *I was stollen away by theft out of the land of the Hebrewes.* 1. This theft was not committed by the Ismaelites, who bought Ioseph for their money, but by his owne brethren: who committed a theft two waies, both because they sold a freeman, not taken in battel, nor brought into bondage, which by Moses law was punished with death, Exod. 21. 16. and in that they did robbe their father of his childe. *Perer.* 2. Hebron is not here meant by the land of the Hebrews, as *Ramban*, because that was the principall place of aboade, for Abraham, Isaac, and Iacob: but the land of Canaan is thus called, where the Hebrewes dwelt: which Ioseph so calleth, rather then Canaan, because he abhorred to be counted of that nation: *Mercer.*

Canaan why called the land of the Hebrewes.

v.19. *Within three daies Pharaoh shall take thine head from thee, &c.* 1. *Iunius* exposition here I refuse, as very improper, who readeth thus; *Pharao numbring thee, shall cause thee no*

more

there to be numbred: and he referreth it as before, to the remouing or taking away of his pegge (which he taketh for his head) out of his hole or place in the table: the phrase in the hebrew is, *He shall take away thy head*, and so all the rest interpret. 2. Neither with some other doe I thinke, that the cheife Baker was beheaded, for the text saith, he was hanged vpon a tree, which needed not, if he were first beheaded. 3. Therefore the meaning of this phrase is, that Pharaoh would take away his life from him: and the Latines say, *capite plecti*, to loose the head, that is, to be put to death: hence they are called *capitall crimes*, that are punished by the losse of the head, or life. *Mercer.*

5. Qu. How the cheife Baker is said to loose his head.

v. 19. *The birds shall eate thy flesh.* 1. It is like that Ioseph seeing so hard an interpretation of the Bakers dreame, did vse some preface to excuse himselfe, as *Philo* bringeth him in thus speaking, *vtinam tale somnium non vidisses, &c.* I would thou hadst either not seene this dreame, or not declared it to me: and it is not vnlike, but that Ioseph vsed some such preparation, as Daniel did, when he was to expound Nabuchadnezzars dreame, *The dreame be to them that hate thee, and the interpretation thereof to thine enimies:* Dan. 4. 16.

6. Qu. Whether Ioseph vsed any preamble to his interpretation.

2. This hanging of malefactors vpon a tree, seemeth to haue been an auncient punishment, and it was counted a most ignominious death: and therefore Saint Paul setteth forth the great humilitie of Christ, that humbled himselfe euen to the death of the crosse, Phi. 2. The latine translator readeth, he shall hang thee on the crosse: which kind of death was vsed also among the Romans: as Tully saith, *facinus est vincire ciuem Romanum, scelus verberare, quid dicam in crucem tollere*, It is a great offence to binde a citizen of Rome, a greater to beate him, the greatest to set him on the crosse. *Cicer. Verrin. 7.* 3. Such as were hanged to death among the Israelites, by the lawe were to be taken downe and buried the same day, Deut. 21. 23. but it seemeth, that this vse was not obserued among the Gentiles, but their bodies did hang to be meate to the foules of the aire. *Perer.* which may be noted, as a great iudgement of God, when the Lord suffereth his owne image in man to be so defaced, and his flesh to be giuen for meate to the foules and beasts, whose flesh is appointed to be mans food: as the Lord threatned against Ieroboam and his house, that they which died in the citie should be eaten of dogges, they which died in the feilds should be deuoured of the foules of heauen. 1. King. 14. 11. *Muscul.*

The hanging vpon the crosse an auncient punishment.

v. 20. *Pharaohs birth day.* 1. This was a very auncient custome to celebrate the birth daies of kings and princes; both among the Medes and Persians, as witnesseth Xenophon, lib. 1. as also, such was the vse among the Romanes, as *Gellius* maketh mention of an Epistle written by *Augustus* to *Caius: celebrasse me sexagesimum & quartum natalem meum*, that he had celebrated the 64. yearely day of his natiuitie. 2. Yet doe we not read of any of the righteous in the scripture, that kept their birth day, but rather cursed it as the beginning of sinne and sorrow, as Iob did, c. 3. and Ierem. c. 20. onely we read of this Pharaoh and Herod the tyrant, that kept a memorie of their birth daies. *Perer.* yet is it not vnlawfull to celebrate the memoriall of the natiuitie daies of kings, and other worthy men and women, so that we take heed of superstition, in giuing the honour of such daies vnto men, as the Church of Rome doth: and that we abuse not such daies to prophannesse and wantonnesse, as the Heathen did: but only thereby take occasion to giue God thankes for such worthy instruments, which he in mercie raised vp to the Church or common wealth. *Calvin. Mercer.*

Qu. 7. Whether lawfull to keepe the memorie of the birthdaye.

4. *Places of doctrine.*

v. 7. *Are not interpretations of God?* that is, you are deceiued to thinke that your wise men, sorcerers, and Astrologers of Egypt, can interpret your dreames: the reuealing of secrets, & foreshewing of things to come belongeth to God; and the Lord will raise you vp one to interpret your dreame. Nabuchadnezzar confessed thus much, saying to Daniel, *Thou art able to shewe me the interpretation, for the spirit of the holy Gods is in thee*, Dan. 4. 15. The wiseman also saith in the Prouerbs, *It is the glory of God to conceale a thing secret.*

1. Doct. The interpretation of dreames, and the reuelation of secretes belongeth onlie to God.

v. 13. *Within three daies shall Pharaoh lift vp thine head.* God reuealed to Ioseph the very time, wherein the cheife butler should be set at libertie, within three daies: which Ioseph coniectured not as some think, because of the three branches: for that might signifie three moneths,

2. Doct. Prophets knew no more then was reuealed vnto them.

monethes or yeares, as well as three daies: neither becauſe Pharaohs birth day was within 3. daies: But it was God onely that reuealed this interpretation to Ioſeph; yet did not Ioſeph knowe the time of his owne deliueraunce: So we ſee that the prophets knew no more, then was reuealed vnto them: they ſometime could foretell, what ſhould befall others, and yet foreſawe not, what was appointed for themſelues: as the man of Iudah, that prophecied againſt Ieroboams altar, was ignorant of his owne calamitie. 1. King. 13.

3. Doct. Miniſters that ſowe ſpirituall things, may reape temporall.

v. 14. *Haue me in remembraunce:* Ioſeph was worthie to haue this kindnes ſhewed him, that had beene an interpreter and meſſenger of ſo good tidinges: According to the ſame rule, it is lawefull for the Miniſters of God, the interpreters of the word, that ſowe ſpirituall thinges to the people, to reape their temporall. *Muſcul.*

5. Places of confutation.

1. Conf. The interpretation of ſcripture muſt be taken from the ſpirit of God ſpeaking in ſcripture.

v. 8. *Are not interpretations of God?* as Ioſeph by the ſpirit of God did interprete the ſecret of this dreame: ſo the interpretation of the ſecretes of Gods word proceedeth from the ſpirit of God: as our Sauiour interpreted the ſcriptures to the two diſciples, and opened their mindes to vnderſtand them. Luk. 24. 45. wherefore we are not to depend vpon the tradition of the Church, opinion of fathers, conceite of Pope and Cardinals for the vnderſtanding of the word, but we muſt ſeeke to the ſpirit of god ſpeaking in the ſcriptures. *Muſcul.*

2. Conf. Againſt the ſuperſtitious feſtiuall of the virgin Marie.

v. 20. *Pharaohs birth day. Perer.* taketh occaſion hereby to iuſtifie the practiſe of the Church in celebrating the birth dayes of three, of our Sauiour, the virgine Marie, and Ihon Baptiſt. in Geneſ. c. 40. numer. 11.

Contra. 1. The Natiuitie of our Sauiour is worthely celebrated: becauſe in himſelfe he was the rareſt birth, that euer came into the world, beeing without ſinne, and in reſpect of vs the moſt beneficial, by whom our redemption and euerlaſting ſaluation was purchaſed. 2. The natiuitie of Ihon Baptiſt is ſolemnized as a matter indifferent, by the Church, not to the honor of Ihon, but to the praiſe of Chriſt, whoſe forerunner he was: and we find mention made in ſcripture of his ſtraunge and extraordinarie birth. 3. But the Natiuitie of the virgin Mary, is a ſuperſtitious ſolemnitie, becauſe they conſecrate it to the honor of the virgin: it it blaſphemous, in that they hould her to haue bene without ſinne, which prerogatiue is onely peculiar to our bleſſed Sauiour: it is alſo vaine, falſe and friuolous, becauſe there is no mention made of it in ſcripture.

6. Places of exhortation.

1. Obſer. Of the ſlipperie ſtate of Courtiers.

v. 2. *Pharaoh was angrie againſt his two officers, &c.* theſe two were principall officers in Pharaohs court: yet ſodenlie caſt out of their princes fauour, wherein we ſee the ſlipperie ſtate & condition of Courtiers, who are to daie in fauour, to morrowe in diſgrace, as Haman was with *Aha ſſuerus: Muſcul.* liatle doe men conſider, that ambitouſly deſire to be great in Court, how ſoone their faire weather may be ouercaſt with clowdes.

2. Obſer. Compaſſion toward the afflicted.

v. 7. *Wherefore looke ye ſo ſadlie to daie:* Ioſephus humanitie appeareth, that firſt offereth himſelfe to theſe men in miſerie, to comfort and cheare them vp: as our Sauiour asked the two diſciples walking by the way, whie they were ſo ſad. Luk. 24. 17. and to Marie Magdalene he ſaid, *why weepeſt thou?* Ioan. 20. 15. ſuch readie compaſſion ſhould we ſhew to them that are in heauines. *Marlorat.*

3. Obſer. No man to preſume beyond his ſtrength and gifts.

v. 8 *Tell me them now, &c.* Daniel haning receaued a greater gift of interpretation, was able both to tell the king what he had dreamed, which was gone from him, and the interpretation of it. Dan. 28. Ioſeph preſumeth not beyond his gift, but firſt deſireth theſe dreames to be rehearſed vnto him: whereby we learne, that euery man conſider his ſtrength and gift from God, and put not himſelfe forward beyond that. *Caluin.* this is that which the Apoſtle ſaith, *that euery man vnderſtandeth according to ſobrietie, as God hath dealt the meaſure of faith.* Rom. 12. 3.

v. 16. *When the cheefe butler ſaw that the interpretation was good, &c.* he deſired an interpretation

pretation of his dreame, not becauſe he had a mind to be inſtructed thereby, but for that he expected ſome good alſo: So many men make ſemblaunce of ſome ioue toward the preaching of the word, not of any conſcience, but onely ſeeking thereby their pleaſure and proſperitie: which miſſing of, then they depart heauie and ſad, as the rich young man did goe from Chriſt. Mark. 10. *Calvin.*

4. Obſer. Carnall men heare the word for worldlie profite.

v. 19. *Within three daies ſhall Pharaoh take thine head:* Ioſeph ſheweth himſelfe a faithfull meſſenger, that would not conceale the interpretation from the baker, though he knew it ſhould not be welcome: ſo it is the dutie of faithfull Miniſters, not to feare to denounce the iudgementes of God to his people, though they haue ſmall thankes for their laboure: *Calvin.* as the prophet Micaiah, did frankely and freely deliuer his meſſage to wicked Ahab. 1. King. 22.

5. Obſer. Miniſters muſt not be afraid to denounce Gods iudgmentes.

v. 23. *The cheife butler did not remember Ioſeph:* here we haue a right patterne of a temporizing Courtier, wo partly for feare to mooue the king, partely beeing addicted to his profite, to ſerue his owne turne, would make no mention of Ioſeph. *Muſcul.* the like mind was at the firſt in Eſther who fearing the kinges diſpleaſure, refuſed to make ſute for her people, but Mordechai rouſed her vp from that Court-like ſleepe, and awaked her. Eſt. 4.

6. Obſer. Courtiers all for themſelues.

CHAP. XLI.

1. *The Method or argument.*



IN this chapter we haue ſet forth. 1. The dreames of Pharaoh, both tending to one and the ſame end v. 1. to v. 8.

2. The interpretation of the dreames. 1. The occaſion of ſending for Ioſeph, by the narration made by the butler, of that which had happened in priſion. v. 9. to v. 16. 2. The repetition and rehearſal of Pharaohs dreames to Ioſeph v. 17. to. v. 25. 3. The interpretation it ſelfe together with the counſell & aduice of Ioſeph. v. 28. to v. 37.

3. The exaltation and proſperitie of Ioſeph: whereunto belongeth. 1. The authoritie committed vnto him by Pharao, v. 38. to v. 42. 2. The great honor geuen vnto him, v. 42. 43. 3. The chaunging of his name, 46. 4. His marriage and children. v. 50.

4. The accompliſhment of the dreames. 1. In the 7. plentiful yeares, v. 49. to 54. 2. Then in the yeares of famine beginning 54. to the end.

2. *The diuerſe readings.*

v. 2. *in a medow. B.G.C.P. in fenne ground. H. in achi S. in the reed. T. achu* ſignifieth *graſſe*, and *reed*: it is like they ſtood amonge the reed, becauſe the leane kine ſtood by them in the brink of the riuer, where ſedge and reed did growe. Exod. 2. 3. — *S. ap. f. pr. T. r.*

v. 7. *deuouring all the bewtie of the former. H. and the thinn eares deuoured the ſeauen ranke and full eares: cæt.* — *H. alt. H. det.*

beho'd it was a dreame: all haue this clauſe, but the Latine.

v. 11. *we both ſaw a dreame, a preſage of thinges to come. H. euery one ſaw according to his dreame, S. wee dreamed each man according to the interpretation of his dreame. C. G. P. each mans dreame of a ſundrie interpretation. B. each mans dreame agreable to the interpretation. T.* — *T. G. r.*

v. 14. *and they offered him to him, to whome he ſaid. H. he came to Pharaoh, then Pharaoh ſaid to Ioſeph. cæt.* — *H. det.*

v. 16. *without God health ſhall not be anſweared to Pharao. S. not from my wiſdome, but from the face of God ſhall peace be anſwered to Pharao. C. without me ſhall God anſweare proſperous thinges to Pharao. H. G. not I but God ſhall giue Pharao an anſweare for peace. B. it is not in*

v.17. *all kind of baken meates for Pharao. cat. all kind of meates dressed by the arte of coquerie.*
T see before, v.1.
H.det. v.23. *he forgot his interpreter. H. remembred not Ioseph, but forgot him. cat.*

3. The explanation of doubtfull questions.

1. Qu. What the offence was of Pharaos chiefe Butler and Baker.

v.1. *The butler offended, &c.* 1. This Butler and Baker that offended, were not the vnder officers, and therefore they which were set ouer them were punished, as *R. Ephraim Carus* thinketh: for it had not bene iustice to punish one, for an others fault: but the same parties which offended, were committed. 2. Neither was this their offence, because Pharao found a fly in the cup, and a little stone in the bread, as some Hebrews imagine, it is not like, that so wise a prince would punish so small offences with death: some thinke they had attempted the chastitie of Pharaos daughters; but it is most like, that it was some conspiracie or treason against the life of Pharao, as we read in the booke of Esther, that two Eunuchs conspired against Assuerus. *Mercer.*

Qu. 2. How the chiefe Butlers heade is saide to be lift vp.

v.13. *Within three daies shall Pharaoh lift vp thy head, &c.* 1. *Iunius* exposition here is too curious; that referreth this to that vse and custome, of tables made with rowes and rankes of holes, with pegges, against the which were written the names of the officers, with their ministrie and seruices: and that this pegge is called the head, and the bourd or table, the base, or seate, to the which the pegge should be remooued: which signified the restoring of him to his place againe. 2. I had rather with *Mercerus*, vnderstand by lifting vp the head, the numbring of him among the rest: as the phrase is vsed, Exod. 30.12 *when thou liftest the head of the children of Israel*, that is, takest the summe of them. 3. But we neede not search further, then with *Musculus*, to take the plaine and ordinarie sense; who by lifting vp the head, vnderstandeth his aduancement, and restoring to his former condition: as the head of Ioachim king of Iudah is said to be lift vp, when he was deliuered out of prison, 2. King. 25.27.

3. Qu. Whether Ioseph offended in making request to the Butler to remember him.

v.14. *Haue me in remembrance, &c.* 1. The Hebrews doe reprehend Ioseph, for trusting to this meanes of his deliuerance, and say that for this cause he was chastised with two yeares longer imprisonment: to the same purpose writeth *Augustine, serm.* 82. *de temp.* But although Ioseph was content to vse the meanes, which was offered, yet there is no doubt, he relied vpon Gods prouidence still, and therefore Ioseph is here reprehended without cause. 2. Neither doth he make sale of his spirituall and prophetical gift, requiring this as a reward and recompence for this good tidings. But by this he sheweth, the certaintie of the Butlers good successe, and fauour with the king, that if he made but mention of him to Pharaoh, he might be deliuered: neither doth he aske this as a reward, but taketh this occasion to doe himselfe good: for it is lawfull for a man to vse all honest meanes for his libertie, as the Apostle saith, *art thou called being a seruant, care not for it, yet if thou canst be free vse it rather.* 1. Cor. 7.21. *Caluin.* 3. It may be that Ioseph was somewhat too confident vpon this meanes, as though this were the way that God had appointed for his deliuerance; and therefore God would exercise Iosephs patience still; so that Ioseph failed not in diffidence and distrust, in betaking himselfe to the meanes: but rather herein, that he limiteth Gods prouidence, both for the meanes, and the time, that euen now, and by this meanes, he hasteth to be deliuered. *Caluin. Mercer.*

4. Qu. How Ioseph is saide to be stollen away.

v.15. *I was stollen away by theft out of the land of the Hebrewes.* 1. This theft was not committed by the Ismaelites, who bought Ioseph for their money, but by his owne brethren: who committed a theft two waies, both because they sold a freeman, not taken in battel, nor brought into bondage, which by Moses law was punished with death, Exod. 21. 16. and in that they did robbe their father of his childe. *Perer.* 2. Hebron is not here meant by the land of the Hebrews, as *Ramban*, because that was the principall place of aboade, for Abraham, Isaac, and Iacob: but the land of Canaan is thus called, where the Hebrewes dwelt: which Ioseph so calleth, rather then Canaan, because he abhorred to be counted of that nation: *Mercer.*

Canaan why called the land of the Hebrewes.

v.19. *Within three daies Pharaoh shall take thine head from thee, &c.* 1. *Iunius* exposition here I refuse, as very improper, who readeth thus; *Pharao numbring thee, shall cause thee no*

more to be numbred: and he referreth it as before, to the remooving or taking away of his pegge (which he taketh for his head) out of his hole or place in the table: the phrase in the hebrew is, *He shall take away thy head*, and so all the rest interpret. 2. Neither with some other doe I thinke, that the cheife Baker was beheaded, for the text saith, he was hanged vpon a tree, which needed not, if he were first beheaded. 3. Therefore the meaning of this phrase is, that Pharaoh would take away his life from him: and the Latines say, *capite plecti*, to loose the head, that is, to be put to death: hence they are called *capitall crimes*, that are punished by the losse of the head, or life. *Mercer.*

5. Qu. How the cheife Baker is said to loose his head.

v. 19. *The birds shall eate thy flesh.* 1. It is like that Ioseph being to deliuer so hard an interpretation of the Bakers dreame, did vse some preface to excuse himselfe, as *Philo* bringeth him in thus speaking, *vtinam tale somnium non vidisses, &c.* I would thou hadst either not seene this dreame, or not declared it to me: and it is not vnlike, but that Ioseph vsed some such preparation, as Daniel did, when he was to expound Nabuchadnezzars dreame, *The dreame be to them that hate thee, and the interpretation thereof to thine enimies:* Dan. 4. 16.

6. Qu. Whether Ioseph vsed any preamble to his interpretation.

2. This hanging of malefactors vpon a tree, seemeth to haue beene an auncient punishment, and it was counted a most ignominious death: and therefore Saint Paul setteth forth the great humilitie of Christ, that humbled himselfe euen to the death of the crosse, Philip. 2. The latine translator readeth, he shall hang thee on the crosse: which kind of death was vsed also among the Romans: as Tully saith, *facinus est vincire ciuem Romanum, scelus verberare, quid dicam in crucem tollere*, It is a great offence to binde a citizen of Rome, a greater to beate him, the greatest to set him on the crosse. *Cicer. Verrin.* 7. 3. Such as were hanged to death among the Israelites, by the lawe were to be taken downe and buried the same day, Deut. 21. 23. but it seemeth, that this vse was not obserued among the Gentiles, but their bodies did hang to be meate to the foules of the aire. *Perer.* which may be noted, as a great iudgement of God, when the Lord suffereth his owne image in man to be so defaced, and his flesh to be giuen for meate to the foules and beasts, whose flesh is appointed to be mans food: as the Lord threatned against Ieroboam and his house, that they which died in the citie should be eaten of dogges, they which died in the feilds should be deuoured of the foules of heauen. 1. King. 14. 11. *Muscul.*

The hanging vp on the crosse an auncient punishment.

v. 20. *Pharaohs birth day.* 1. This was a very auncient custome to celebrate the birth daies of kings and princes; both among the Medes and Persians, as witnesseth Xenophon, lib. 1. as also, such was the vse among the Romanes, as *Gellius* maketh mention of an Epistle written by *Augustus* to *Caius: celebrasse me sexagesimum & quartum natalem meum*, that he had celebrated the 64. yearely day of his natiuitie. 2. Yet doe we not read of any of the righteous in the scripture, that kept their birth day, but rather cursed it as the beginning of sinne and sorrow, as Iob did, c. 3. and Ierem. c. 20. onely we read of this Pharaoh and Herod the tyrant, that kept a memorie of their birth daies. *Perer.* yet is it not vnlawfull to celebrate the memoriall of the natiuitie daies of kings, and other worthy men and women, so that we take heed of superstition, in giuing the honour of such daies vnto men, as the Church of Rome doth: and that we abuse not such daies to prophannesse and wantonnesse, as the Heathen did: but only thereby take occasion to giue God thankes for such worthy instruments, which he in mercie raised vp to the Church or common wealth. *Calvin. Mercer.*

Qu. 7. Whether lawfull to keepe the memorie of the birthdaye.

4. *Places of doctrine.*

v. 7. *Are not interpretations of God?* that is, you are deceiued to thinke that your wise men, sorcerers, and Astrologers of Egypt, can interpret your dreames: the reuealing of secrets, & foreshewing of things to come belongeth to God; and the Lord will raise you vp one to interpret your dreame. Nabuchadnezzar confessed thus much, saying to Daniel, *Thou art able to shewe me the interpretation, for the spirit of the holy Gods is in thee*, Dan. 4. 15. The wiseman also saith in the Prouerbs, *It is the glory of God to conceale a thing secret.*

1. Doct. The interpretation of dreames, and the reuelation of secretes belongeth onlie to God.

v. 13. *Within three daies shall Pharaoh lift vp thine head.* God reuealed to Ioseph the very time, wherein the cheife butler should be set at libertie, within three daies: which Ioseph coniectured not as some think, because of the three branches: for that might signifie three moneths,

2. Doct. Prophets knew no more then was reuealed vnto them.

monethes or yeares, as well as three daies: neither becauſe Pharaohs birth day was within 3. daies: But it was God onely that reuealed this interpretation to Ioſeph; yet did not Ioſeph knowe the time of his owne deliueraunce: So we ſee that the prophets knew no more, then was reuealed vnto them: they ſometime could foretell, what ſhould befall others, and yet foreſawe not, what was appointed for themſelues: as the man of Iudah, that prophecied againſt Ieroboams altar, was ignorant of his owne calamitie. 1. King. 13.

3. Doct. Miniſters that ſowe ſpirituall things, may reape temporalls.

v. 14. *Haue me in remembraunce:* Ioſeph was worthie to haue this kindnes ſhewed him, that had beene an interpreter and meſſenger of ſo good tidinges: According to the ſame rule, it is lawefull for the Miniſters of God, the interpreters of the word, that ſowe ſpirituall thinges to the people, to reape their temporall. *Muſcul.*

5. Places of confutation.

1. Conf. The interpretation of ſcripture muſt be taken from the ſpirit of God ſpeaking in ſcripture.

v. 8. *Are not interpretations of God?* as Ioſeph by the ſpirit of God did interprete the ſecret of this dreame: ſo the interpretation of the ſecretes of Gods word proceedeth from the ſpirit of God: as our Sauiour interpreted the ſcriptures to the two diſciples, and opened their mindes to vnderſtand them. Luk. 24. 45. wherefore we are not to depend vpon the tradition of the Church, opinion of fathers, conceite of Pope and Cardinals for the vnderſtanding of the word, but we muſt ſeeke to the ſpirit of god ſpeaking in the ſcriptures. *Muſcul.*

2. Conf. Againſt the ſuperſtitious faſtinall of the virgin Marie.

v. 20. *Pharaohs birth day. Perer.* taketh occaſion hereby to iuſtifie the practiſe of the Church in celebrating the birth dayes of three, of our Sauiour, the virgine Marie, and Ihon Baptiſt. in Geneſ. c. 40. numer. 11.

Contra. 1. The Natiuitie of our Sauiour is worthely celebrated: becauſe in himſelfe he was the rareſt birth, that euer came into the world, beeing without ſinne, and in reſpect of vs the moſt beneficial, by whom our redemption and euerlaſting ſaluation was purchaſed. 2. The natiuitie of Ihon Baptiſt is ſolemnized as a matter indifferent, by the Church, not to the honor of Ihon, but to the praiſe of Chriſt, whoſe forerunner he was: and we find mention made in ſcripture of his ſtraunge and extraordinarie birth. 3. But the Natiuitie of the virgin Mary, is a ſuperſtitious ſolemnitie, becauſe they conſecrate it to the honor of the virgin: it it blaſphemous, in that they hould her to haue bene without ſinne, which prerogatiue is onely peculiar to our bleſſed Sauiour: it is alſo vaine, falſe and friuolous, becauſe there is no mention made of it in ſcripture.

6. Places of exhortation.

1. Obſer. Of the ſlipperie ſtate of Courtiers.

v. 2. *Pharaoh was angrie againſt his two officers, &c.* theſe two were principall officers in Pharaohs court: yet ſodenlie caſt out of their princes fauour, wherein we ſee the ſlipperie ſtate & condition of Courtiers, who are to daie in fauour, to morrowe in diſgrace, as Haman was with *Aſſuerus: Muſcul.* little doe men conſider, that ambitiouſly deſire to be great in Court, how ſoone their faire weather may be ouercaſt with clowdes.

2. Obſer. Compaſſion toward the afflicted.

v. 7. *Wherefore looke ye ſo ſadlie to daie:* Ioſephus humanitie appeareth, that firſt offereth himſelfe to theſe men in miſerie, to comfort and cheare them vp: as our Sauiour asked the two diſciples walking by the way, whie they were ſo ſad. Luk. 24. 17. and to Marie Magdalene he ſaid, *why weepeſt thou?* Ioan. 20. 15. ſuch readie compaſſion ſhould we ſhew to them that are in heauines. *Muſcul.*

3. Obſer. Not to preſume beyond his ſtrength and gifts.

v. 8 *Tell me them now, &c.* Daniel hauing receaued a greater gift of interpretation, was able both to tell the king what he had dreamed, which was gone from him, and the interpretation of it. Dan. 18. Ioſeph preſumeth not beyond his gift, but firſt deſireth theſe dreames to be rehearſed vnto him: whereby we learne, that euery man conſider his ſtrength and gift from God, and put not himſelfe forward beyond that. *Calu.* this is that which the Apoſtle ſaith, *that euery man vnderſtandeth according to ſobrietie, as God hath dealt the meaſure of faith.* Rom. 12. 3.

v. 16. *When the chiefe butler ſaw that the interpretation was good, &c.* he deſired an interpretation

pretation of his dreame, not becauſe he had a mind to be inſtructed thereby, but for that he expected ſome good alſo: So many men make ſemblaunce of ſome loue toward the preaching of the word, not of any conſcience, but onely ſeeking thereby their pleaſure and proſperitie: which miſſing of, then they depart heauie and ſad, as the rich young man did goe from Chriſt, Mark. 10. *Caluin.*

4. Obſer. Carnall men heare the word for worldlie profite.

v. 19. *Within three daies ſhall Pharaoh take thine head:* Ioſeph ſheweth himſelfe a faithfull meſſenger, that would not conceale the interpretation from the baker, though he knew it ſhould not be welcome: ſo it is the dutie of faithfull Miniſters, not to feare to denounce the iudgementes of God to his people, though they haue ſmall thankes for their laboure: *Caluin.* as the prophet Micaiah, did frankely and freely deliuer his meſſage to wicked Ahab. 1. King. 22.

5. Obſer. Miniſters muſt not be afraid to denounce Gods iudgmentes.

v. 23. *The cheife butler did not remember Ioſeph:* here we haue a right patterne of a temporizing Courtier, wo partly for feare to mooue the king, partely beeing addicted to his profite, to ſerue his owne turne, would make no mention of Ioſeph. *Muſcul.* the like mind was at the firſt in Eſther who fearing the kinges diſpleaſure, refuſed to make ſute for her people, but Mordechai rouſed her vp from that Court-like ſleepe, and awaked her. Eſt. 4.

6. Obſer. Courtiers all for themſelues.

CHAP. XLI.

1. *The Method or argument.*



IN this chapter we haue ſet forth. 1. The dreames of Pharaoh, both tending to one and the ſame end v. 1. to v. 8.

2. The interpretation of the dreames. 1. The occaſion of ſending for Ioſeph, by the narration made by the butler, of that which had happened in priſion. v. 9. to v. 16. 2. The repetition and rehearſal of Pharaohs dreames to Ioſeph v. 17. to. v. 25. 3. The interpretation it ſelfe together with the counſell & aduice of Ioſeph. v. 28. to v. 37.

3. The exaltation and proſperitie of Ioſeph: whereunto belongeth. 1. The authoritie committed vnto him by Pharao, v. 38. to v. 42. 2. The great honor geuen vnto him, v. 42. 43. 3. The chaunging of his name, 46. 4. His marriage and children. v. 50.

4. The accompliſhment of the dreames. 1. In the 7. plentiful yeares, v. 49. to 54. 2. Then in the yeares of famine beginning 54. to the end.

2. *The diuerſe readings.*

v. 2. *in a medow. B.G.C.P. in fenne ground. H. in achi S. in the reed. T. achu* ſignifieth *graſſe*, and *reed*: it is like they ſtood amonge the reed, becauſe the leane kine ſtood by them in the brink of the riuer, where ſedge and reed did growe. Exod. 2. 3. — *S. ap. f. pr. T. r.*

v. 7. *deuouring all the bewtie of the former. H. and the thinne eares deuoured the ſeauen ranke and full eares: cæt.* — *H. alt. H. det.*

beho'd it was a dreame: all haue this clauſe, but the Latine.

v. 11. *we both ſawe a dreame, a preſage of thinges to come. H. euery one ſaw according to his dreame, S. wee dreamed each man according to the interpretation of his dreame. C. G. P. each mans dreame of a ſundrie interpretation. B. each mans dreame agreable to the interpretation. T.* — *T. G. r.*

v. 14. *and they offered him to him, to whome he ſaid. H. he came to Pharaoh, then Pharaoh ſaid to Ioſeph. cæt.* — *H. det.*

v. 16. *without God health ſhall not be anſweared to Pharao. S. not from my wiſdome, but from the face of God ſhall peace be anſwered to Pharao. C. without me ſhall God anſweare proſperous thinges to Pharao. H. G. not I but God ſhall giue Pharao an anſweare for peace. B. it is not in my* — *S. c. T. B. r.*

my power, but God, &c. T. beside me. P. bilguad, beside, without.

H. alt. v. 20. *having deuoured the former, they shewed no token of fulnes. H. and when they had eaten them vp, it could not be knowen, that they had eaten them vp. ca.*

H.S.c. v. 22. *I slept againe. H. S. I saw againe in my dreame. cat.*

v. 26. *are seauen yeares. S. seauen yeares of plentie. cat.*

H.cor. v. 28. *which shall be fulfilled in this order. H. this is the thing that I haue said to Pharao. G. this is the word that I haue said to Pharao. that God hath shewed to Pharao, what he will doe. cat.*

C. alt. v. 38. *who is full of Gods spirit. H. in whome the spirit of prophesie is the face of God. C. in whome the spirit of God is, cat.*

v. 42. *araied him with silke garments. C. H. S. P. of fine linen. G. of raines. B. vestes xylinas, garments of fine cotten, or gossipin. T. heb. sheth, silke.*

v. 40. *at thy word shall all the people be ruled. C. B. be obedient. H. S. shall kisse thee on the mouth. T. P. shall be armed at thy word. G.* some deriue the word of *shacach*, to moue or runne vp and downe: some of *nashack*, to kisse: some of *nesheck*, armour: so I take the last reading to be best, with *Mercerus*: for though in those countries, to *kisse* was a signe of obeisance, and therefore it is said in the second Psalme, *kisse the sonne least he be angrie*: yet to kisse the mouth was a signe of loue, rather then of feare and obedience. Cantic. 1. 1.

G.r.

v. 43. *and they cried before him, Abrech. G. P. tender father. B. this is the father of the king. C. that they should bow the knee before him. H. T. heb. barac, to bow the knee*: so readeth *Mercer. Oleaster.* the Septuag. omit this word.

T.H.r. S.det.

v. 44. *without thee shall no man lift vp his hand. S. his hand or foote. cat. his hand to take armour, or foote to ride vpon an horse. C.*

C.ad.

H.c.& ad. 45. *and he called him in the Egiptian tongue, the Sauiour of the world. H. the man to whome secrets are reuealed. C. Saphinath, paaneach. cat.*

diuers.sig. v. 45. *priest of Heliopolis. H. S. priest of On. B. prince of On. cat. cohen, a prince, or priest.*

v. 47. *the corne was bound in handfuls. H. the earth brought forth handfuls of abundance. S. brought forth great stoare. G. great stoare to lay vp. B. to lay vp in barnes. P. the inhabitants gathered the corne into barnes. C. the earth brought forth by handfuls. T. heb.* he referreth it, not to the binding of sheaues, as H. or laying vp in barnes, as B. C. but to the abundance, that they had of euery seede or graine an handfull: which seemeth also to be the meaning of the Septuagint.

C.r. T.S.r.

H.cor. v. 54. *in all the world the famine preuailed, and the famine was in all Egipt. H. in all lands the famine preuailed, but in all the land of Egipt was foode. cat.*

H.cor. v. 57. *that they might qualifie the euill of their want. H. because the famine was sore in all lands. cater.*

3 The Theologicall explanation of doubtfull questions.

Qu. 1. How longe Ioseph was in prison and where wee must begin the computation of these 2. yeares.

v. 1. *After two yeares Pharao dreame, &c.* 1. I neither thinke with *Iosephus* and *Mercerus*, that these two yeares must be accounted from the beginning of Iosephs imprisonment: and that he was but two yeares in the whole in prison: for the beginning of this chapter best agreeth with the ende of the former, where mention is made of the butlers restitution to his place: so then two yeares after that Pharaoh dreamed. *Ium.* 2. Yet doe I not thinke, that these officers were an whole yeare in prison, as some coniecture, and that Ioseph and they were imprisoned much about one time: for the keeper of the prison, would not at the first giue Ioseph charge of such prisoners, till he had experience of his fidelitie: I rather thinke, that Ioseph was in prison some time before, and that he was there a whole yeare before the chiefe butlers deliuerance, and two yeare more after, three in all.

Qu. 2. Why Pharaoh dreamed and where.

v. 1. *Pharaoh dreamed, &c.* 1. The Hebrewes note, that it is not here added, Pharaoh king of Egypt, till afterward, when Ioseph was aduanced, by whose prudence and wisdome he so gouerned, that then he was worthie the name of a king, and not before: but this is somewhat curious. 2. This dreame is shewed to Pharaoh, because it belongeth to the

the office and dutie of a king to prouide for his people. 3. This riuer was not a streame issuing out of Nilus, as *Iun.* but Nilus it selfe, which is vsually called by the name of the riuer *Iaor*, Exod. 3. 2. and because Nilus doth water the plaine of Egypt, where they haue no raine, and so maketh it fruitfull, it serueth fitly to decipher the seauen yeares of plentie. *Mercer.*

v. 8. *Pharaoh told them his dreames, but none could interpret, &c.* 1. Nabuchadnezzars dreame which he dreamed, Dan. 2. was vnlike to this of Pharaoh: for he had forgotten his dreame, not as some thinke, because he slept with full stomacke, but God so disposing: but Pharaoh very well remembreth his dreame: there Nabuchadnezzer commanded to slay the wise men, but Pharaoh of a more gentle nature, spareth them. 2. Neither did any of them attempt to giue an interpretation of Pharaohs dreame, as that he should beget seuen daughters, and burie seauen sonnes: or that he should subdue seauen kingdomes, and seauen other should rebell: as some of the Hebrewes coniecture: but they were all mute, & could say nothing: God had blinded them: for otherwise it had beene an easie matter, by the full eares to vnderstand plentie. *Mercer.* 3. It seemeth that Pharaoh was no proper name, but common to the kings, as Cæsar is to the Emperours: for the butler vseth it in the third person, v. 10. as if we should say, the kings maiestie, *Iun.* and it had beene an vnciuill thing to call the king by his proper name. *Mercer.*

Qu. 3. The difference betweene the dreames of Pharaoh & Nabuchadnezer.

The soothsaiers blinded.

Pharaoh a common name to the kinges of Egipt.

v. 15. *I haue heard say of thee, that when thou heares a dreame, &c.* 1. *Iosephus* further addeth, that Pharaoh did gentlely intreat Ioseph, tooke him by the hand, and bad him not to be afraid, but truly declare vnto him his dreame, whatsoeuer it signified, good or euill. 2. This is likely and probable, but that other conceit of Iosephus hath no probabilitie, that Pharaoh together with his dreame had the interpretation thereof shewed him in his sleepe: for it is like, that Pharaoh then would haue spoken of it to Ioseph. 3. Pharaoh seemeth to haue none other opinion of Ioseph, but as of a cunning soothsayer and coniecturer of dreames: and such was the opinion receiued of Ioseph afterward, as *Trogus Pompeius*, whome *Iustine* alleadgeth, writeth of him, that he did learne in Egypt art magike, and other points of their learning: therefore Ioseph of purpose maketh mention of God, who without any art or skill in Ioseph, should by his mouth giue the interpretation of the dreame. 4. And whereas he saith, *God shall answer for the wealth of Pharaoh*, Ioseph thus saith not, as knowing the dreame alreadie by reuelation from God, as *Pererius* thinketh: but he ignorant as yet of the dreame, doth not propheste, but wish prosperitie to Pharaoh, and so insinuateth himselfe by this dutifull comprecation. *Mercer. Iun. Muscul.*

Qu. 4. Whether Pharaoh in his dreame had an interpretation of it.

Ioseph knew not Pharaohs dreame aforehand as Pererius.

v. 20. *And when they had eaten them vp, &c.* 1. This is reported somewhat diuersly by Pharaoh, then it was before expressed: not to this ende, as some Hebrewes imagine, that Pharaoh would trie by these meanes Iosephs cunning, whether he could rehearse the dreame aright. But whereas these dreames are thrice repeated, by Moses, Pharaoh, Ioseph, the same words are not euery where kept, but the sense: as we see the like, Gen. 24. where Abrahams seruant somewhat diuersly in words reporteth the historie of Rebekahs comming forth and behauiour towards him. 2. But some Hebrewes are yet more absurd, that whereas these dreames, of seauen kine, and seauen eares, betokening 14 yeares, seauen of plenty, and seauen of famine, are thrice repeated in this chapter, they make thrice 14 yeares: whereas these dreames though often rehearsed, are but one propheste and tend to the same ende. *Mercer.*

Qu. 5. Of the thrice repeating of these dreames and the reason thereof.

v. 25. *Pharaohs dreames are one.* 1. They are one in signification, but diuers in respect of the vision. *Iun.* 2. The Hebrewes thinke, that Ioseph by this speach would excuse the Egyptian soothsayers, why they could not expound the dreames, because it was hard to find out the interpretation, seeing these dreames beeing diuers did portend but one thing: and beside, they take these to be naturall dreames, whereas Ioseph sheweth they were of God. But Ioseph doth not insinuate himselfe into the loue and affection of these Magicians, whome he knew to be professours of idolatrie and superstition, but doth faithfully discharge this dutie committed vnto him. 3. Now although the dreames had one meaning, yet they were doubled, not for any such cause as *Lyranus* and *Tostatus* imagine, to shew the two causes of fertilitie, good seede signified by the eares, and good tillage by the oxen: but Ioseph himselfe rendreth two reasons thereof, v. 32. the certaintie of this thing, and the speedie accomplishment thereof.

Qu. 9. Why Pharaohs dreames were dubled.

Qu.7. Ioseph's tyme Pharaoh, the prophet.

v. 25. *God hath shewed Pharaoh, what he is about to doe.* 1. Though these visions were shewed to Pharaoh, yet because he vnderstood them not, Ioseph is rather to be counted a prophet, that interpreted them, then Pharaoh that vnderstood them not: for it is one thing to haue a representation of things obiected to the phantasie, an other to haue the vnderstanding lightened to vnderstand them. 2. And whereas God is said to doe this, it was not an ordinarie plentie, or famine, procured by naturall meanes, but extraordinarie sent of God: although I denie not, but that there might be a concurrence of some naturall meanes: for whereas Nilus ouerflowing, if it be moderate, causeth plentie in Egypt, if it be skant, bringeth sterilitie and barrennes: as *Plinie* sheweth, that the full increasing of Nilus is 16 cubits high: *in duodecem cubitis famem sentit, &c. if it ouerflow vnder 12 cubits famine followeth, and in 13. cubites there is* scarsitie. 14. *cubita hilaritatem afferunt*, 15. *securitatem*, 16. *delicias*. 14. *cubites in the ouerflowing bring cherefulnes*, 15. *securitie*, 16. *plentie*: he further sheweth that the greatest encrease, was of 18. cubites vnder *Claudius*, the smallest of fiue cubites in the *Pharsalean* warre: lib. 5. c. 9. It might be that *Nilus* in the seauen plentifull yeares ouerflowed 16. cubites or aboue and so made the ground fruitful; and in the seauen deare yeares, exceeded not 12. cubites, or was much vnder, and so caused drines and barrennes. *ex Perer.*

This plentie and famine not procured by naturall causes.

The encreasing of Nilus in the yeares of plentie, how manie cubites.

Qu.8. Iosephs wisedome in counselling to haue a cheife officer appointed for corne.

v. 33. *Let Pharao prouide for a man of vnderstanding, &c.* 1. Ioseph doth not only foretell the calamitie to come, but prouideth a remedie for it; so could not the vaine Astrologers, and Apolloes oracles, if sometime they gessed at things to come, they could not tell how to helpe it. *Mercer.* 2. Ioseph doth not giue this counsell ambitiously, as seeking his own honour, as the Hebrews thinke, for as yet he was ignorant of his aduancement: but God directed him by his spirit, to giue this aduice, that it might be a way to his exaltation. 3. This office here inuented by Ioseph, to haue a care to prouide food for the people, grewe afterwards to be very honourable: and from the Egyptians it is like the Romanes tooke this inuention: the first officer among them, who was called *præfectus annonæ*, the cheife steward for prouision, was L. Minutius, at what time there was such a famine in Rome, that many people cast themselues with their heads couered into Tyberis: Pompey the great, after many honourable triumphes was chosen to this office; who hauing made great prouision in Africa, beeing ready to take shippe, staid not, though a great tempest arose, thus saying, *nauigandi necessitas est, viuendi non est necessitas:* there is great necessitie to saile (for the citie was at that time in great want) but there is no necessitie to liue. *ex Perer.*

Qu.9. Why Ioseph aduised to haue the fift part taken.

v. 34. *Take vp the fift part of the land, &c.* 1. He meaneth the fift part of the fruites of the land, which was done at the kings charge: for it is not like that he tooke away the fift part from the owners, though afterward it was made a lawe, but it was bought with the kings money. *Mercer. Iun.* 2. *Rasi* following *Onkelos*, readeth, let them defend the land of Egypt against the famine, by setting the people aworke to gather the corne: because the word is so taken, Exod. 13. 18. where it is said the Israelites came vp armed, girt vnder the fift rib: but this reading is improper; and that the fift part is vnderstood, appeareth by the lawe of the fift part reserued to Pharaoh, Gen. 47. 24. 3. The fift part was thought sufficient, for it is like beside that other rich men, following the kings president, laid vp somewhat in store also, and in the yeares of famine somewhat might grow, though not much, and they made greater spare in the time of scarcitie. *Perer. Mercer.* 4. Iosephs prudence appeareth, in preseruing the corne so long for seauen yeares: which was not done by vsing sand and quicksiluer, as *Ramban* supposeth: but as *Philo* well coniectureth, by laying vp the corne in the strawe: for by this meanes, it would keepe long sweete, and the poore might be imployed in threshing of it out, as also they had strawe for their cattell. *Perer. ex Philon.*

How the corne was preserued.

Qu.10. Of the ring, fine linnen, and other ensignes of Iosephs honour.

v. 42. *Pharao tooke off his ring, &c.* 1. *Plinie* is here in an error, that the vse of rings came not vp before the Troiane warre, whereas Ioseph was honoured of Pharaoh with a ring, who was sixe hundred yere before the ruine of Troy. Likewise the same author saith, that the Egyptians vsed no rings to seale with, lib. 33. c. 1. whereas it is most like, that Pharaoh gaue this ring to Ioseph for that vse: as Assuerus gaue Haman his ring to seale letters in the kings name. Esther, 3. 9. 2. It is like that Ioseph went apart, till Pharaoh had consulted with his nobles, who all by their silence gaue consent, that Ioseph was the fittest

man,

man. 3. These then were the ensignes of Iosephs honour: the king giueth him a ring, then he is araied with fine linnen, or white silke, whereof there was great store in Egypt, which was made of certaine cotten or bombasine that came of the Gossipon tree, called Xilinon. *Iun. Perer.* The third signe of honour was a golden chaine, which was in great request afterward among the Romans: the fourth was Iosephs riding in the second charriot, appointed for him, that was the Viceroy, next in authoritie to the king. Assuerus caused Mardochai in token of honour & of the kings fauour, to ride vpon his horse, Esther, 6. And in the same place Mardochai is adorned with the like ornaments, as with royall apparell, and a princely diademe; and proclamation to be made before him, as was here before Ioseph. So King Balthazar promiseth the like reward to him that could interpret the writing: that he should be cloathed with purple, and should haue a chaine of gold about his necke, and be the third ruler in the kingdome, Dan. 5. 7.

v. 44. *I am Pharao, &c.* 1. This is not an oath, as some thinke, that Pharao sweareth by his honour: but he onely reserueth vnto himselfe the kingly name & maiestie, as before v. 40. *onely in this throne will I be aboue thee.* 2. In that he saith, none shall lift vp his hand without thee, it is to be vnderstood, not of priuate, but of the publike affaires of the kingdome. *Mercer.* 3. The Hebrewes here note, that as Ioseph before humbled himselfe and said, *without me, shall God make answer to Pharaoh*, so now he is exalted, and Pharaoh saith, *without thee shall no man lift vp his hand, &c.*

Qu. 10. The great authoritie committed to Ioseph.

v. 45. *Pharaoh called Iosephs name, Zaphnath-paaneah, &c.* 1. These are neither hebrewe words, as *Ramban* thinketh: for although the first may be deriued from *tsaphan*, which signifieth to hide, yet the originall of the other in the hebrew tongue cannot be found. *Mercer. Hierom* thinketh it signifieth, *Sauiour of the world*, in the Egyptian tongue, whome *Eugubinus* followeth: but it is most like that it signifieth the reuealer of secrets, as *Iosephus, Oukelos*, the *Septuag.* Some thinke he was a prince rather, as the Chalde translateth, then Priest of On: becausse the priests of all other were most superstitious. *Iun.* This On was not the citie (No) mentioned, Ezech. 30. 16. which is Alexandria, but rather Heliopolis, as *Hierome*, the cheife citie of the regiment of Heliopolis, *Ptolemie* calleth Onium. 4. Asonath cannot be the daughter of Dina Iacobs daughter, as the Hebrewes dreame, beeing an Egyptian woman: Ioseph marrieth the daughter of an Idolater, becausse he could not take a wife of his fathers kindred, beeing in a straunge countrie: so also did Iacob marrie Labans daughters that was an Idolater, and Moses a Madianitish woman, whome afterward they conuerted to the true worshipp of God, as Ioseph did his wife, and this might wel be a type and figure of the calling of the idolatrous Gentiles. *Mercer.*

Qu. 11. Of the change of Iosephs name, and the signification of it.

Of the citie On.

Why Ioseph marrieth the daughter of an idolater.

The daughter of Potipherah. 1. We refuse here the opinion of *Hierome*, that thinketh this Potiphar, to haue beene the same, whome Ioseph before serued: and we hold that to be one of the fables of the Hebrewes, that this Potiphar Iosephs master, hauing a purpose to vse Ioseph to incontinencie, was stricken of God with drinesse and withering in his secret parts, and afterward became a priest. 2. I rather preferre *Augustines* iudgment, who vpon these reasons rather thinketh, that this was a diuers Potiphar from the other: 1. becausse it had beene much for Iosephs honour, that his master, whose seruant he was, did now bestow vpon him his daughter, & therefore Moses would not haue concealed it: 2. the other Potiphar, is the captaine of Pharaohs souldiers, this, Priest of On, two offices much vnlike. 3. This On or Heliopolis was about twentie miles distant from Memphis the kings citie, but the other Potiphar was a continuall officer in Pharaohs house: thus *Augustine, qu.* 136. *in Genes.* 3. *Chrysostome* thinketh, that they were two diuers men, but of one name, *hom.* 63. *in Genes.* But it is euident, that their names also differ: for the first is called Potiphar, the second with the letter *Ain*, in the end, *Potipherang*; beside it is not like that Ioseph would marrie the daughter of that adultereresse and wanton woman, whose euill maners he had experience of. *Mercer, Muscul.*

Qu. 12. Potiphars whether two of that name.

v. 46. *Ioseph was thirtie yere old, &c.* Mentiō is made of the age of Ioseph for diuers reasōs. 1. By this it may be gathered how long Ioseph was a seruāt in Egypt, from 17. to 30. yeres, the space of 13. yeres, wherof 3. he spent in prison, the rest in seruice. *Mercer.* 2. But Ioseph for his thirteene yeares seruice, was recompensed with 80. yeares of libertie, prosperitie, and honour, for he liued till he was an 110. yeares old: which may also be a figure of the euerlasting reward of the Saints, which they shall receiue for their short and momen-

Qu. 13. To what ende menuō was made of Iosephs age.

tany afflictions here. *Perer.* 3. This obseruing of Ioſephs age helpeth toward the Chronologie of Iacob and Ioſephs age; for hence it is gathered, that Ioſeph nine yeare after, when the ſeauen plentifull yeares were paſt, and two of famine, was thirtie nine yeare olde, and Iacob at that time an hundred and thirtie yere old: then it will follow that Ioſeph was begotten in the 91. yeare of Iacobs age, foureteene yeares after his comming into Meſopotamia: for Ioſeph was borne in the end of the ſecond ſeauenth yeare of Iacobs ſeruice: ſo that Iacob was 77. yeares old when he went firſt into Meſopotamia. *Perer.* 4. Ioſephs age is expreſſed, that it might appeare what wonderfull graces he had receiued of god at thoſe yeares: of chaſtitie, of patience, of pietie, of wiſdome, of knowledge of ſecrets, of pollicie and gouernment. It is ſaid that Iulius Cæſar beholding the picture of Alexander in Hercules temple at Gades, lamented that he had done no worthy exploite at thoſe yeares, wherin Alexander had conquered the whole world. But Ioſeph here at the ſame age of thirtie, had ſhewed more true wiſedome and vertue, then either of them both. *Perer.* 5, Likewiſe by this preſident of Ioſeph made a gouernour at thirtie, we ſee that at this age a man is fit for publike imploiment. Dauid at that age began to raigne: Ezechiel then propheſied, Ezech. 1. 1. Chriſt beganne to preach, and Iohn Baptiſt. *Mercer.* 6. Laſtly Ioſephs age is expreſſed, to ſhewe how mightily the Lord wrought with him, that the graue counſellers and Elders of Egypt, were content to geue place to his youth, and be aduiſed and ruled by him. *Calum.*

Iacob and Ioſephs yeares compared together.

At 30. yeares a man fit for publike imployment.

v. 48. *Laid vp food in the cities.* 1. It is not like, that Ioſeph gathered of all other fruites and prouiſion, as *Ramban* thinketh, but onely of corne: for other food could not haue beene ſo well kept: and the next verſe ſheweth what food *(ochell)* was gathered, namely *(bar)* wheate. *Mercer.* 2. Ioſephs wiſedome appeareth, that prouideth barnes for euery citie, that they ſhould not need to trauaile farre for food, but haue it prouided at home. 3. Where it is ſaid, *till he left numbring*: it is like that Ioſeph obſerued order, in laying vp of the corne, and kept a talie of it: he numbted it, not of *curioſitie* as Dauid numbred the multitudes of his people, but in a prouident forecaſt, to ſee what quantitie would ſuffice for euery place. *Muſcul.*

Qu. 14 What food Ioſeph laid vp, where, and how.

v. 51. *God hath made me forgett all my labour & my fathers houſe*: 1. I doe not thinke with *Caluine.* that this is to be imputed to Ioſeph as a fault, that would committ to obliuion his fathers houſe beeing entangled with this great honor and proſperitie: for how could he forgett his father, or fathers houſe, vnleſſe he ſhould together abandon his faith and religion, & forgett gods couenant made to his father and his ſeed? 2. Neither doth it helpe the matter to ſay with ſome, that he did not forget his father, but his bretheren, who are vnderſtood by his fathers houſe. 3. Nor yet is this ſpoken by way of compariſon, that in reſpect of this great honor, his fathers houſe, his kinred, and education was nothing: as *Mercer.* 4. But the wordes doe expound themſelues: he ſpeaketh of the labour and affliction and great indignitie, which he receaued at his bretherens hand, in his fathes houſe, the remembraunce and greife whereof, his great preferment and honor in Egypt allayed and mittigated. *Iun.* 5. But whereas, it will be demaunded, if Ioſeph had not forgotten his father, how it came to paſſe, that he remembred him not all this while, nor ſent vnto him, ſeeing *Memphis* the kinges citie, was not aboue 40. or 50. mile diſtant from Hebron, where Iacob dwelt: It may be anſwered, that whether by reaſon of Ioſephs longe affliction before, in which time he might thinke his father to be dead, or in reſpect of his moſt buſie and troubleſome employment in the 7. yeares of plentie, or becauſe he would yet conceale his kinred, he might forbeare to enquire after them, it was the ſpeciall worke of Gods prouidence ſo diſpoſing, that his bretheren ſhould firſt ſeeke vnto him, and bowe before him, that his dreames might take effect. *Mercer.*

Qu. 15. Whether in deed Ioſeph had forgotten his fathers houſe as it ſemeth by the name of Manaſſes formed of this word naſhah to forget.

How it was wrought that Iacob had no notice all this while of Ioſephs being in Egipt.

Auguſtine further thinketh, that God ſo diſpoſed, that Ioſeph all this while ſent not to Iacob beeing not aboue 300. mile from him, that Iacob by this meanes might be exerciſed with ſorrow: *voluit deus iſto modo parua peccata Iacob in hoc ſeculo igne tribulationis conſumere: God would by this meanes with the fire of tribulation purge Iacobs ſinnes in this world:* ſer. 82. de tempor: But *Auguſtine* is deceaued in the doctrine of Memphis from Hebron, which was rather 50. then 300. miles: for the Patriarkes could not carrie their corne ſo farre vpon their beaſtes.

Thom. Anglicus and Pererius thinke that Ioſeph had a reuelation, how his bretheren

ſhould

should come downe to Egypt to buy corne: But if this were so, it is not like, that Moses would haue omitted it.

Theodoret thinketh that God so disposed, that Iacob knew not of Ioseph's being in Egypt least he might haue redeemed him from thence, and so the occasion of the Israelites going downe into Egypt, should haue beene preuented: this opinion and the first I preferre before the rest.

v. 55. *At the length all the land of Egypt was affamished, &c.* 1. For the first two yeares of famine, the dearth was not felt in Egypt, because priuate men might haue laied vp in stoare at home for themselues: therefore the latine text is here very corrupt, that in the former verse, where the true reading is, *in all the Land of Egypt was bread*, readeth, *in all the land of Egypt was famine*. 2. Where the famine is said to be in all landes, we must not vnderstand all the countries in the world, but these countries next adioyning which came thither for corne, v. 57. and so the Hebrewes especially applie it to be spoken of the countries, *Phenice, Palestina, Arabia*, which doe border vpon Egypt. 3. Some Hebrewes affirme, that Ioseph before he would sell the Egyptians corne, moued to haue them circumcised, & that there was much altercation about it: It is like that he circumcised his owne two sonnes, and instructed the Egyptians in the true worship of God, but that he vrged them generally to circumcision, beeing not of the seed of Abraham, to whome that ceremonie appertained, is not like: *Mercer.* 4. Ioseph is said, v. 56. to *breake* to the Egyptians, that is to sell them food: for so the word, *shabar* signifieth: either because it breaketh famine, or because it is broken and ground to make bread of: or rather because they made their bread in thinne cakes, and so vsed to breake, not to cut it. *Mercer.*

Qu. 16. When Egipt began to be affamished and what other countries beside.

The phrase to breake bread whence taken.

4. Places of doctrine.

v. 25. *God hath shewed Pharaoh, what he is about to doe:* God therefore is not an idle beholder or foreteller of thinges to come, but a doer & disposer of them: which ouerthroweth the opinion of the heathen, that ascribe the actions of men some to fatall necessite, as the Stoikes, some to fortune or chaunce as the Epicures: but the scripture telleth vs that *whatsoeuer pleaseth God, he doth in heauen and earth*; Psal. 135. 6. Further we see that onely God, that worketh in the world, can foretell the things that are done in the world, as the prophet ioyneth them both together: *shew the thinges that are to come hereafter, &c. doe good or euil, &c.* Isay. 41. 21. therefore neither spirits nor any other creatures, that are not able to dispose thinges done in the world, haue the foresight or knowledge of thinges to come.

1. Doct. God onelie all e dispo-ser and foreteller of things to come.

v. 32. *The dreame was doubled, because the thing is established with God, &c.* hence then it is euident, that repetitions in the scripute, are not vaine *tautologies* and superfluous *battologies*, but that they are sett downe for more certaintie; for which cause this dreame was doubled to Pharaoh *Mercer.* like as Saint Paul saith Philip. 3. 1. *It greeueth mee not to write the same things vnto you, and for you it is a sure thinge.*

2. Doct. Repeti ons of the same thing in scripture not vaine.

v. 38. *Can we find such a man, as this, in whome the spirit of God is?* *Augustine* noteth this to be the third place in Genesis, where mẽtion is made of the spirit of God: the first is Gen. 1. 1. *the spirit of God mooued vpon the waters*, the second, Genes. 6. 3. *my spirit shall not alwaies striue with man*, the third in this place; quest. 134. in Gen.

3. Doct. The holie ghost proued to be God.

v. 54. *Then beganne the seauen yeares of famine to come, &c.* after the yeares of plentie followe the yeates of famine: so after peace commeth warre, after health sikne; nothing is permanent or of longe continuance here. *Muscul.* as the wise man saith; *there is a time for euery purpose vnder heauen, &c. a time to weepe, a time to laugh, a time to mourne, a time to daunce.* Eccles. 3. 1. 4.

4. The mutabilitie & chaunge of time.

v. 42. *Pharaoh tooke of his ring*; Ioseph commeth forth adorned with these complementes of honor, a ring, gold chaine, fine linen, riding in the second chariote; so that such ornamentes are not to be condemned in men of honorable place and condition; if these two rules be obserued, that neither such thinges be ambitiously sought and desired; as here this great honor was offered to Ioseph by Pharaoh, of him nor begged; and that they be not vsed to ostentation and vaine glorie; and for the lawfulnes of rich apparell,

5. Doct. Of the lawfulnes of rich apparell and other ornaments in men of honorable place and calling.

and ornaments of gold in men of high place, to shew their authoritie, and the more to keepe the people in feare and obedience, the testimonie of our Sauiour may suffice, Matt. 6.29. *Salomon in all his glorie was not arated like one of these.*

5. Places of confutation.

1. Conf. Against superstitious shauing.

v.14. *And he shaued him, &c.* Ioseph was shaued, not onely to cleanse himselfe for the filthines and smell of the prison, but because it was not the fashion of that countrey to come before the king, with long and disordered haire. *Mercer.* This was a cruill vse of shauing: they placed no religion in it, as the Popelings of Rome doe.

2. Conf. The vulgar Latine not wholly Hieromes translatio.

v.43. *They cried before him, Abrech.* This *Hierome* taketh to signifie, a tender or young father, of *Abh*, father, and *rech* render, delicate. *traditio. in Genes.* yet the Latin translation vnder *Hieromes* name, readeth otherwise: *they cried before him, that all should bow their knees:* whence it is euident, that the vulgar Latin was not wholly of *Hieromes* doing: beside it is very corrupt in diuers places, as v.54. for, *in all the land of Egipt was bread:* the Latin hath, *in all the land of Egipt was famine.*

The Latine corrupt.

v.50. *He gaue him to wife Aseneth daughter of Potipherah prince or priest of On:* the word *cohen* signifieth both a priest and a prince: the Chalde readeth, *prince:* others *the priest. H.S.* But, because the priests were in great authoritie in Egypt, & as from the Philosophers they chose priests, so out of the priests they made princes. *Mercer.* I thinke he was both priest and prince, that is, the cheife and principall priest. This sheweth that among the Egyptians, their priests were married and had children: so also was it lawfull in the old testament for the priests, and in the new for the Apostles to be married: and neuer forbidden in the Church of God, till Antichrist beganne to set in his foote, and his adherents, to teach the doctrine of deuills, &c. *forbidding to marrie, and commanding to abstaine from meates,* as the Apostle saith. 1. Tim. 4. 1, 3.

3. Conf. Against the popish prohibition of the marriage of Ministers.

4. Conf. Against the superstitious restraint of marriage among Hebrewes and Rochamists.

v.50. *Now vnto Ioseph were borne two sonnes before the yeares of famine came.* The Hebrewes note from hence, that all the time of famine Ioseph abstained from the companie of his wife, because his children were borne before the famine came: and that it is vnlawfull for the man and wife to come together in the time of famine, or any other common calamitie: as they would gather out of Ioel, 2. 16. *Let the bridegroome goe forth of his chamber, and the bride out of her bride chamber, &c. Contra.* 1. It followeth not because Ioseph had no children borne in the time of the famine, that therefore he came not at his wife all that time: as though it is to be imagined, that the Patriarks, when they had no children borne, abstained from their wiues? 2. True it is, that the man and wife, according to the counsell of the Apostle, should sometimes sequester themselues for fasting and praier, but it must be onely for a time and with consent, least Sathan tempt them for their incontinencie, 1. Cor. 7. 5. they must not then defraud one an other for many moneths, or many years. Not much vnlike to this Iewish conceit, is the Popish restraint of marriage in the time of Lent, for the holines of the time, as they imagine: as though marriage were a pollution either of time, place, or person.

6. Places of Exhortation, and morall vse.

1. Morall obser. To cleanse our selues, when wee come before god.

v.14. *He changed his raiment, and came to Pharaoh.* As Ioseph changed his outward raiment and put off his filthie cloathes, when he came into the kings presence: so ought we to cleanse our hearts and sanctifie our soules, when we appeare before the Lord. *Muscul.* as the Preacher saith, *Take heede to thy foote, when thou entrest into the house of God.* Eccles. 4. 17.

2. Morall. Not to glorie in our gifts but to referre all to the praise of God.

v.16. *Without me God shall answer.* Ioseph doth extenuate his owne gifts, detracteth from himselfe, and giueth the glorie to God: so we should not reioyce in any thing that is in vs, but acknowledge euery good gift to be from God: for (as the Apostle saith) *neither he that planteth, nor he that watereth, is any thing, but God that giueth increase.* 1. Cor. 3. 7.

3. Gods speciall care in prouiding for his church.

v.16. *God shall answer for the wealth of Pharaoh.* Though God had great mercie vpon Pharaoh and all Egypt, in forewarning them of the great famine to come, that they might afore-

aforehand make prouision for it: yet Gods speciall care and prouidence watched ouer his Church in Iacobs house, that they might be preserued: as Ioseph himselfe acknowledgeth, *God sent me before you to preserue your posteritie in this land.* Gen.45.7.

v.15. *I haue heard say of thee, thou canst interpret, &c.* Though the butler before making mention of Ioseph, for feare rather then of liue, least by others it might haue beene made knowne to Pharaoh, how Ioseph had expounded his dreame in prison, did in tearmes disgrace him, saying he was a yong man, a child in a manner, an Hebrew, who were an abhomination to the Egyptians, and a seruant, or bondslaue, v. 12. yet Pharaoh disdaineth not to take counsell of him: we should not then despise wisdome though cloathed with rags, nor contemne the graces of Gods spirit in poore and base men to the world. *Mercer. Muscul.* Thus saith the Prophet, *There was found a poore and wise man, and he deliuered the citie by his wisdome.* Eccles.9.15.

4. Obser. Wisedome not to be despised though cloathed in rags.

v. 20. *The leane kine did eate vp the seauen fat kine, &c. and it could not be known that they had eaten them.* When God sendeth the iudgement of famine, there is not onely an outward want, but there is also a greedie appetite within that can not be satisfied: and that which is eaten, is not seene in the bodie, as these seauen leane kine, were neuer the fuller, nor fatter, though they had swallowed vp the seauen fat, and well liking kine: so the Prophet saith, *he shall snatch at the right hand and be hungrie, and eate at the left hand, and not be satisfied.* Isa. 9. 20. This iudgement God sendeth vpon men for abusing of plentie: and he which eateth & drinketh of wantonnes more then sufficeth, is iustly punished with a greedie and doggish appetite, that neuer can haue enough.

5. Obser. Famine is vnsatiable.

v.38. *Can we find such a man as this, in whome is the spirit of God.* Pharaoh thinketh Ioseph a fit man for gouernment, because he was indued with the graces of the spirit: So none should be called to place of rule and ouersight in Church or Commonwealth, but such as are thereunto fitted and furnished with conuenient and sufficient gifts: as Numb. 11.17. those Elders which were chosen to beare part of the burden with Moses receiued also part of his spirit.

6. Obser. Men of giftes must be called to publike office.

v.55. *The people cried to Pharaoh, and he said goe to Ioseph.* Although the people knew, that the king had deputed Ioseph the cheife officer for corne, yet they make their complaint to the king. It then belongeth to the king to prouide for the necessities of the people, and to see that his officers doe their dutie: so the woman in time of famine cried to the king: *helpe my Lord, O king.* 1.king.6.27.

7. Obser. The kings office to prouide for the want of his people.

CHAP. 42.

The method or Argument of the Chapter.



IN this chapter, first is set downe the comming of Israels sonne into Egypt, wherefore they came, to buie food, v.1, 2. which of them came, all but Beniamin, and why, least he should die by the way. v. 4.

Secondly, the manner of their entertainment in Egypt is described, from v.7. to v.26. 1. Ioseph dealeth roughly with them: in charging them to be spies, v.7. to 16. then in deteining Simeon, & binding him before their eies, till such time as they brought Beniamin. v.20. to 24. other interlocutorie speaches are inserted, of the Patriarks among themselues, in confessing their sinne toward their brother. v.21. 2. Ioseph sheweth this kindnes to his brethren, in causing their money to be put in their sacks mouth. v.25.

Thirdly, their returne home, is expressed. 1. what happened in the way as they went, that in opening of their sackes they found their money. 2. the report and narration to Iacob, of their manner of handling and entertainment in Egypt. 3. the refusall of Iacob to send his sonne Beniamin with them, although Ruben earnestly perswaded him.

2. The diuerse readings.

&C.H.c. v.1. *Why are ye negligent, or slouthfull. H.S.C. why gaze ye, or looke ye one vpon another. B.G.T. P. heb.*

T.G.r. v.2. *Buie vs necessaries from thence. H. buie vs food. S. G. corne. B. buie vs from thence. T.C.P. heb.*

H.S.ad. v.4.& 36. *least he take hurt by the way. H. be sicke by the way. S. die in the iourney. C.G. least destruction befall him. B.T.P. ason*, destruction, death.

C.c. v.7. *he considered, what he should say vnto them. C. he made himselfe straunge vnto them. cater.*

S.c. v.9. *Ye are come to consider the passages of the land. S. to see the weakenesse or nakednesse, cater.*

S.H.alt. v.11. *we are peaceable men, and intend no euill. H. we are peaceable and no spies. S. we meane truely, and are no spies. B.G. we are true or honest men, and no spies. C. T. P. heb. cun*, right, true.

T.r. v. 16. *by the health of Pharaoh. H. S. by the life of Pharaoh. C.B.G. so may Pharaoh liue. T.P. heb.*

S.cor. *yee shall be carried away. S. ye shall be in bonds. cet.*

T.C.r. v.19. *carrie the corne, which ye haue bought for your houses. H. carrie the corne which ye haue bought. S. carrie the corne, which faileth in your houses. C. carrie corne for the famine of your houses. G. to put away the famine of your houses. B.P. carrie corne, the famine whereof is in your houses. T. carrie corne of the famine of your houses. heb.*

T.C.r. v.25. *to fill their sackes with corne. H.B.G. to fill their vessels or instruments with corne. C.T.P. calah*, a vessel.

S.G.c. v.30. *put vs in prison as spies of the countrie. S. G. tooke vs for spies of the countrie. cater.*

T.C.r. v.33. *take vitailes necessarie for your houses. H. take corne, which ye haue bought for your houses. S. take food to put away the famine of your houses. B.G. B. take corne, that failed in your houses. C. take that whereof there is a famine in your houses. T. take the famine of your houses. heb.*

H.cor. v.34. *ye may receiue him, that is kept in bonds. H. I will deliuer your brother. cat.*

v.35. *they euery one found the bundels of money. H. they and their father, &c. cat.*

H.cor. v.36. *Simeon is in bonds. H. Simeon is not. cat.*

H.cor. v.36. *all these euils are fallen vpon me. H. all these things are vpon me. S. C. against me. cat.*

T.B.G.r. v.38. *my gray haires to hell. H. C. olde age to hell. S. to the graue. B.G.T.P. sheol*, the graue.

3. The explanation of doubtfull questions.

Qu. 1. How they are laid one to gaze on an other

v.1. *Why gaze ye.* 1. Not as though they set a good face vpon the matter, and would not be knowne to want, because of the Canaanites among them. 2. Neither doeth this phrase shewe any contention or strife among them: as straining curtesie, who should seeke out first. 3. Nor yet did they one gaze and stay vpon another, musing to see how they were altered and changed with famine. 4. But the simple meaning is, that they stood as men amazed, not knowing what to doe: to the same purpose the Septuag. translate, *why are ye idle, &c. Mercer.*

Qu. 2. How the Patriarches descend into Egipt.

v.2. *Get ye downe.* 1. The Hebrewes note is curious, who out of the word *redu*, goe downe, the letters whereof make 210. doe gather the time of the aboad of the Israelites in Egypt. 2. It is not like that they went downe to Egypt of purpose to seeke vp Ioseph whome they had thither sold, as repenting of their fact. 3. But God so directed Iacob, that he sendeth them thither, that Iosephs dreames might take due effect: for now, they all humbling themselues to Ioseph for food, doe reuerence to his sheafe, as Ioseph formerly had dreamed. *Mercer.*

v. 7. *When*

v.7. *When Ioseph saw his brethren, he knewe them, &c.* 1. He knewe them at the very first sight of them, not as the Hebrewes imagine, because al straungers, that came for corne, gaue vp their names, before they came into the citie, who they were, and from whence they came. 2. Neither needed Ioseph of purpose disguise himselfe in his habite, as some of them againe thinke, not to be discerned of his brethren: for they presséd vpon him vnawares, among others, that came for corne. 3. Therefore it was an easie matter for Ioseph to knowe his brethren, because they were at mans estate when they sold him, *Mercer.* and Ioseph might take speciall veiwe of them, when they did so afflict him: as men beset of theiues take speciall notice of them. *Musc.* and by one, Ioseph might know an other, whereas if he had seene them asunder, it had not beene so easie: their speech also was the same, nothing altered. *Perer.* 4. But Ioseph was not known of them: he was altered in stature, countenance, and voice, beeing but a childe of 17. yeares, when they sold him: his imprisonment and afflictions might much alter him. Likewise his princely state & pompe tooke away all suspition and surmise from his brethren, that he was Ioseph: as also he spake not vnto them in hebrew, but by an interpreter.

3. Qu How Ioseph could know his brethren: and not be knowen of them.

v.7. *He spake to them roughly.* Ioseph thus dealeth with his brethren for diuers reasons. 1. That by this meanes they might be brought to the knowledge of their sinne committed against him: for men by afflictions learne to knowe themselues: as these also did, v.21. *Mercer.* 2. The more roughly they were handled at the first, the more acceptable was the fauour shewed afterward, and the benefit appeared so much the greater. *Augustin. qu. 46. in Genes.* 3. By this meanes Ioseph came to the knowledge of his fathers state and Beniamins, for he might feare seeing onely Beniamin wanting, least they had of malice against Ioseph, wrought some euil against him, being his only brother by his mother: *Chrysost. hom. 64.* and *Caluin.*

4. Qu Wherefore Ioseph speaketh roughlie at the first to his brethren.

v.9. *Ye are spies, and are come to see the weakenesse of the land.* 1. By the weakenesse of the land, we neither vnderstand with some, the idlenesse and slouthfulnesse of the people: although the Egyptians, by reason of the ouerflowing of Nilus, which made the grounds fruitfull, were much giuen to slouth. 2. Nor yet with *Ab. Ezra* doe we expound, that *nakednesse*, to be the secrets of the land, because the naked parts are secret. 3. Nor with the Septuagint, *vestigia*, the waies or passages into the country. 4. But the weake places, were the vnwalled and vndefenced townes, as the Latine, with *Mercerus* alloweth, readeth, *immunita loca*, places without defence. And that this specially belongeth to spies, Moses sheweth, who giueth this charge to those, which were sent to spie out the land of Canaan: *consider the land, what it is, and the people, that dwell therein, whether they be strong or weake, many or fewe, whether the land be good or badde, whether they dwell in tents or walled townes.* Numbers, 13.19,20.

5. Qu. What Ioseph meaneth by the weakenesse of the land.

v.11. *We are all one mans sonnes, &c.* 1. It is not like, as the Hebrewes coniecture, that these tenne brethren did disperse themselues, at their entring into Egypt, and euery man tooke a sundrie way, to seeke Ioseph, and that they confessed so much vnto him, whereupon he tooke occasion to say they were spies: for concerning Ioseph, they supposed that he was dead, v.13. But Ioseph doeth thus charge them rather, because they came in that company as conspirators: and therefore they goe about to excuse the matter, for their coming so together. 2. Wherefore their meaning is this, 1. that the cause of their so comming in one companie was, for that they were brethren, and so much the more vnlike to be spies, because they came together, whereas spies vse to disperse themselues *Mercer.* 2. and seeing they are brethren, it is like, that their father would haue imployed his seruants rather then sonnes, in such a businesse. *Musc.* 3. and seeing it was a capitall crime and daunger to be a spie, it is vnlike, that one man would hazzard all his children at once. *Iun.*

Qu. 6. Why they alledge that they were all one mans sonnes.

But nowe whereas Ioseph against his owne knowledge chargeth his brethren to be spies, seeing they came for corne, howe was not this a fault in Ioseph, so to dissemble. 1. I neither will yeild this to haue beene an infirmitie in Ioseph, with *Caluin.* 2. Neither with some excuse this fact, and say it was, *iocosum mendacium*, a pleasant lie, or in sport. 3. Much lesse was it a purposed lie, as though Ioseph should sweare to it, by the life of Pharao: for by that oath he affirmeth not that they are spies, but bindeth them to bring their brother Beniamin. 4. wherefore I thinke rather that Ioseph vsed here no lie at all. 1.

Qu. 7. Whether Ioseph made a lie and so offended in charging his brethren to be spyes.

but

but not in that ſenſe as, R. Salomon taketh, it; as though Ioſeph had called them ſpies one way, becauſe they ſearched the next way into the land of Egypt out of Canaan, and that they vnderſtood Ioſeph an other way: for Ioſeph expoundeth himſelfe that he meaneth ſpies properly, that they came to ſee the weakenes of the land. 2. Neither doth he ſpeake in the opinion of others, that they are counted ſpies, but this thrice vrging of that word ſheweth that he ſpake as from his owne iudgement. 3. Neither doth he ſpeake figuratiuely, turning his finger to himſelfe, as that they ſpied out his weakenes, and abuſed his youth and ſimplicitie, when they ſould him to the Iſmaelites: as *Rupertus*. 4. But I rather thinke, that Ioſeph thrice ſpake not *aſſertiue* by way of aſſertiō, or affirmation but *probatiue & tentatiue* by way of queſtion to trie them, which was no lie nor diſſimulation at all: as neither was that in our Sauiour, that to make triall of his diſciples humanitie, made ſhewe, as though he would haue gone further. Luk. 24.

Qu. 8. Whether Ioſeph had before forgotten his dreames.

v. 9. *And Ioſeph remembred the dreames, which he dreamed of them.* 1. Not that Ioſeph had either made ſmall account before of his dreames, ſeeing the contrarie euent in his impriſonment and other afflictions. 2. Or that proſperitie had made him to forgett his former viſions. 3. But now, when he ſawe his dreames to take effect he doth more liuely remēber them, & better vnderſtandeth them, then before, as it is ſaid of the diſciples, that they vnderſtood not thoſe things, which were ſaid of Chriſt at the firſt, but after he was glorified, then they remembred, that they were written of him. Ioan. 12. 16. *Caluin.*

Qu. 9. whether Ioſeph ſweareth by the life of Pharoh, or therein did well.

v. 15. *By the life of Pharaoh you ſhall not goe hence*, firſt ſome excuſe Ioſeph here, admitting this to be an oath. 1. Becauſe in effect he did ſweare by God, who was the author of Pharaohs health and life. 2. Some againe doe extenuate his oath, that he ſware in effect by nothing, as *Socrates* vſed to ſweare by a *gooſe*, or *dogge*, *Zeno* by the *Caper tree*, to ſhew the vanitie of the heathē that vſed to ſweare by their Gods: but it is not like, that Ioſeph ſet ſo light by the health of Pharaoh: as *Auguſtine* well noteth *an bono & fideli ſeruo vilis fuerit ſalus Pharaonis?* 3. Some would excuſe it, becauſe Ioſeph was not in good earneſt but did all this in a freindly kind of diſſimulation: but as it is not laweful to lie in ieſt, ſo much leſſe to ſweare in ieſt.

Secondly, they that denie this to haue beene an oath. 1. Some ſay it was but a vehement kind of obteſtation, as Moſes calleth heauen & earth to witneſſe Deuter. 30. 19. & as a man may conteſt, by his faith, by his head, and ſuch like *Caluin*. But yet this will not helpe, for our Sauiour condemneth, whatſoeuer in our ſpeach is vſed beſide yea, or nay, Math, 5. that out of Deuteron. 16. a patheticall compellation of the creatures to be witneſſes againſt the people of their ingratitude and diſobedience, which is much vnlike this caſe here. 2. Some hould this ſpeach of Ioſeph to be an execration: as if he ſhould ſay, he wiſhed Pharaoh no otherwiſe to liue, then he would doe as he ſaid: *Thom. Aquinas.* But Ioſeph was more reuerent and reſpectiue of Pharaohs health and life. 3. *Iunius* ſaith it is a conſtant kind of affirmation vſed both among Chriſtians, and others: and will haue it like to thoſe aſſeuerations. 1. Sam. 2. 26. *O my Lord* (Anna ſaith to Eli) *as thy ſoule liueth* and Abner ſaith to Saul: *as thy ſoule liueth* (o king) *I cannot tell.* 1. Sam. 17. 55. and as the vſe was to ſweare by the ſoule of the Emperour, as he alleageth out of *Vlpianus*: But herein I cannot conſent vnto that learned man: for in thoſe phraſes, they alwaies either proteſted by themſelues, in the firſt parſon as 2. King. 6. 31. *God doe ſo to mee, and more alſo*, or by thoſe to whome they ſpake in the ſecond parſon, as in the examples geuen in inſtance: & therefore the caſe is not all one with this: And concerning that vſe, to proteſt by the Emperours ſoule, though it continued vnder Chriſtian Emperors, yet it is certaine that it was taken vp before in the time of idolatrie, when they aſcribed diuine honors to their Emperours. 4. Wherfore I rather ēcline to thinke, that this kind of ſpeach, to ſay, by the life of Pharaoh, was vſed commonlie in Egypt as an oath, partely of flatterie, partely of ſuperſtition in aſcribing two much to their Kinges: which vſe they ſeeme to haue deriued from the Hebrewes, that as they vſed to ſweare, *viuit dominus, the lord liueth*, ſo they, *Pharaoh liueth*: and the Hebrewes write that to this day it is a lawe amonge the Egyptians, that he which falſely ſweareth by the kinges head, in a pecuniarie matter ſhall be put to death. *Peter.* yea and the Imperial lawe is, that he which did commit periurie, ſwearing *per genium Imperatoris*, by the ſoule or ſpirit of the Emperour, ſhould be beaten with clubbes, and it

ſhould

should be written ouer his head μηδόλως μη ὀμόσαι, sweare not rashely, *Iun. ex Vlpian.* But yet Ioseph in this place of purpose sweareth not, but by the common vse and custome spake as the rest did, as it appeareth, by his twice vsing of the same wordes together: like as in our English tongue, many suddenlie will say (*matye*) hauing no intent to sweare: which notwithstanding at the first (I thinke) was taken vp as an oath by the name of *Marye*: And beside Ioseph doth conforme himselfe of purpose to the Egyptian phrase, that his bretheren should not suspect him to be an Hebrewe, which they might easely haue done, if he had said, *as the lord liueth*: Therefore although Ioseph may be somewhat herein excused, yet can he not be cleared or iustified, but that liuing among a superstitious people, he was somewhat polluted also by their manners. *Mercer. Genesens. annot.* In thegreat Bible, and so Iosephs bretheren did take it, that he charged them with an oath.

v. 16. *By the life of Pharaoh yea are but spies*: It might seeme that Ioseph here did forsweare himselfe, because they were indeed no spies. 1. It doth not satisfie to say, he did not forsweare, because there is no mention made directely of God: for though we ought onely to sweare by the name of God, yet he that sweareth falsely by any other thing, forsweareth himselfe: It seemeth it was the Pharises doctrine, that a man might sweare by other things, as well as God, so they did not forsweare: but our Sauiour, not misliking their caution against forswearing, sheweth further, that it is not lawefull so much as to sweare at all by the heauen, or earth, by the head, &c. Math. 5. 34. 2. Neither sufficeth it to say, that Ioseph did sweare in iest, not in good earnest, and therefore forsweareth not: for an oath is not to be vsed in sport, but we must sweare in iudgement, Ierem. 4. 2. that is aduisedly. 3. Wherefore to exempt Ioseph from periurie: first he saith, by the life of Pharaoh, *yee shall not goe hence, except your youngest brother come hether*: this was performed, for they did not all goe, but left one bound to be a pledge for the rest: Againe he saith, if they failed in bringing their brother, *by the life of Pharaoh they were spies*: that is as their wordes should not prooue true for the one, so they might very well be suspected for the other, and worthelie held to be spies: so *Augustine* well expoundeth, *exploratores deputabimini merito mendacij vestri, you shall deserue by your lie to be counted spies*: qu. 189. in Genes. And againe they did in a manner take it vpon them, to be counted spies, if it were not true which they said. *Mercer.*

Qu. 10. Whether Ioseph did forswe. in himselfe.

v. 24. *He tooke Simeon from among them, and bound him.* 1. They did not choose Simeon, to be a pledge for the rest, but Ioseph tooke him. 2. Either because Ioseph had experience of his bloodie mind against the Sichemites, and so might hold him a principal agent in his affliction; and some hold that Iudas Iscariot, that betrayed our blessed Sauiour, came of this *Simeon*. 3. Or because he would not assist Ruben, in deliuering of Ioseph, being the next in yeares, and so they both ioyning together might haue swayed the the rest. *sic Theodoret.* qu. 102. in Genes. 4. Or rather, because he was the author of the conspiracie to kill Ioseph, and the first that let him downe into the pitt, as *Philo* thinketh. 5. *Aben, Ezra.* whom *Iunius* followeth saith Ioseph tooke Simeon for the rest, because he was the eldest, not Ruben, whome he spared, for his kindnes and brotherly affection toward him, though he committed him to prison with the rest at the first, least he should haue bewrayed himselfe. 6. And Ioseph knew Simeon to be of an vnquiete and turbulent spirit, and therefore deteined him, least he might haue hindred the motion for the bringing of Beniamin. *Muscul.*

Qu. 11. Why Simeon was taken and bound rather then any other.

v. 27. *As one of them opened his sacke to giue his asse prouender, &c.* 1. Some say this was Leui, that opened his sacke, some thinke it was Ruben, but it cannot be certainelie gathered, who it was. 2. One of them opened his sacke, not that great one, wherein they caried their corne, as *Rambar*; for it is not like that they gaue their asses wheate, neither yet was it the purpose, wherein they put their money, as *Mercer.* for he thereout tooke prouender for his horse, but it was an other lesser sacke, wherein they carried prouision for their asses. *Iun.* and therefore an other word is here vsed, *amthacath* which signifieth a bagge that is streatched out, then before, where that, wherein they carried their wheate is called (*sach*) a sacke, the same in English and Hebrewe. 3. And though they were in an Inne, it might be, that there was no prouender to be had, but such as they had brought; the word is *malon*, a lodging place, not like vnto our Innes, where prouision is made both for man and beast. *Muscul.*

Qu. 12. Whether it was that opened his sacke in the Inne and what sacke.

But

Qu. 13. Whether one or all opened their sackes in the Inne.

But whereas, one of them is here said to open his sacke, and find his money, and the rest, at home in the presence of their father, v. 35. and yet Gen. 43. 21. they are all said to haue opened their sackes in the Inne: for the solution hereof, 1. some thinke, that in deede one of them did open his sacke in the Inne, and the rest at home: but they in reporting of it, make but mention of the Inne, to be more compendious, *Inn.* or by a *Synechdoche*, all are said to doe it, because one did, *Muscul.* or they ioyne together, that which was done in the inne, and the house. But none of these answers doe satisfie, for still the contradiction remaineth: for, they thus say to Iosephs steward: *As we came to an Inne, and opened our sackes, behold, every mans money was in our sackes mouth*, Gen. 43. 21. then it must needes be that euery mans sacke was opened. 1. for it is not like, that after one had opened his sacke, and found his money, but that the rest, wondring at it, would trie whether they had theirs also. 2. to say that the rest of their money was not in the sackes mouth, but in the midst, as some Hebrewes, and that therefore they opened their sacks againe at home, is against the text before alleadged, *euery man found his money in his sackes mouth*. 3. beside, as one opened his sacke to giue his asse prouender, so it is like the other did so also: for that one asse carried prouender for all the rest, as *Mercerus* coniectureth, was neither likely nor possible. 2. Wherefore I thinke rather, that they all opened their sackes, and found their money in the Inne, and knit vp their sackes againe, till they came at home, and then in the presence of their father emptied their sackes, that he might see also where the money was put.

Reconciliation of places.

Qu. 14. Of Rubēs inconsiderate speech.

v. 37. *Slay my two sonnes, if I bring him not to thee.* 1. This was but a foolish offer of Ruben, for what satisfaction had it beene to Iacob, if Beniamin had miscaried, to kill two of his nephewes? and in deede it seemeth that Ruben, though the eldest, was not the wisest, as it is euident, by that his follie, in lying with his fathers concubine, for the which fact he lost his birthright, and it was giuen to Ioseph. 1. Chron. 5. 1. 2. Yet because Iacob had them in ielousie, for making away of Ioseph, Ruben by this speech would take all suspition from his father, of any hard measure to be offered to Beniamin. *Calvin.* Ruben speaketh here but of two sonnes, whereas he had fowre in all, Gen. 46. 9. either because two of them were but little ones, and the other therefore more deare vnto him, *Mercer.* or because these two onely were now in sight and present, when Ruben vttered this inconsiderate speach. *Iunius.*

1. Doct. How the Iewes should be intreated at the hands of Christiā princes.

v. 17. *So he put them in ward, three daies.* *Rupertus* would haue this proceeding of Ioseph against his brethren, to be a patterne for Christian Princes, how they should intreat the Iewes: that as Ioseph doth onely imprison them, and handle them roughly, to bring them to knowledge and confession of their treacherie against him: so Christian gouernours should not put the Iewes to death, but vse them hardly, by laying taxes and impositions vpon them, that at the length they may be brought to repentance for their blasphemies against Christ: as it is in the Psalme, *Slay them not, least my people forget it, but scatter them abroad by thy power.* Psal. 59. 12. *Rupert. lib. 9. Comment. in Gen. c. 4.*

2. Doct. Where the feare of God is not, there can be no true vertue

v. 18. *This doe and liue, for I feare God, &c.* Ioseph biddeth them be secure of his sincere and true dealing with him, because he feared God: so that true religion is the fountaine of vertue and honest dealing: they therefore that feare not God, may for a while make a semblance and shew of honestie, but it can not be in truth, where the ground of true religion is wanting: where therefore the feare of God is not, we can not expect any vertuous action, as Abraham reasoned with himselfe, when he soiourned in Gerar, *the feare of God is not in this place, and they will slay me for my wiues sake.* Gen. 20. 12.

3. Doct. The guilt of sinne remaineth when the acte is past.

v. 21. *They said one to an other, we haue verily sinned against our brother.* By this we learne, that although the *acte* of sinne be done and past, yet the *guilt* and conscience of sinne may continue, as here the sinne, which they had committed against Ioseph 23 yeares before, is reuiued. *Muscul.* as the Lord said to Cain, *if thou dost not well, sinne lieth at the doore.* Gen. 4. 7. It lieth lurking in the doore of the conscience, readie vpon euery occasion to assault vs.

4. God the author of affliction, it commeth not by chaunce.

v. 28. *What is this, that God hath done vnto vs?* These men hauing a guiltie conscience thinke, that God meeteth with them in euery corner: yet this good perswasion they haue,

that

that nothing happened to them by chaunce, as this, the finding of their money in their ſackes mouth, but they aſcribe all to Gods prouidence, they make him the author of their croſſes and affliction. *Calvin.* As Dauid in like manner ſaith, that the Lord bid *Shemei* curſe him. 2.Sam.16.11.

5. *Places of confutation.*

v.6. *They bowed their face to the ground before him.* Here Ioſephs brethren vnwittingly doe fulfill Ioſephs prophecie, that they ſhould fall downe vnto him, and doe him reuerence: like as the Iewes did ignorantly accompliſh many things in the paſſion of Chriſt, which were foretold by the Prophets: So alſo they which in theſe daies giue eare to the doctrines of deuills in the Romiſh and Antichriſtian ſynagogue, doe fulfill the propheſie of the Apoſtle, 1.Tim.4.1. ſome of them of ignorance and ſimplicitie, but their blind guides of malice and obſtinacie againſt the truth. *Muſcul.*

1. Conf. Saint Pauls propheſie of ſome that ſhould giue eare to the doctrine of deuiles fulfilled in the ſinagogue of Rome.

v.8. *Ioſeph knew his brethren, but they knew not him.* *Auguſtine* propounding this queſtion, how it came to paſſe, that all this time of Ioſephs proſperitie he ſent no word to Iacob, but he continued mourning ſtill for his ſonne, giueth this reaſon: *quoniam ſine iſtis minutis peccatis Iacob eſſe non potuit, volens deus illa parua peccata in hoc ſeculo igne tribulationis conſumere, &c. becauſe Iacob could not be without ſome ſmall ſinnes, God would by this meanes purge them with the fire of tribulation in this world. ſerm.* 82 *de tempor.* If ſmall ſinnes then (which they call veniall) be purged in this world, then there is nothing remaining to be cleanſed in purgatorie fire afterward, which they ſay ſerueth to the purging not of mortall, but veniall ſinnes: and in deede Iob well ſheweth, that our purgatorie fire is in the affliction and ſorrow of this life, where he ſaith, *exibo vt aurum, I ſhall come forth like gold.* Iob 23.10. And the Prophet ſaith, *that the Lords fire is in Sion, and his furnace at Ieruſalem.* Iſa. 31.9. it is not then in hell or purgatorie. I much muſe, that *Pererius* alleadging this ſentence of *Auguſtine*, could not perceiue, how ſtrangely it maketh againſt Purgatorie.

2. Conf. Againſt purgatorie.

v.15. *By the life of Pharaoh, ye ſhall not goe hence, &c.* *Thomas Aquinas* iuſtifieth this fact of Ioſeph, in ſwearing by the life of Pharaoh, and would warrant thereby the ſwearing by creatures, as namely by Saints: for an oath, ſaith he, is made two waies, by *execration*, when ſome creature is produced, that God ſhould ſhew his iudgement vpon, if one ſweare falſly, as when one ſweareth by his head, or ſuch like: the other way is by *conteſtation*, either *directly*, when the name of God is mentioned, or *indirectly*, when ſome creature is named, in whome the truth ſhould be manifeſted: ſo we ſweare by the Goſpel, wherein Gods truth is expreſſed: by Saints, that beleeued in the truth: ſo Ioſeph ſware by Pharaoh, a miniſter of Gods truth and iuſtice. *Thom.* 2.2. *qu.* 89. *ar.* 6.

3. Conf. Againſt the ſwearing by Saintes.

Contra. 1. This ſubtill diſputer doth iuſtifie that kind of oath, which is directly forbidden by our Sauiour himſelfe, as to ſweare by the head: Matth.5.36. *Neither ſhalt thou ſweare by thine head:* we may iuſtly ſuſpect him in the reſt, when at the firſt he dare controll the holy doctrine of the Goſpel. 2. Men vſe not to ſweare by the Goſpel, but vpon it, when they lay their hands vpon the booke: for ſo we read, that the Saints haue vſed ſome viſible ceremonie and rite in taking an oath: as Abrahams ſeruant laied his hand vpon his maſters thigh, Gen.24.3. and Iacob did ſweare vnto Laban vpon an heape of ſtones, but neither did the one ſweare by his maſters thigh, nor the other by the ſtones, but by the name of God. Gen.24.3. Gen.31.53. Iacob ſware by the feare of his father Iſaak: after the ſame manner is a booke vſed as a viſible obiect for further euidence, in the miniſtring of an oath: but Saints are neither viſible, nor preſent, and therefore the caſe is not like. 3. It is alſo directly forbidden to ſweare by any but by the Lord. Deut. 6.13. *Thou ſhalt feare the Lord thy God, and ſerue him, and ſweare by his name:* and though [*onely*] be not here found, yet our Sauiour ſo interpreteth, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* Matth. 4.10. and ſo conſequently, by him onely ſhalt thou ſweare. 4. Concerning Ioſephs act, I haue ſhewed before, Queſt.9. that although it may be ſomewhat qualified & extenuated, yet it can not be iuſtified: but it ſauoureth ſomewhat of the Egyptian manners: and ſeemeth to be againſt that place, Zephan. 1.5. where the prophet reproueth thoſe, that ſweare by the Lord, and ſweare by *Malcham*, that is, their king: whether they made the idol, or a

How a booke is vſed in the miniſtring of an oath.

mor-

mortall man their king;both abuſes are here reproued.

6. *Places of Exhortation.*

v.1. *Iacob ſaw that there was food in Egypt,&c.* Iacob among the reſt of the Canaanites taſted of the famine:whereby we ſee that the righteous are not exempted from publike calamities:as Abraham was pinched in like manner with famine, and conſtrained to goe into Egypt,Gen.12.for the kingdome,which the righteous looke for,is not of this world: *Muſcul.*

2. Obſer. The righteous not exempted from publike calamities.

v.7. *He ſpake to them roughly:* likeas Ioſeph at the firſt ſeemed to handle his brethren hardly,yet inwardly he yearned in compaſſion toward them,and in the end ſhewed them great kindneſſe.So the Lord dealeth with his children: when he humbleth them by affliction,he ſeemeth vnto them,as an enimie, as Iob complaineth,that God counted him as one of his enemies,cap.19.11.but in the end he ſheweth his gratious fauour, and fatherly affection. *Mercer.*

2. Obſer. God at the firſt ſeemeth to deale hardlie with his children as Ioſeph did with his brethren.

v.19. *Or els by the life of Pharaoh,&c.* Ioſeph ſweareth twice together:ſuch a thing it is, to haue an euill cuſtome:many that vſe to ſweare, are ſo accuſtomed to it, that they cannot doe otherwiſe but ſweare. *Caluin.* therefore we muſt take heed that ſinne be not confirmed by cuſtome:but as the Apoſtle ſaith:*be not ouercome of euill,but ouercome euill with goodneſſe*,Rom.12.21.

3. Obſer. Againſt the cuſtome of ſwearing.

v.21. *We would not heare him,therefore this trouble is come vpon vs.* As they hardened their hearts againſt the pitifull cõplaint of their brother Ioſeph,ſo they confeſſe it to be iuſt,that now their ſuite is not heard.Thus it is iuſt with God to pay men home in their owne meaſure:therefore,let men take heed,howe they vſe their poore brethren hardly:the time may come,that they may finde as hard meaſure at other mens hands: therefore let euery man remember that ſaying of our Saniour,*that which ye would that men ſhould doe to you,doe you vnto them:this is the law and the Prophets*,Math.7.12.

4. Obſer. as men meaſure to others it ſhall be mete to them againe.

v.21. *And they ſaid one to another,we haue verely ſinned,&c.* We ſee the wonderfull and admirable effect of affliction,which bringeth a man to the knowledge of his ſinne: it is the Lords plowe,wherewith we are made fruitfull:like to the helue,which Elizeus caſt into the water,which fetched vp the iron in the bottome:ſo affliction raiſeth vp a ſinner that lay drowned,and mudded in his ſinne.

5. Obſer. Affliõ bringeth a man to repentance.

Affliction hath three notable effects: it maketh vs to know God,our ſelues,and the world:firſt,it ſtirreth vs vp to thinke of God,whome we haue offended,and to turne vs to him by true repentance:as the ſcripture teſtifieth of Manaſſes, that after the Lord had hũbled him by affliction,then he knewe, that the Lord was God. 2. Chron.33.13.We are called to the knowledge of God three waies. 1. by inſpiration and inward motion wrought in vs by God himſelfe. 2. by the miniſtrie of man,as either by their examples, or admonitions and inſtructions. 3. We are forced by the neceſſitie of affliction. *Perer. ex Caſſian.* And as the profiting by affliction is a ſigne of ſpirituall health:ſo the hardening of the heart vnder the croſſe,is a ſigne of a deſperate ſtate,as the Prophet Ieremie ſaith:*thou haſt ſmitten them,but they haue not ſorrowed.* Ierem.5.3.

Three notable fruites of affliction.

Affliction maketh vs to know God.

Secondly,affliction cauſeth to knowe our ſelues. 1. Our mortall and corruptible ſtate, our vile and fraile nature,that weareth and waſteth away with trouble,anguiſh and ſickneſſe:as the Prophet Dauid ſaith:*when thou with rebukes doeſt chaſtiſe man for iniquitie, thou as a moth makeſt his beutie to conſume.* Pſal.39.7. 2. Beſide man by his affliction ſeeth his faults as in a glaſſe,and calleth to minde his former errors:as Dauid ſaith,*Before I was afflicted, I went wrong.* Pſal.119.67.

Affliction bringeth vs to know our ſelues.

Thirdly,affliction learneth vs to know the world: 1. Howe vaine it is,as the Preacher ſaith,*Vanitie of vanities,all is but vanitie.* Eccleſ.1,2. 2. It ſheweth the inſtabilitie and mutabilitie of the world,how ſuddenly men fall from riches to pouertie,from health to ſickneſſe,from honour to miſerie:as the Apoſtle ſaith,*the world paſſeth away,and the luſt thereof.* 1.Iohn,2.17. 3. Affliction laieth open the miſerie and trouble,that is in the world: for man is borne to ſorrow,as the ſparkes flie vpward. Iob.5.7. that a man may ſay of the world and the pleaſures thereof,with Moſes in his ſong;*Their vine is the vine of Sodome,&*

Affliction teacheth vs to know the world, what it is.

as the vines of Gomorrha, their grapes are the grapes of gall, their clusters be bitter, their wine is the poison of dragons. Deut. 32. 32. 4. The deceitfulnesse of the world appeareth by affliction: how it deceiueth the hope of those that trust to it: like as Lot made choise of the pleasant fruitfull vale of Sodome, which was soone turned into a filthie lake and poole of brimstone. 5. Lastly, by affliction and tribulation we knowe the world to be euill, wretched, and wicked, that there is no goodnesse in it: as the Apostle saith, *The whole world lieth in wickednes*, 1. Ioh. 5. 29. *ex Perer.*

CHAP. XLIII.

1. *The Method or argument.*

THirst in this Chapter is declared the manner of Iacobs condescending to send Beniamin into Egypt with his brethren: where we haue 1. Iudahs absolute deniall to goe without him, v. 3, 4, 5. 2. Iacobs expostulating with his sonnes for confessing they had another brother, and their answer, v. 6, 7. 3. Iudahs vndertaking for Beniamin, v. 8, 9. 10. 4. Iacobs condescending, with his aduice to take a present with them, & double money, and his blessing of them, v. 11. to 15.

Secondly this chapter sheweth how they were entertained at Iosephs hand, 1. the preparation to their entertainment is set downe: to the which belongeth, 1. their inuiting to dinner, v. 16. 17. 2. their conference with Iosephs steward concerning their money, & his satisfying of them, v. 18. to 23. 3. the deliuering of Simeon, v. 23. 4. they addresse themselues, and their present. v. 24. 25.

2 The entertainment it selfe is declared, in Iosephs freindly communicatiō with them; v. 27. to 30. his tender affection, v. 30. bountifull feast with the maner of it, v. 32. to the end.

2. *The diuerse readings.*

v. 2. *the man did charge vs with an oath. H. G. did testifie vnto vs with a witnesse or testimony S. did solemnly protest vnto vs. C. B. T. P. guudh, to protest to witnesse. he.* T. B. r.

v. 5. *the man, as we haue often said did denounce vnto vs saying. H. the man said vnto vs cat.* H. ad.

v. 7. *we answered him* consequenter, *accordingly. H. we shewed him according to his question. S. according to the tenour of these wordes. B. according to the order of his words. C. the meaning of his words. T. according to these words. G. according to the mouth or face of these wordes. heb.*

v. 8. *we and our litle ones. H. we and you and our substance. S. we and you and our familie. B. C we and you and our litle ones. T. G. heb. taph,* a litle one. H. det. S. cor.

v. 9. *I will receiue the child. H. S. I will be suretie, or vndertake for him. cat.* H. S. c.

v. 11. *turpentine and almonds. H. C. turpentine and nuttes. S. nuts and almonds. B. G. pine apples and almonds. P. nuts of the turpentine tree and almonds. T. boten,* the turpentine tree, with the fruit. *heb.* T. r.

v. 14. *that he deliuer your brother, that is in bonds. H. your other brother. cat.* H. ad.

I shall be as one robbed of my children. H. B. I, as I haue bin robbed of my children, shall be robbed. C. G. I as I haue beene robbed of my children, am robbed of my children. S. I if I be robbed of my children, I am robbed. T. that is, he securely committeth the succesſe to God, beeing prepared to beare whatsoeuer happeneth: the like phrase is vsed, Esther, 4. 16. T. r.

v. 16. *Beniamin his brother by the mothers side. S. Beniamin. cat.* without any addition. S. ad.

v. 18. *they beeing terrified there. H. the men seeing they were brought into Iosephs house were afraid. cat.* H. det.

v. 18. *that he may cast some cauill vpon vs, and violently bring vs into seruitude. H. that he may cauill with vs, and lay to our charge. S. that he may be Lord ouer vs, & seeke occasion against vs: C. that he may seeke occasion against vs, & violently lay hands on vs. B.*

that he may picke a quarrell against vs, and lay somewhat to our charge G. that he may beare vs downe, and runne vpon vs. T. that he may roll himselfe vpon vs, and cast himselfe vpon vs. heb.

S.mut.pers. v. 25. *they heard, that he must dine there. S. that they should eate bread there: cat.*

H.C.inter. v. 30. *his bowels were mooued. H. enflamed. cat. camar* to wax hoate.

v. 31. *they count such a feast prophane. H. because the cattle, which the Egyptians worship, the Hebrewes eate. C. for that is an abhomination to the Egyptians. cat.*

T.r. v. 35. *and were drunken with him B. drunke plentifullie with him. T. shacao* to be drunken or drinke freelie. heb.

3. The explanation of doubtful questions.

1. Qu. Whether all Iacobs familie liued of the prouision out of Egipt.

v. 2. *Turne againe and buy vs a little food, &c.* 1. Iacob stayeth not till all the bread was eaten vp, for whereof should they then haue liued, till they went and came, but the prouision was very neare spent. *Mercer.* 2. Neither is it to be thought, that Iacobs whole familie, which had some 200. or 300. parsons (for there were 70. males which came out of Iacobs loines, beside their wiues, neices, and seruantes) liued together of the wheate brought out of Egypt, but that in such great necessitie there was a supplie made with herbes, rootes, acornes and such like. *Calvin.* 3. Iacob speaketh of buying a little food, not as though he thought the famine to be at an end, but because in time of famine great parsimonie is vsed, and a little made to goe a great way. *Muscul.*

2. Qu. Why Iudas preuaileth more with Iacob then all the rest.

v. 11. *Then Iacob said, if it must be so now, &c.* Iudah perswadeth more then the rest, to haue Beniamin goe with them, not in respect of the punishment, which he vndertaketh, as though it were greater, *to beare the blame for euer*, which some make a type of euerlasting punishment, whereas Ruben offered the present death of his two children, which was but temporarie: but Iacob rather reiected that speach of Ruben, as foolish and inconsiderate. 2. Neither doth Iudah perswade in respect of his age, because Ruben beeing not heard, and Simeon absent, and Leui in disgrace because of the massaker of the Sechemites, Iudah was the next horne. *Muscul.* 3. But Ruben was refused, because Iacob conceaued euil of him, for his incest with his fathers concubine: Iudah was respected for his wisdome and grauitie, of whome Iacob did foresee that the Messiah should be borne. *Mercer.* 4. As also Iudah watcheth his time, when the prouision was spent: so that Iacob was forced in respect of that present necessitie, to yeild vnto them. *Perer.*

3. Qu. Of Iacobs present.

v. 11. *take of the best fruites of the land, &c.* 1. For three causes Iacob doth counsell them to take a present with them: 1. To find grace with the Lord of the countrie. 2. To redeeme their brother Simeon. 3. To cleare themselues of the suspition of beeing taken for spies. *Philo.* 2. Though these giftes were not of any great price, yet Iacob hopeth, that the good will of the giuer should be accepted. *Calvin.* 3. But the Hebrewes here are very ridiculous in their superstitious toyes, who prescribe this verse thrice to be said in the citie gates, where any pestilence or other deadlie daunger rageth, when one entreth, and so he shall be preserued. *Mercer.* as though Gods wrath were appeased with balme turpentine, almondes, such as Iacob sent for a present.

Hebrewes fond collections.

Qu. 4. Of the dubble money which they are bidden to carry with them.

v. 12. *Take duble money in your hand.* 1. Some thinke, that they carried dubble money with them, to buie corne with: for Iacob might cõiecture, that the price of corne, by reason of the exceeding dearth, was enhaunced: & that beside this duble money they carried the other money, which was found in their sackes mouth: *Rasi, Bahai*, whom *Iunius*, and *Musculus* followe. 2. But I rather thinke with *Mercerus*, that the money, which they were to restore, was part of this duble money, and the other halfe was to buie corne: for soe v. 15. it is said they tooke twice so much money with Beniamin; there is mentiõ made onely of dubble money.

Qu. 5. Of Iacobs praier.

v. 14. *God almighty giue you mercie, &c.* 1. The word is, *rachamim*, which signifieth bowels, and consequentlie compassion: and so in deed God heard Iacobs praier, for afterward v. 30. Iosephs bowels yearned, and his affection was mooued at the sight of Beniamin. *Muscul.* 2. Where Iacob saith, that he may deliuer your other brother, he meaneth not Ioseph, as some thinke, but Simeon that was kept in bondes. 3. Some of the

Hebrewe

Hebrewes by theſe two the captiuitie of Simeon, and the ſending away of Beniamin doe myſticallie vnderſtand the two captiuities of the tenne tribes, and of the two tribes, after the which there ſhould be no other: but they are deceaued: for the Iewes are in captiuitie to this day. Hebrewes vaine confidence.

v. 14. *If I be robbed of my children, I am robbed.* 1. Not as though he counted himſelfe robbed in a manner of all, when he loſt Ioſeph; as ſome Hebrewes expound. 2. Neither yet is this ſpoken in reſpect of all his ſonnes in generall, whome he now ſent away, as *Caluin.* 3. Nor yet doth Iacob thus complaine, either as deſpairing, or to make his ſonnes more ſollicitous and carefull: *Muſ.* 4. Nor yet is this his meaning, that I ſhall be depriued of Beniamin, as I am alreadie of Ioſeph, and Simeon, and that Iacob did propheſie of Beniamins trouble about the cuppe. *Mercer.* 5. But this is the ſpeach of a reſolute man, that doth caſt the worſt: as if he ſhould haue ſaid: well Beniamin ſhall goe, and if I be robbed, I am robbed, Gods will be done: as Eſther ſaith in the like manner: *if I periſh, I periſh.* Eſther. 4. 16. *Iunius.* Qu. 6. The meaning of Iacobs words, if I am robbed I am robbed.

v. 16. *When he ſaw Beniamin, he ſaid to his ſteward.* 1. Ioſeph knew not Beniamin who was now 24. or. 25. yeares old) otherwiſe then by ſeeing him with the reſt of his brethren. *Mercer.* 2 This ſteward could not be Manaſſes Ioſephs eldeſt ſonne, as ſome Hebrewes imagine, for he was not aboue 6. or 7. yeare old: and he could not at that age vnderſtand languages, as this man did, neither was he fitt to mannage the houſehold affaires. 3. *The men ſhall eate with me at noone*: it ſeemeth, that they ſpent the morning in the waightie affaires, and at noone tooke their dinner: both for that the morning was the fitteſt time to diſpatch ſerious buſines, and for that in thoſe hotte countries they vſed in the heate of the day to keepe their houſes. *Mercer. Muſcul.* Qu. 7. Who Ioſephs ſtuard was and of the dining time.

v. 32. *Afterward they prepared for him, by himſelfe, &c.* 1. Ioſeph made his bretheren a feaſt, to ſhew his goodwill toward them, and to inſinuate, that the former proceedings with them was not of hatred: the Romaines vſed ſuch kind of feaſtes, which they call *chariſtia*, to the which were inuited none but kinsfolkes, to continue loue among them, and ſeeke reconciliation, if there had beene any breach of freindſhip. *Valer. Maxim.* lib. 2. c. 1. 2. It ſeemeth that there were three tables prouided, the firſt for Ioſeph who ſat alone according to his ſtate, an other for the Egyptians, the third for Ioſephs bretheren. *Muſcul.* 3. The Egyptians refuſed to eate with the Hebrewes, not only becauſe they were a proud people, and deſpiſed all other nations beſide themſelues: but there was a more ſpecial reaſon, becauſe the Hebrewes were keepers of ſheepe. Gen. 46. 34. and ſo did eate of ſheepe and other cattell, which the Egyptians worſhipped: and therefore Moſes ſaith to Pharaoh, that they could not offer in the land of Egypt that which was an abomination to the Egyptians: that is to kill and ſacrifice ſuch cattell, as they worſhipped, and to eate part thereof: thus the Chalde paraphraſt alſo expoundeth. 4. In that it is ſaid, *they ſate before him* wee ſee how auncient an vſe it is, to ſit downe at the table, as before it is ſaid of Ioſephs bretheren. Geneſ. 37. that they ſate downe to eate bread. 5. Likewiſe, where it is added, *they tooke meaſes from before him*, it ſeemeth it was a cuſtome, for great perſons, to ſend meaſes of meate from their table, to ſuch as they fauoured: as *Xenophon* writeth of *Cyrus* lib. 8. that he neuer vſed to eate his meate alone but imparted it, to thoſe which were preſent, ſometime ſent part to his freindes abſent. 6. Where it is ſaid, they drunke, and, *inebriati ſunt*, and were druuken, as the vulgare latine and ſeptuagint read: we muſt not thinke that they were indeed drunken, but here the word Swacar is taken for more liberal or plētiful drinking, as Auguſtine well noteth: *inebriandi vocabulum ſæpe pro ſatietate ſolere poni, &c.* this word is often *taken in ſcripture for ſatietie, fulnes*: as Hagg. 1. 6. *yee drinke but are not filled*: where the ſame word, *ſhacar*, is vſed, & in the ſameſenſe it is taken here. Why the Egiptians refuſed to eate with the Hebrewes. The auncient vſe of ſitting at the table. readings of the word ſhacar to be drunken.

v. 33. *They ſat before him, the Eldeſt according to his age, &c.* 1. The Hebrewes are deceaued, that thinke Iudah as the cheife to haue ſit downe in the firſt place, and that the ſonnes of Leah had their places before the ſonnes of Iacobs concubines, and Beniamin they ſay was placed next to Ioſeph: but the text is plaine, that they ſat according to their age, Ruben firſt and Beniamin laſt. *Muſcul. Mercer.* 2. Neither did they thus place themſelues according to their wonted vſe, as thinketh *Mercer.*: but as Ioſeph appointed them; for ſo the text is, *they ſat before him*, or in his preſence, as it were by his direction. *Iun.* 3. But we refuſe that fable of the Hebrewes, as though Ioſeph by his diuining cupp ſhould Qu. 9. Of their order of their ſitting downe at the table.

know euery ones age, and ſo call him by his name to ſit downe: Ioſeph was farre from vſing any ſuch ſuperſtition. 4. The cauſe then why Ioſephs brethren maruailed, was not becauſe Beniamin had fiue parts to their one, as *Caietane*, or becauſe they had ſuch great entertainment, *Mercer*. but they muſed how Ioſeph, beeing as they ſuppoſed an Egyptian, did know how to place them in order. *Iun. Muſcul.*

Qu. 10. How Beniamins meaſe was fiue times more then his bretherens,

v. 34. *Beniamins meaſe was fiue times ſo much, as any of theirs.* 1. It is not like, as ſome imagine, that the reſt of the brethren, who were tenne, were two to a meaſe, and Beniamin had fiue meaſes, for ſo he ſhould haue as much, as all the other tenne, which is not like. 2. Some coniecture that the other brethren might haue three meaſes a peece, and Ioſeph fiue more then any, that is, eight in all: *Perer.* but then Ioſephs meaſe was not fiue times greater then the reſt, as the text is. 3. *Toſtatus* thinketh, that euery one had fiue meaſes, and that Beniamin had fiue meaſes, but as bigge againe as theirs: but this can not be, for Beniamins meaſes exceeded rather in number then in quantitie: the word is *rabah*, he multiplied. 4. *Ioſephus* alſo differeth from the Scripture, in making Beniamins part but twice ſo much. 5. Wherefore it is more probable, that Beniamins meaſe was fiue times ſo much to any of his brethrens, not comparing them altogether, but ſunderly and apart, that for euery one of their meaſes, Beniamin had fiue. But that beſide Beniamins common part among his brethren, Ioſeph ſhould ſend him one, Aſenath his wife an other, Manaſſes and Ephraim each of them one, to make vp fiue, is but a curious obſeruation of the Hebrewes. *Mercer.*

Qu. 11. Why Ioſeph gaue to Beniamin a greater portion then the reſt.

Now Ioſeph thus preferred Beniamin before his brethren, though he were in the laſt place: 1. not to make the portions of Rachels children (in giuing fiue parts to Beniamin, and keeping two to himſelfe) equall to the portions of Leahs ſeauen children, ſixe ſonnes and a daughter, as *Alexander Polyhiſtor. ex Euſeb.* for Dinah Leahs daughter was not preſent, to haue a ſhare among them. 2. Neither, as *Lyranus*, was it, to feele the mind of his brethren how they were affected toward Beniamin: for after they had teſtified their loue ſufficiently in the next chapter, to Beniamin, when he ſhould haue ſtaied for Ioſephs cup, yet Ioſeph keepeth the ſame proportion in giuing to Beniamin fiue ſuits of raiment. Gen. 45.22. 3. neither with *Ambroſe* neede we make this a type and figure of Pauls excellencie in gifts (who was of the tribe of Beniamin) before the reſt of the Apoſtles. 4. But Ioſeph did this, to ſhew his loue to Beniamin, beeing his onely brother by the mother ſide, as Elkanah gaue vnto Anna his beſt beloued wife a more worthie portion. 1. Sam. 1. 5. *Iun. Mercer.*

4. *Places of doctrine.*

1. Doct. God the diſpoſer of mens hearts.

v. 14. *God giue you mercie in the ſight of the man.* Iacob acknowledgeth that God is the diſpoſer of mens hearts and affections: as the wiſe man ſaith, *The kings heart is in the hand of the Lord, &c. he turneth it whither ſoeuer it pleaſeth him.* Prouerb. 21. 1.

2. Doct. We muſt reſt in Gods prouidence & carefullie vſe the meanes.

v. 11. *Take of the beſt fruits, &c.* Iacob though his truſt was in God, that he would incline the rulers heart toward his ſonnes: yet he refuſeth not to vſe all meanes, whereby they might inſinuate themſelues: as he aduiſeth them to take double money with them, and to carrie a preſent. We are therefore ſo to depend vpon Gods prouidence, as that we vſe all meanes, which God hath appointed: *Calvin.* like as, though the Lord gaue to Paul all the ſoules in the ſhippe, yet by ſwimming, and vſing the bourds and broken pieces of the ſhip they came to land. Act. 27. 24. 44.

3. Doct. Reſtitution is to be made where anie error or ouerſight is committed.

v. 12. *Leaſt it were ſome ouerſight.* Iacob would haue the money reſtored, which they found in their ſackes mouthes, thinking that the ſeller might forget himſelfe: Iacobs iuſtice herein ſheweth, that in buying and ſelling, where any ouerſight is committed, reſtitution and ſatisfaction ſhould be made. *Muſcul.* not like as now a daies, the buier and ſeller thinke it well gained, when they can one deceiue an other: which abuſe the wiſe-man reproueth, *It is naught, it is naught, ſaith the buier, but when he is gone apart he boaſteth.* Prouerb. 20. 4.

4. Doct. The creatures of God may be vſed not onelie for neceſſitie but delight.

v. 34. *They were made merrie, or drunke their fill with him.* That is, they did eate and drinke liberally and plentifully: ſo that it is not onely lawfull to vſe the creatures of God for neceſſitie onely, but we may goe further, to receiue them with delight and chearefulnes, ſo

that

that we take heede of ſurfetting and drunkennes. As we read of Abraham, that made a great feaſt, when Iſaak was weaned: Gen. 21.8. that is, a plentifull and liberall banket. As God hath made bread to ſtrengthen man, ſo he hath giuen wine to cheare his heart. Pſal. 104.15. But men muſt take heede leaſt in exceeding they fall to riot, and diſtemper themſelues with ſuperfluous abundance. *Philo* well obſerueth, that of auntient time, they vſed after their ſacrifices, to make their feaſts, and in the temples, that the place and action might put them in minde of ſobrietie: whereupon ſome deriue the word μεθύειν, to be drunke, of μετὰ τὸ θύειν, *after ſacrificing*. So we read, that the Elders of Iſrael did eate bread with Moſes father in law before God: Exod. 18.12. in that place, where they had ſacrificed. We ſhould therefore thinke of God in the middeſt of our feaſts, and not be like to thoſe, of whome S. Iude ſpeaketh of; *without all feare feeding themſelues*. Iud. 12.

5. Places of confutation.

v. 30. *His affections were inflamed:* the word is *camar*, whereof the Idol prieſts were called *chemarim*, of their blacke garments, as of a *burnt* colour. The Iewes giue that name to the *blacke* Monkes, *Mercer.* who by their ſuperſtitious apparell make themſelues ridiculous to the blind Iewes, and by ſuch fooliſh toies hinder their conuerſion to the faith.

1. Conf. Monkes deſpiſed of the Iewes.

v. 32. *That was an abhomination to the Egiptians.* The Egyptians beeing a ſuperſtitious people, deſpiſed the true Church of God, and counted them profane in reſpect of themſelues: which the Prophet noteth to be the guiſe of hypocrites; *Stand apart, come not neare me, I am holier then thou:* Iſa. 65.5. Euen ſo the Pſeudocatholike Papiſts deſpiſe the profeſſors of the Goſpel of Chriſt, counting them heretikes, refuſing to come into their holy aſſemblies. *Calvin.*

2. Conf. Againſt the pride of ſuperſtitious papiſts.

6 Places of morall vſe.

v. 7. *Could we know certenly, that he would ſay?* Iacobs ſonnes, in making mention of their father and youngeſt brother, thought to haue excuſed themſelues, but thereby they came into greater daunger: whereby we ſee, that God doth many times fruſtrate our counſells, and maketh them to fall out farre otherwiſe, then we imagined: *Mercer.* as Peter alſo entrapped Ananias by the words of his owne mouth. Act. 5. therefore we muſt commit out counſells to God, that he would both direct the thoughts of our heart, and wordes of our mouth.

1. Mor. To commit our counſell to God.

v. 18. *Becauſe of the money in our ſacks mouth, are we brought.* Thus a gulltie conſcience is alwaies ſuſpitious, and diſquieted vpon euery occaſion, as appeareth in theſe men, that are fearefull without cauſe, and interpret euery thing againſt themſelues. Thus Moſes deſcribeth the fearefulnes of men that are puniſhed for their ſinnes: *the ſound of a leafe ſhaken ſhal chaſe them.* Leuit. 27.36.

2. Mor. A bad conſcience full of ſuſpicion.

v. 23. *Your God, and the God of your fathers.* This ſteward of Ioſephs houſe would neuer haue ſpoken ſo reuerently of the God of the Hebrewes, but that he was ſo taught of Ioſeph: who had a great care to inſtruct his familie in the right faith in the middeſt of that idolatrous nation: this was Abrahams commendation, Gen. 18. 18. and Iacobs practiſe. Gen. 35.4.

3. Mor. We muſt be carefull to inſtruct our families.

v. 29. *God be merciſull to thee my ſonne.* Ioſeph, which hitherto had ſhewed himſelfe ſeuere and rigorous towards his brethren, beginneth now to vſe them kindly: whoſe example teacheth that prudent gouernours, ſhould qualifie and temper iuſtice with mercie, and ſeueritie with clemencie: *Gregor.* as S. Paul did toward the inceſtuous young man. 2. Corinth. 2.

4. Mor. Iuſtice to be tempered with mercie.

CHAP. XLIV.

1 *The Method or Argument.*



Irſt in this chapter is declared the practiſe of Ioſeph, in laying theft to Beniamins charge. 1. the deuice by Ioſeph, v. 1, 2. 2. the execution by his ſeruant, in accuſing them, v. 4. to 6. 3. their defenſe and agreement for the puniſhment, v. 9. 10. 4. The deprehenſion of the pretended theft with Beniamin, v. 11. to v. 14.

Secondly, the conuenting of thē before Ioſeph, with their ſubmiſſion, and Ioſephs mitigation of the puniſhment, v. 15. to v. 18.

Thirdly Iudah interpoſeth himſelfe, and maketh interceſſion for Beniamin, where is ſet downe, 1. the narration both of their firſt ſpeech had with Ioſeph, v. 18. to 24. then of their conference with their father, v. 24. to 30. 2. Iudahs perſwaſion, 1. from the griefe, that his father ſhould be brought vnto, if Beniamin returned not, v. 30. 31. 2. From his owne perſon, who became ſuretie for him. 3. By the oblation and tender of himſelfe, to remaine a ſeruant in Beniamins place, v. 33, 34.

2 *The diuers readings.*

N.G.r. v. 5. *in the which he vſeth to diuine. H.S.G. the which he vſeth to cōſult with the Propheciers. B. which he carefully ſought for. C. by the which he trieth. P. or by experience certainely learneth what manner of men ye are. T. heb. nachaſh* ſignifieth to diuine, or play the augure, & to trie by experience.

H.G.r. v. 15. *are ye ignorant, that there is not a man like vnto me in the skill of diuining? H. doe ye not knowe, that a man, ſuch as I am, will diuine? S. that ſuch a man as I doe conſult with propheciers? B. that ſuch a man as I can diuine? G. that ſuch a man as I will ſearch it out? C. trie it out? P. or learne it out by experience: ſic & heb. nachaſh,* the ſame word that was vſed before.

H.S.c. v. 18. *you are my Lord next after Pharaoh. H.S. you are as Pharaoh. cat.*

v. 21. *and I will haue care on him. S. that I may ſet mine eies vpon him. cat.*

H.S.c. v. 28. *and you ſaid, a beaſt hath deuoured him. H.S. and I ſaid, he is ſurely torne in peeces. cat.*

T.r. v. 30. *his ſoule is deare vnto him, as his owne ſoule. C. his life hangeth vpon his life. B.G.S.H. his ſoule is tyed or bound to his ſoule. T. heb.*

B.G.T.r. v. 31. *bring the olde age of their father with ſorrowe to hell. S. his gray haires with ſorrowe to hell. C.H. his graie head with ſorrow to the graue: B.G.T.P. heb. ſheol.* the graue.

3. *The explanation of doubtfull queſtions.*

1. Qu. Of Ioſephs diuining in the cuppe how it is to be taken.

v. 5. *In the which he doth diuine and prophecie.* v. 15. *Know you not, that ſuch a man as I am can diuine and propheſie?* firſt ſome doe ſo expound theſe words, as that Ioſeph ſhould be cleared from all blame. 1. *Theodoret. qu.* 104. *in Geneſ.* ſaith, that Ioſeph doeth not arrogate the skill of diuining to himſelfe, but ſaith, that ſuch a man as he is, could diuine, as the Septuag. read: for it was no rare thing in Egypt for great men to vſe diuination: but Ioſephs ſteward, v. 5. ſpeaketh of his maſters skill and vſe in diuining. 2. *Auguſtine* excuſeth this fact of Ioſeph, *quia magnum aliquid iſto ludo ſignificatur*, becauſe there was ſome myſterie

mysterie in it,qu.145.in Gen.but if this thing had beene euill in it selfe, a mysticall signification cannot make it good. 3. Others say,that the word diuining is here taken generally,for any kind of prediction,and so Ioseph in deed,had a gift of diuining and knowing secrets.*Thom. Aquin. Perer.*But it is euident in the fift verse, where Iosephs steward attributeth to his master the skill of diuining in his cuppe,that he speaketh of such a kinde of diuining as was vsed among the Egyptians:for it is like that the seruant added not that of his owne,as *Pererius* thinketh,but that he spake as he was instructed. 4. Others answer, that Ioseph here affirmeth nothing of himselfe,but onely asketh a question by way of interrogation,*know ye not? Ioan. Galens.*But v.5. the steward doeth directly so affirme of his master. 5. Some make this to be the meaning: that Ioseph by the losse of the cuppe, wherein he did drinke,did coniecture that some euill was toward himselfe, *ex Vatablo*: but the contrarie is euident,by Iosephs speach,v.15. *what acte is this that ye haue done ?* that he by diuining found out their fault,and was not a prophet against himselfe. 6. Some Hebrews whome *Iunius* followeth,doe thus read,*by the which cuppe* he now findeth by experience,what manner of men ye are:and so the word *nachash* is taken for an experimentall knowledge,Gen.30.27.where Laban saith,I haue perceiued,or found by experience,that God hath blessed me for thy sake.But this interpretation I cannot wholly approoue for these reasons. 1. Because diuers wordes must be supplied not in the text, to make the sense perfect,as *quales sitis*, what manner of men ye are. 2. Because as yet, hauing not found the cuppe,he had no such experience of them. 3. The steward giueth two reasons,whereby he doeth aggrauate their offence in taking away the cuppe, because his master did drinke in it,and did diuine by it:and so the whole verse hangeth together,but in the other sense there is no coherence with the rest. 4. Although this word be so taken some where els,it followeth not,it should be so here.

Diuerse opinions of them which iustifie this fact of Iosephs examined.

Secondly,as these former doe altogether discharge Ioseph,so some doe charge him too farre. 1. The Hebrewes thinke that Ioseph in deed by this cuppe did knowe euery mans age,and natiuitie:but it was farre from worthy Ioseph to pollute himselfe with those grosse superstitions of Egypt. 2. Some read thus,*Know ye not,that such an one as I am doe consult with propheciers or Augurs? Paul. Burgens.*But as it is a fault to professe such diuining, so is it also no lesse fault to consult with such. 3. Some thinke that Ioseph did *in hac simulatione grauiter peccare*,Grieuously sinne in this dissimulation, and did impiously profane the gift of the spirit,in professing himselfe a Magitian in stead of Gods prophet.*Caluine.* But in mine opinió,this is too hard a censure:for whatsoeuer Ioseph here spake or professed,he did it not seriously,or as he would be taken and counted , but in respect of the vulgar opinion erroniously conceiued of him.

Ioseph not to be charged here with a grieuous sinne.

Thirdly:therefore I thinke the meane way betweene both to be safest,that as I exempt Ioseph from such grieuous sinne,so I free him not from some infirmitie and ouersight in this action. 1. Yet with *Tostatus* I thinke not,that Ioseph , *voluit se vere augurem haberi à fratrib.*would haue his brethren in deede take him to be a diuiner: for seeing he presently purposed to discouer himselfe,he would not his brethren should haue such a preiudicate opinion of him. 2. Neither sufficeth it to say with *Augustine,quod non serio, sed ioco dictum est*,That this was alleadged in iest,not in earnest:for this is no excuse for him that doeth euil to say,*am I not in sport :* Prou.29.19. 3. Therefore this is the best excuse for Ioseph, that he did all this,not with a purpose to hurt his brethren,but onely to sift them,& know their affection toward Beniamin,and to take occasion to detaine him longer: as also he vseth this allegation of his skill in diuining,neither as out of his owne iudgement,who abhorred such vanities,neither because hewould be so coũted,but according to that opiniõ, which the Egyptians had of him,who tooke him to be a Magician after the manner of Egypt.*Mercer.*

Iosephs fault how it may be extenuated though not iustified.

v. 12. *And he searched, and the cupp was found in Beniamins sacke,&c.* 1. He cunningly searcheth all their sackes, though he knew well enough where to find the cupp, that it might be done without suspition *Muscul.* 2. Whereas the money was in euery one of their sackes mouth, which he that searched, found no fault with, but onely for the cupp, it was not, for that (as *Ramban* thinketh) the money was put there with their priuitie, for the cupp was conueied into Beniamins sacke together with the money. 3. But he passeth ouer the money with silence because he had tould them before, Genes. 43. 23. that God

Qu. 2. Why the scripther taketh no exception to the money found in their sackes mouth,but onelie to the cuppe.

God gaue them their treasure: and so he might say now againe. *Muscul.* and if he had taken exception to the money, they should all haue beene staied, whereas Iosephs purpose onely was to haue Beniamin apprehended for the triall of his bretherens affection toward him. *Mercer.*

Qu. 3. Why Iudah speaketh for the rest

What iniquitie they meane that God had found out.

v. 16. *Then said Iudah, &c. the lord hath found out the iniquitie, &c.* 1. Iudah speaketh first, and for the rest, not because he had now the principalitie aboue his bretheren, as *Caluin.* for that yet was not declared: but because he was suertie to Iacob for Beniamins returne, and so this matter concerned him most. *Mercer.* 2. And this *iniquitie*, which God found out is not to be referred with *Vatablus* to this present accusation of theft, whereof they were not guiltie, but to their former trespasse committed toward Ioseph, as they before confessed, that trouble was befallen them for that cause. Genes. 42. 21. *Iun. Mercer.*

Qu. 4. Why Iudah saith to Ioseph thou art as Pharaoh.

v. 18. *Thou art euen as Pharaoh.* 1. Iudah maketh mention of his great authoritie both to shew the reason of his former speach, *let not thy wrath be kindled against thy seruant*: he had reason to feare his displeasure, beeing so great a parson; *Iunius.* as also to shew that he was not ignorant of his greatnes, and therefore pressed to speake vnto him, not of any rude bouldnes, but of necessitie: *Caluin.* likewise he doth by this meanes insinuate himselfe: for great parsons loue to heare of their honor and authoritie: *Mercer.* 2. And now beginneth more liuely to take effect that propheticall dreame of Ioseph, that his bretheren should bow downe to him, as their king: for so they obiected to Ioseph, *shalt thou raigne or be a king ouer vs.* Gen. 37. 8. *Muscul.*

Qu. 5. How some things are omitted by Moses afterward expressed. Beniamin why called a litle ladd at 30 yeares.

v. 19. *Haue yee a father, or a brother?* 1. This question asked by Ioseph is not set downe by Moses before in the storie. Genes. 42. in their first examination: yet there is no doubt, but that Ioseph so enquired of them, for Iudah would not tell an vntruth in his presence: but Moses supplieth that here, which was omitted before. 2. Beniamin is called, a litle lad or youth, *ieled chatan*, in respect of the rest: for otherwise he was now supposed to be 30. yeares of age, hauing tenne children, which went downe with him into Egypt Gen. 47. some think he was but 24. or 25. yeares ould: but that number of children will giue him to be elder. *Mercer.*

Qu. 6. Why Beniamin could not depart farr from his father.

v. 22. *The child cannot depart from his father.* 1. This is neither a doubtful speach, whether to be referred to Iacob or Beniamin, as *Aben, Ezra*: as he noteth that to be of the same kind. Ruth. 4. 8. *he drew of his shoe*; whether it be vnderstood of the buyer or seller. 2. Neither is it meant of Beniamin that he could not depart from his father without daunger to himselfe, as *Rambun.* 3. But it is spoken in respect of Iacob, whose loue was such to Beniamin, that he could not endure, that he should goe from him: and therefore Iudah saith that Iacobs life depended of his life. v. 30.

4. *Places of doctrine.*

1. Doct. Nothing is hid from Gods sight.

v. 16. *The Lord hath found out our wickednes, &c.* God then seeth all things, he knoweth what is done in secret: neither the darkenes of the night, neither the secrecie of the place can hide from his sight and knowledge: so the Apostle saith: *all things are naked & open in his eyes, with whom we haue to doe.* Heb. 4. 13.

2. Doct. Seruitude and want of libertie the punishment of theft.

v. 16. *Behold we are seruauntes to my Lord, both we, and he, with whome the cuppe is found:* they iudge themselues worthie of seruitude and bondage, because of this supposed theft of the cuppe: It is therefore a iust punishment, that they, which doe steale away the goods of others, should loose the libertie and free vse of their owne: *Muscul.* Answearable hereunto is that lawe, which was afterward made by Moses: that if the theife had not wherewithall to make restitution, he should be sold for his theft. Exod. 22. 4.

5. *Places of confutation.*

1. Conf. Against the vulgar latine translation.

v. 28. *And I said, of a suertie he his torne in peeces*: but the vulgare latine translation readeth, *and yee said*: whereas the truth is, that Iosephs bretheren did not so say to their father

father, but onely ſhewed him Iacobs coate embrued with blood: but Iacob vpon the ſight thereof ſo gathered and ſaid: *Ioſeph ſurely is torne in peeces.* Gen. 37. 33.

v. 32. The latine tranſlation reedeth: *Ego hunc in fidem meam recepi, I gaue my faith, or became ſuertie for him*: from this place *Bellarmine* would iuſtifie his expoſition of that place. 1. Timoth. 5. 12. *having damnation, becauſe they haue broken the firſt faith*: which he would haue vnderſtood of the vowe of continencie: as in this place Iudah by his faith meaneth the ſolemne promiſe made to his father: But Bellarmine faileth in this collection, for in the originall there is no word, that ſignifieth faith: the word here vſed is *guarabh*, which is, to be ſuertie, or vndertake for an other.

2. Conf. Againſt Bellarmine that taketh faith for a vowe. Bell. lib. 2. de Monach. c. 24.

6. Places of morall vſe.

v. 2. *Put my ſiluer cupp, &c.* Ioſeph might haue vſed cuppes of gold and pretious ſtone, if he would, his honor, riches and abundance was ſo great, but he contenteth himſelfe to drinke in ſiluer, and carrieth himſelfe moderately in his great honor; *Caluin.* whereby men are taught, in the midſt of their proſperitie to be humble, and not to be proud of their riches: as it is in the Pſalme: *if riches encreaſe, ſet not your heart vpon them* Pſal. 62. 10.

1. Mor. To vſe honor & wealth moderatelie.

v. 16. *God hath found out the wickednes, &c.* Theſe men doe wiſely acknowledge God to be the author of their trouble and affliction, and their ſinne to haue iuſtely procured it. *Vatablus.* So ſhould we in all our tribulation looke vnto God, and turne to him that ſmiteth vs, as *Dauid* ſaid, concerning *Shemei*, that railed vpon him: *the Lord hath bidden him to doe it.* 2. Sam. 16. 11.

2. Mor. That wee ſhould looke vnto God in all our affliction.

v. 33. *Let me thy ſeruant bide for the child*: Iudah chooſeth rather to become a bond-ſeruant in Beniamins place, then to returne home to ſee his fathers greife and miſerie; wherin appeareth his dutiful loue toward his father, who preferreth his ſafetie, before his owne libertie: *Mercer.* wherein he did indeed honor his father, according to Gods commaundement.

3. Mor. Of the childrens dutie and reuerent regard of their parentes.

CHAP. 45.

1 The method and partes of the Chapter.

FIrſt Ioſeph diſcouereth himſelfe to his bretheren: wherein appeareth. 1. His wiſedome, in cauſing all to depart beſide his bretheren. v. 1. 2. his loue and affection, in weeping ouer his bretheren, and remitting their treſpaſſe toward him; v. 2. to v. 6. 3. His pietie in aſcribing all to Gods prouidence. v. 6. to v. 9.

Secondly, Ioſeph ſendeth for Iacob his father. 1. Ioſeph maketh the firſt motion to his bretheren, to bring their father downe with them, and beſide giueth them inſtructions, what further to ſay vnto him v. 9. to 14. 2. Pharaoh ratifieth, and confirmeth Ioſephs motion, and giueth him authoritie to ſend for his father. v. 16. to v. 20. 3. Then the manner is ſet downe, how Ioſeph did furniſh them for their iourney, with charrets, rayment, vitaile, v. 21. to v. 24. and aduiſed them not to fall out by the way. v. 24.

Thirdly: they deliuer the meſſage to their father, who at the firſt is ſomewhat doubtful. v. 26. but when he ſaw the charrets he reſolued to goe with them and ſee Ioſeph. v. 27. 28.

2. *The diuerſe readings.*

S.C.c. v.1. *and Ioſeph could not ſuffer or indure all thoſe that ſtood before him. S.C.Ioſeph could no longer refraine or containe himſelfe before thoſe that ſtood by him.cat.*

S.H.c. v.7. *to nouriſh for you a great remainder or remnant.S.that you might haue meat to liue.H. to ſaue you aliue by a great deliuerance.cat.*

T. v.8. *hath made me a father with Pharaoh.T.a father vnto Pharaoh.cat.*

S.c. v.17. *lade your carts with wheat.S.lade your beaſts.cat.*

S. v.18. *I will giue you all the goods of Egppt.H.of all the goods of Egypt.S.the good of the land of*

T.G.r. *Egipt.B.the beſt of the land of Egipt.cater.*

H.cor. v.20. *leaue nothing of your houſhold ſtuffe. H. let it not grieue your eye becauſe of your houſhold ſtuffe.T. regard not your ſtuffe.B.G.let not your eye ſpare your ſtuffe.cater.*

H.S.c. v.22. *He gaue to euery one two garments.H.double raiment. S.garments to put on. C. change of garment.cater.*

S.cor. *three hundred pieces of gold.S.pieces of ſiluer.cater.*

v.26. *he was as one waked out of an heauie ſleepe.H.he was aſtoniſhed in his minde.S.theſe words*

B.T.r. *wauered in his heart.C.his heart wauered.B.his heart failed.T.G.was weakened.P.phug,to be weakened.*

3 *The Theologicall explication.*

1. Qu. Why Ioſeph biddeth all the companie to goe forth.

v. 1. *Haue forth euery man from me,&c.* Ioſeph biddeth them to go forth,that is,all which were preſent, beſide his brethren: not becauſe he was aſhamed of his brethren, and of his poore kinred, for he did afterward acknowledge them: neither as beeing wearied with the ſuits of the reſt of the companie for his brethren,whome he bid goe forth, as the He-

Whether Ioſeph euer reuealed to Iacob the practiſe of his brethrē againſt him.

brewes thinke: but he did it partly becauſe he thought it not ſeemely for a man of his place to weepe before them, partly in reſpect of his brethren,whoſe vnkind and cruell affectiō toward himſelfe, he would not bewray in the hearing of others. *Iun.* 2. And it is probable, that Ioſeph declared not his brethrens offence to any, no not to Iacob: for that meſſage which they ſent to Ioſeph in Iacobs name, Gen. 50. 17. *Ramban* well noteth, is not expreſſed in the Scripture: and it is like that Iacob, if he had knowne it, would haue ſet ſome note vpon his ſonnes for their crueltie againſt Ioſeph, as he did vpon Simeon and Leui, for the murther of the Sichemites. *Mercer.*

Qu. 2. Why Ioſephs brethren could not anſweare.

v. 3. *His brethren could not anſwer him,&c.* 1. This ſilence of Ioſephs brethren proceeded not from any ioy,as *Luther:* but from their feare, as the words following doe ſhew: *for they were aſtoniſhed at his preſence.* 2. This their feare did ariſe partly from their conſcience of ſinne, partly from the opinion of Ioſephs great authoritie, who was able now to reuenge his former wrong. 3. This then is the difference betweene feare and griefe: they which are in griefe doe crie out, becauſe the ſpirits aſcend vpward, and breake forth, and ſo the voice goeth out withall, but when feare inuadeth men, the ſpirits are gathered inward, and ſo the voice is reſtrained: like as,when a citie is beſieged, and in danger of the enemie, the citizens withdraw themſelues to the more inward parts. *Perer.*

Qu. 3. Why Ioſeph bid his brethren come neare

v. 4. *Ioſeph ſaid, Come neare.* 1. Not to ſhew them his circumciſion,as the Hebrewes imagine, that they might ſee he was Ioſeph: for the mentioning of his ſelling into Egypt, which no man knew,but themſelues, was a more euident argument. 2. But Ioſeph did call them nearer(ſitting in his chaire of eſtate)to ſpeake comfortably vnto them,that they ſhould not be oppreſſed of griefe: and that he might ſpeake vnto them in ſecret, that his voice be not heard abroad. 3. The Egyptians heard his weeping and crying, beeing not farre off: and Pharaohs houſe heard the ſame by report onely: v. 16. but it was not fit,that any ſhould heare what Ioſeph ſaid to his brethren in ſecret. *Mercer.*

Qu. 4. How Ioſeph is ſayd to be a father to Pharaoh.

v. 8. *Who hath made me a father with Pharaoh.* 1. Not that Pharaoh is to be ſuppoſed to haue beene a young man, and Ioſeph, in reſpect of his yeares, as a father to him, as ſome thinke: for Ioſeph was but 30 yeare old, when he ſtood before Pharaoh: and it appeareth

reth by Pharaohs proceeding against his cheife butler and cheife baker before that, and by his prudent behauiour in seeking the interpretation of his dreame, and approouing of Iosephs counsell, that he was a sage Prince, and of good yeares. 2. Neither doth Ioseph meane, that he was as a father in respect of Pharaoh himselfe: for that had beene to challenge as it were superioritie ouer him: whereas Iudah before thought it the greatest honour to say to Ioseph, that he was euen as Pharaoh. Gen. 44. 18. 3. But I rather approoue *Iunius* reading, that he was a father, *apud Pharaonem, with Pharaoh*, as a graue and prudent counseller of state.

Qu. 5. In what part of Egipt the land of Goshen was situate.

v. 10. *Thou shalt dwell in the land of Goshen.* 1. which was not in Arabia, as the Septuagint in some copies read, *Goshen in Arabia:* for then Iacob should haue beene further off, then in Canaan. 2. neither was this the countrey called *Thebais*, bordering vpon Ethiopia, as *Hierome* thinketh: for that had beene too long a iourney for Ioseph. 3. but this Goshen was situate betweene Nilus and the redde sea, bordering vpon Canaan, not farre from On, where Iosephs chiefe habitation was: for this countrey was both fruitfull, and therefore fit for cattell; it was confined vpon Canaan, and lay best for Iacobs iourney: it was not farre from Ioseph, so that he might see to his fathers wants: it was a countrey seperate from the rest of Egypt, and fittest for Iacob, because the keepers of sheepe were an abomination to the Egyptians. *Iun. Mercer.*

Qu. 6. In what sense Ioseph saith my mouth speaketh.

v. 12. *Your eyes doe see, that my mouth speaketh, &c.* 1. Not that he shewed them his circumcision, as *Rasi:* 2. or because by his mouth, that is, his word and authoritie, all things were done, as *R. Levi:* for these had beene no certaine demonstrations that he was Ioseph. 3. but either because he spake vnto them in the Hebrew tongue without an interpreter, and after their owne pronuntiation: as *Ramban, Vatablus, Iunius:* as also for that he with his owne mouth, had declared such things vnto them, as were not knowne to any other beside themselues. *Mercer.*

Qu. 7. When Pharaoh promised the best of the land; why: & in what sense.

v. 18. *I will giue thee the best of the land of Egypt, &c.* 1. Pharaoh was glad, when he heard of Iosephs brethren, and his seruants, and maketh this liberall offer, not so much, because, as the Hebrewes imagine, whereas Ioseph was thought to be a man of a base and seruile birth, he is now knowne to come of a good stocke and parentage: but Pharaoh sheweth hereby his great loue to Ioseph, in this rewarding his kinred. 2. Neither neede we to say with *Calvin*, that this offer was made by Pharaoh before Ioseph promised the land of Goshen to his brethren, though it be set downe after: for Ioseph doubted not, but that Pharaoh of his princely loue and liberalitie would confirme his graunt. 3. *Lyranus* noteth this speach of Pharaoh to be propheticall, because afterward it came so to passe, that the Israelites had the best things of Egypt, when they departed thence: but *Tostatus* misliketh that collection, because the Israelites had not the best things of all the land of Egypt, but onely of those Egyptians that dwelt among them: and beside, the vulgar latin thus reading, *I will giue thee all the goods of the land of Egypt*, doth depart from the Hebrew text, where no mention is made of [*all,*] but onely, *I will giue thee the best of the land of Egypt, &c.*

Qu. 8. The meaning of these words: let not your eie spare your stuffe.

v. 20. *Let not your eye spare your stuffe.* 1. The meaning of which words is not either as the Latin vulgar text hath; *leaue nothing of your stuffe:* 2. or as some Hebrewes, let not your eye haue pitie of your stuffe, because you should leaue it behind, but bring all with you, and load your carts with it: for this sense agreeth not with the reason, which is added; *for the best of all the land of Egypt is yours.* 3. neither is the meaning, as *Mercerus* giueth the sense, carrie what you will carrie, and leaue the rest: for thus a contrarie sense should be gathered of the same words. 4. but he saith thus much in effect, let it not grieue you because of your stuffe, that you shall leaue behind, for you shall find enough in Egypt: *Iun.* and therefore our English bibles read well in this place; *regard not your stuffe.*

Qu. 9. Of the chaunge of rayment and siluer which Ioseph gaue to his brethren.

v. 22. *He gaue to them all change of rament.* 1. Not double garments, as *Hierome* and the Septuag. read: for then Beniamin should haue had not fiue, but ten suits of raiment, that had 5. times so much as the rest: but they had better garments giuen them, to chaunge their old apparrel with, which before they had rent for griefe. Gen. 44. & so chaunge of garnēt is taken for single vestures, Iud. 14. 19. where Sampson slue 30. Philistims, & gaue so many chaunge of raiment to his 30 companions. *Vatabl.* 2. Whereas Ioseph giueth to Beniamin 300 sicles of siluer, the Hebrewes note, that whereas Ioseph was sold for 30 sicles, he therefore giueth to Beniamin as much as all the other ten had for their shares, when Ioseph

Hebrewes curious collections.

was

was sold:*ex Mercer.* but neither was Ioseph sold for 30. but 20.sicles: neither yet had euery one for his share,20.sicles,much lesse 30. but the summe of 20.sicles,the price which was set vpon Ioseph,was diuided among them all:they therefore in this curious collection are much deceiued. 3. Ioseph gaue these great gifts to his brethren,but especially to Beniamin,not so much to testifie his loue vnto them,as that hereby, they might perswade their wiues and others,of the truth of their message,to make them more willing to leaue Canaan,and goe downe to Egypt.*Caluin.*

Qu 10. How Ioseph is said likewise to send to Iacob.

v.23. *Vnto his father likewise he sent,&c.* 1. This is neither to be referred simply to that which followeth,that Ioseph sent after the same manner to Iacob, that is, *ten hee asses, &c.* as *Rasi, Mercerus*,for that was not after the same manner. 2. Neither (as *Ramban*)hath it relation to the vittaile,which Ioseph gaue his brethren for their money, v.21. that so he sent to Iacob also the like vittaile for his money. 3. But it hath reference to that which immediately went before,that as he gaue money and raiment to Beniamin, so he sent in the same proportion to Iacob,& moreouer he sent *tenne hee asses,&c.Vatabl.Iunius*,and so the latine translator well expoundeth,*addens et,&c.*he added moreouer tenne asses,&c.

Qu. 11. Why Ioseph chargeth his brethren not to fall out by the waye.

v.24. *Fall not out by the way:*the word is *ragaz*,which signifieth to be afraid,to be mooued,or troubled: 1. *Ramban* expoundeth it, that they should not feare any trouble by the way,because they were laden with so much riches, for Iosephs name and authoritie should be their protection. 2. Some thinke that Ioseph biddeth them agree,because brethren are apt to fall out. 3. Some because trauellers by reason that their bodies were distempered with their iourney,and are often prouoked by their mutuall talke and communication,doe many times fall out.*Thom. Anglic.* 4. But Ioseph knewe, how they would wrangle in the way about himselfe,and his selling into Egypt, one laying the fault vpon anorher(for Ruben consented not at all,Iudah gaue counsell to sell him, beeing vnwilling he should perish,the rest conspired his death) therefore he giueth them this charge. *Chrysost.Merc.Vatabl.Iun.*

Qu 12. How Iacobs hart is said to faile or faint and for what cause Hebrewes fables.

v.29. *Iacobs heart failed,&c.* 1. Iacob was astonished at the report of his sonnes, that Ioseph yet liued:he had not heard it then before, as the Hebrews fable, how *Serah* Asers daughter had told Iacob,that Ioseph was aliue,and therefore shee was translated aliue into paradise:*ex Munster.* 2. The meaning is not,that Iacob withdrewe his heart and attention from them,and greatly regarded them not, as *R.Sel.*or as the latine translator, he was as raised out of an heauie sleepe,that is,*attonitus & stupidus ad intelligendum*:heauie and hard to vnderstand,as a man newely awaked,as *Rupertus* expoundeth. 3. Nor yet,as *Rãban*,and *R.Abraham*,whome *Oleaster* followeth,is the meaning,that his heart left beating and panting,and so they would haue the word,*phag*,to signifie to cease. 4. But Iacob for the time did faint,and swound,not for any suddaine ioy conceiued, as *Perer.*for as yet he beleeued them not:nor of an affection mixt together of ioy and feare,as *Caluin.Mercer.*for then the one would haue qualified the other,that Iacob should not haue fainted:but the very naming of Ioseph did renewe and reuiue his former griefe, and so perplexed him. *Iun.*

Qu. 13. How Iacobs spirit is said to reuiue.

v.27. *The spirit of Iacob reuiued, and he said,it is enough, &c.* 1. The Chalde paraphrast readeth:*the holy spirit rested vpon Iacob*:as though the spirit of prophecie had departed from Iacob,all the time of his griefe and heauinesse:whereupon the Hebrewes further note,that the spirit of God commeth vpon those that are chearefull:for which cause they say most of the prophets were young men,who are more giuen to chearefulnesse,then they which are old:but this is spoken of Iacobs spirit, not of the spirit of God,who nowe came to himselfe againe,more giuing credit to the sight of his eies, when they shewed him the charrets,then to their words.*Muscul,Mercer.* 2. He saith it is enough,not either in respect of Iosephs great honour,or the rich gifts,which were sent,but because he heard he was aliue:Iosephs life was more worth vnto him,then all the rest.*Iun.*

4. *Places of doctrine.*

1. Doct. The righteous are not void of affections

v.2. *He wept and cried:*In that Ioseph sheweth himselfe to be a man of affection, which draweth from him plentie of teares:we doe learne that the righteous are not as stones and blockes,

blockes, that cannot be mooued, as the Stoickes defined their wise-men; but they also are subiect to the affections of loue, ioy, sorrow, compassion. *Caluin.* Our Sauiour in the daie of his flesh, did weepe, loued Iohn more then the rest, sometime he was angrie: but in all these he sinned not, as it is hard for vs to keepe a measure.

v.8. *You sent me not hither, but God, &c. who hath made me a father, &c.* As God turned the mallice of Iosephs brethren to the great good of his Church, the aduancement of Ioseph, preseruation of the whole land of Egypt: so is the Lord able still out of euil to draw goodnesse, as he commanded light to shine out of darkenesse, 2. Cor. 4. .6. *Luther.* as Sapson found honie in the mouth of the dead and stinking lyon: as the Apostle saith: *All things shal worke together for the best to those that loue God.* Rom. 8. 28.

3. Doct. God turneth euill to God.

5 Places of Confutation.

v.8. *You sent me not hither but God:* not that God was the author of that wicked conspiracie against Ioseph, which was inspired by the suggestion of Sathan, not by the instinct of Gods spirit: neither did God onely permitte or suffer the same to be done, as *Bellarmine* would haue it, *lib. 2. de amission. grat. c. 11.* for if God withdrawe his power, nothing can be done in the world: and therefore the Psalme saith, *Whatsoeuer pleased the Lord, did he in heauen and in earth*, Psal. 135. 6. Wherefore the Lord as he did foresee what Iosephs brethren should doe in this action, and disposed and directed the same after it was done, to an happie ende: so also he decreed that this thing should be done by no other meanes: and although in the particular, the euilnesse of the action proceeded from the malitious minde stirred by Sathan; yet the generall ouerruling power, and disposing prouidence of God so concurred, as that Ioseph should by this meanes and no other be sold into Egypt. So that Iosephs brethren were instruments herein of Gods decree and purpose: yet not therby are they excusable, because they did that of a wicked minde, which God in his wise prouidence conuerted to good: as Iudas sinne was no whit the lesse in betraying Christ, though as Peter saith, he were deliuered vp by the determinate counsell of God. Act. 2. 23. *Caluin. Muscul.*

1. Conf. The selling of Ioseph into Egipt, not done onelie by Gods prouision.

v.20. *Regard not your stuffe.* The Latine translator maketh a contrarie sense, *leaue nothing of your stuffe:* see before qu. 8: whereas the meaning is, that they should not care to leaue their stuffe behinde them: thus that translation, which the Romanists so much extoll and magnifie, is found to be faultie and erronious.

2. Conf. Against the vulgar latine translation.

6. Places of morall vse.

v.3. *Then Ioseph said, I am Ioseph.* He seeing his brethren almost oppressed with griefe, doeth speake comfortably vnto them, least they might haue beene ouercome with too much heauinesse: which teacheth gouernours not to cast downe altogether with griefe, those which are sufficiently humbled. *Caluin.* as S. Paul shewed himselfe toward the incestuous partie, *least he be swallowed vp of ouermuch heauinesse.* 2. Cor. 2. 7.

1. Mor. Not to suffer men to be swallowed vp of greife.

v.7. *To saue you aliue by a great deliuerance.* If it be a great deliuerance to preserue men from the famine of corporall food, as Ioseph did, much more ought we to be thankeful to God for such gouernours, as prouide food for the soules of their people, and deliuer them frō spirituall famine. *Muscul.* for much more grieuous is the famine of hearing the word, then of bread, or water, Amos. 8. 11.

2. Mor. To preserue from spirituall famine the greatest deliuerance.

v.8. *You sent me not hither, but God:* Ioseph looking into Gods prouidence, who turned his brethrens euill meaning toward him to good, in that consideration is more easily brought to forgiue thē: for when we see how God disposeth to our good, of those wrongs that are done to vs in the world, we should in that respect be more ready to forget them. Thus S. Peter speaketh comfortably to the people, that gaue cōsent to the killing of Christ: *ye haue killed the Lord of life, &c. but those things that God had shewed before by the mouth of the Prophets, that Christ should suffer, he hath thus fulfilled.* Act. 3. 15. 18.

3. Mor. Gods prouidence in turning al things to the best should moue vs to forgiue.

4 Mor. To ſeeke to maintaine peace.

v. 24. *Fall not out by the way*: Ioſeph as he was readie to make peace with his brethren, and to be at one with them, ſo he laboureth to maintaine peace amonge themſelues: thus teaching vs by his example, not onely to be louers of peace our ſelues, but to procure it in others: according to the doctrine of Chriſt: *bleſſed are the peace-makers, for they ſhall be called the childen of God.* Math. 5. 9.

5. Mor. Liers ſhall not be beleeued, when they ſpeake the truth.

v. 26. *For he beleeued them not*: This is a iuſt reward of liers, that when they ſpeake the truth, they ſhall not be beleeued: Iacobs ſonnes had told him a tale before, when they ſhewed him Ioſephs coate, as though ſome wild beaſt had deuoured hiu. Geneſ. 37. and now when they tell the truth, that Ioſeph was aliue, no credit is giuen vnto them. *Muſcul.* Thus S. Paul would not endure, that the maid which had the ſpirit of diuination, and deceaued the people with lies, ſhould teſtifie the truth of the Apoſtles that they were the ſeruantes of God, and taught the way to ſaluation. Act. 16. 18.

CHAP. LXVI.

1. *The Methode and argument of the Chapter.*

FIrſt we haue here ſet downe Iacobs preparation to his iourney. 1. He offereth ſacrifice to God. 2. The Lord anſwereth him by viſion, appearing vnto him, and encouraging him to goe downe to Egypt, promiſing him both a proſperous iourney, a peaceable end, and the returne of his poſteritie. v. 2. to 5.

Secondly, the iourney it ſelfe is deſcibed v. 5. to v. 8. with an enumeration of the parſons that went downe with Iacob. 1. In particular, the aſpiring of Leah and her maid Zilpah, the aſpiring likewiſe of Rachel and her maid Bilhah, of euery one by themſelues, from v. 8. to 26. they are all ſummed in groſſe v. 26. 27.

Thirdly, Iacobs arriual in Egypt is declared. 1. How he ſent for Ioſeph, and of their meeting, greeting and ſalutation in Goſhen. v. 27. to 31. 2. The counſell and aduice giuen by Ioſeph to his brethren, how they ſhould anſwer Pharaoh, that they might obtaine the land of Goſhen. v. 31. to the end.

2. *The diuerſe readings, where the tranſlations differ.*

H.S.c. v. 1. *he came to the well of the oath. H.S. to Beerſheba. cater.*

H.c. v. 2. *he heard God calling him by a viſion of the night. H. God ſaid to Iſrael in a viſion of the night. cat.*

T.C.H.r. v. 3. *I am the God of thy fathers. S. I am God, the God of thy father. B.G. I am the mighte God of thy father. cat. he. hael. eelohe,* the ſtronge God.

T.P.r v. 4. *I will bring thee vp againe in thy returne. H. I will bring thee backe againe in the end. S. I will ſuerlie make thee come vp againe. C. B. I will bring thee vp againe. G. I will cauſe thee to come vp, by comming vp with thee. T. P. he.*

S.c. v. 5. *they tooke their ſubſtance. S. their father, children, and wines. cater.*

H.S.c. v. 6. *they tooke all that they poſſeſſed in Canaan. H. S. they tooke their cattell and goods, which they had gotten in the land of Canaan. cater. he. racaſh:* to get goods.

S.c.H.det. v. 7. *their daughters, and daughters daughters. S. their daughters. H. their daughters and ſonnes daughters. cat.*

v. 10. *Iachin, Saher. H. B. Achin Saar. S. Iachin Sacher. C. Iachin Zohar. G. Iachin Trochar. T. he, Sochar. P.*

S.c. v. 12. *Exron Amul. H. C. Eſron, Iemuel. S. Hezron, Hamul. B. G. chezron, chamul T. P. heb.*

heb.

v. 13. *Thola, Phua Semron. H. Thola, Phua, Asum, Sambram. S. Thola, Puah Iob, Simron. cet.* — *H. del. S. alt.*

v. 16. *Arelis. S. Heri. cat.* v. 17. *Ieul. S. Iesui. cat.* — *S. alter.*

v. 20. *preist of On. H. S. B. prince of On. T. P. C. G. cohen* signifieth both. — *diuers. sign. if.*

v. 21. *the sonnes of Manasses, which Syra his concubine bare vnto him, were Machir: Machir begat Galaad: the sonnes of Ephraim Manasses brother Sutalaam, and Taam, the sonnes of Sutalaam, Edom. S.* the rest haue none of these wordes. — *S. add.*

v. 21. *Mophim, Ophim and Ared. H. Mamphim, Ophim, and Gerah begatt Arad S. Muppim, Huppim and Arde. cat* — *S. add.*

v. 22. *eighteene soules in all. S. fourteene soules all. cat.* — *S. cor.*

v. 27. *all the soules are seauentie fiue. S. seauentie. cater. the sonnes of Ioseph, nine soules. S. two soules cater.* — *S. cor.* *S. cor.*

v. 28. *he sent Iudah, &c. that he should meete him at the citie of the nobles in the land of Ramesse. S. that he should tell him, that he might meete him in Gosben. H. to prepare before him. C. to direct his face to Gosben. B. to direct his way to Gosben. H. to premonish him to meete him in Gosben. T. to appeare before his face in Gosben. P. he. iarah,* to prepare to signifie. — *S. ad.* *diuers. signif.* *S. det.*

v. 37. *said to his bretheren. S. said to his bretheren, and all his fathers house cet.* — *S. ad.*

v. 34. *in Gesem of Arabia, S. in the land of Gosben. cat.*

3. The theological explication.

v. 1. *Israel came to Beersheba, &c.* 1. This place is interpreted the well of the oath or of *seauen*: for *shabang* signifieth both: so called first by Abraham, where he made a couenant with Abimelech, and gaue him seauen lambes, Gen. 21. and afterward the name was reuiued by Isaak. Gen. 26. 2. To this place came Iacob, beeing both in his way, as he went to Egypt, for it is in the vtmost boundes of Canaan toward the South: as also because there Abraham and Isaak had longe dwelled, built altars there, and consecrated it as a peculiar place for Gods worship. 3. He offereth sacrifice, both to giue thankes to God, for the life of Ioseph, and to desire the Lord to make his iourney prosperous. *Iun.* — 1. Qu. Why Iacob offered sacrifice in Beersheba.

v. 2. *Iacob, Iacob, who answered I am here,* &c. 1. He is called *Iacob*, not *Israel* not because, as the Hebrewes imagine, he should not preuaile against men in Egypt for he is also called Israel in Egypt. Gen. 48. 29. but when as the Lord vouchsafeth to speake familiarly vnto him, he calleth him by his name Iacob. *Mercer.* 2. The name is dubled, to stirre him vp to greater attention, *Caluin.* and to shew the certaintie of that, which God spake. *Perer.* 3. Iacob answereth readilie, *here I am*, & therfore Iosephus misreporteth this storie, that Iacob should say *quisnam esset*, who it was that spake vnto him, as though he had not beene acquainted with Gods voice. *lib. 1. antiquit.* — 2. Qu. Of the Lords calling of Iacob. Iosephs misreport.

v. 3. *I am God, the God of thy father.* 1. This then was not an Angel, that spake in the parson of God, but it was the lord himselfe, to whom Iacob offered sacrifice: v. 1. 2. Who is called the God of his father, rather then of Abraham, because Iacob so vsed to call the Lord, the feare of his father Isaak, Genes. 31. 53. and for that he had better experience of the mercies shewed to his father Isaak: who also was not many yeares before departed, about the 30 yeare of Iosephs age, when Iacob was an. 120. *Mercer.* 3. Where God is said to goe downe with Iacob into Egypt, it is to be vnderstood by the effect, because God was present with him, in protecting and defending him: for otherwise the God-head neither ascendeth, nor descendeth, filling heauen and earth. *Mercer.* — 3. Qu. Who it was that spake to Iacob. How the Lord is said to goe downe.

v. 3. *Feare not to goe downe into Egypt, &c.* there were diuerse causes, why Iacob feared to goe downe to Egypt, which causes of his feare are here remooued by the Lord. 1. He might be somewhat doubtful, because sometime in the like necessitie of famine Isaak was forbidden to goe downe to Egypt Genes. 26. 2. *Mercer.* therefore to helpe this the same God, that charged his father not to goe downe, biddeth Iacob not to feare to goe downe. 2. He might feare, least his children might be corrupted by the superstition of the idolaters: and about this time, as *Augustine* thinketh, beganne that grosse idolatrie of the Egyptians in worshipping *Apis* a king of the Argiues, that died in Egypt, calling him by — 4. Qu. The diuerse causes why Iacob feared to goe downe into Egypt remooued.

the name of *Serapis*, which is compounded of the name *Apis*, and σὸρ & , the coffin wherein *Apis* was entombed: and in memoriall of this *Apis*, they worshipped a pide bull, which they named *Apis*: by which occasion the Israelites learned to worship a calfe. *August. lib.* 18. *de civit. dei. c.* 4. This feare Iacob is discharged of, when the Lord saith, *I will goe downe with thee, &c.* the Lord promiseth to be a guide to him and his, to keepe them in his feare. 3. Iacob was not ignorant of the prophesie giuen to Abraham, that his seede should be afflicted and kept vnder in a straunge land, therefore the Lord to take away that scruple, telleth him, that his posteritie shall encrease there, and he will make him a great nation. 4. He might thinke, that his posteritie beeing ouertaken with the pleasures of Egypt, would hardly returne from thence, and so he should loose the hope of the inheritance of Canaan: to meete with this doubt, the Lord saith, v. 4. *I will also bring thee vp againe.* 5. He also might feare, least beeing a weake old man he should die by the way before he came to Ioseph: therefore the Lord to make him secure in this, telleth him, that Ioseph shall close his eyes when he died. v. 4.

The grosse superstition of the Egipcians in worshipping their God Apis.

v. 4. *I will bring thee vp againe, and Ioseph &c.* 1. The Lord brought Iacob vp out of Egypt, when his bodie was carried to be buried in Canaan: but most of all was it performed in his seede, whome the Lord brought out of Egypt, vnder the hand of Moses and Aaron. 2. It was the vse to close the eyes of the dead, which commonly are opened, when men dying doe lift vp their eyes to heauen: *Muscul.* and therefore they that stand by doe shut them before the bodie is stiffe. *Plinie* maketh mention of this solemne vse among the Romanes, who vsed to shut the eyes of the dead at the time of their death, and to open them againe, when they brought them to the fire, *vt neque ab homine suprenum eos spectari fas sit, & cœlo non ostendi, nefas*: that neither (saith he) *is it lawfull for men to see them last of all, and it were impious not to shew or open them toward heauen.* And this dutie of closing the eyes was performed by those which were deerest, and best beloued of the dead: as Ioseph was to Iacob: whose eyes Ioseph did shut vp, when he had giuen vp the ghost, although no speciall mention be made of it afterward. *Perer.*

Qu. 5. Of the auncient vse of closing the eyes of the dead.

v. 6. *They tooke their cattell, and their goods, which they had gotten in Canaan, &c.* 1. Though no mention be here made of their seruants, yet it is like that Iacob caried them also with him, and would not leaue them behind in that hard time of famine. *Calvin.* 2. Though Pharaoh sent them word, that they should not regard their stuffe, yet they tooke their substance with them, that they might be as little chargeable as they could vnto others: as Abraham comming forth out of his countrey at the Lords commandement into Canaan, brought his substance with him. Gen. 12. 5. *Lucher. Muscul.* 3. Mention is not made of Iacobs goods gotten in Mesopotamia, but onely in Canaan, not because Iacob had giuen those goods to Esau, which is not like: but because they were not to be compared to his substance, which he got in Canaan, and Moses speaketh also of the goods and substance of his sonnes, that got all they had in Canaan, beeing not of yeares in Mesopotamia to prouide for themselues. *Mercer.*

Qu. 6. What goods and substance Iacob and his sonnes caried into Egipt.

v. 8. *His daughters and his sonnes daughters, &c.* 1. Iacob had but one daughter here named, *Dinah* of Leah, and but one daughter of his sonnes, Serah of Asher, v. 17. yet they are put in the plural number according to the phrase of the Hebrew: as v. 23. it is said, *the sonnes of Dan, Hushai*: he had but one. *Muscul.* 2. The whole summe of Iacobs posteritie borne at this time, is seauentie, v. 27. of which number Iacob himselfe is one, as the head of the rest. *Mercer.* 3. Moses setteth not downe their names according to the order of their birth, as in other places, c. 29. 30. 35. but first he rehearseth such as came of Leah and her maide, then those which came of Rachel and her maid. *Mercer.*

Qu. 7. Of Iacobs daughters and the order obserued by Moses in setting downe their names.

v. 10. *The sonnes of Simeon, Iemuel.* Many hard and difficult questions are mooued out of this chapter, which shall briefly be discussed. First, there is great difference in the names here rehearsed, and in other places of scripture: the sonnes of Simeon, *Iemuel*, and *Iamin*, are called *Nemuel* and *Iarib*. 1. Chron. 4. 24. *Zohar* is there named *Zerah*. v. 13. *Iob* the sonne of Issachar, is called *Iashub*. Numb. 26. 24. v. 16. *Ziphion, Ezbon Arodi* are called *Zephon, Ozni Arod*. Numb. 26. 15, 16, 17. v. 21. the sonnes of Beniamin, *Alhbel, Beeber, Ehi, Rosh, Muppim, Chuppim, Ard*: are otherwise named, *Iediael, Achirah, Nochah, Rapha, Shephuham, Chuiram, Addai*. 1. Chron. 8. 1, 2, 3. It is then no strange thing in scripture, for the same men to be called by diuers names, sometimes with the alteration of some letters, sometimes with a

Qu. 8. Of the diuerse names, of the sonnes of the 12. Patriarkes.

chaunge

chaunge of the whole name.

v. 10. *The sonnes of Simeon, Iemuel, Iamin, Ohad.* 1. It is to be considered, that diuers of these here named, are els where omitted: as *Ohad* is not reckoned among the sonnes of Simeon, Numb. 26. 12. 1. Chron. 4. 24. it should seeme that he died without issue. *Muscul.* so likewise three of Beniamins sonnes, *Echi, Gera, Rosh*, are omitted by Moses, Numb. 26. 40. of whome there came no families. 2. He that is there named *Achiram*, and Acharah, 1. Chron. 8. 1. was not *Echi*, as *Iunius* thinketh vpon that place, and *Muscul.* in Gen. 46. v. 26. but *Becher*: who was one of the three cheife fathers of Beniamin. 1. Chron. 7. 6. and therefore it is not like, that Moses setting downe the chiefe families of Beniamin, would make no mention of him. Numb. 26. 3. whereas here are rehearsed tenne sonnes of Beniamin, they were not all properly his sonnes, but two of them, *Ard* and *Naaman* were the sonnes of Bela, and Beniamins nephewes. Numb. 26. 40. It was not then Gerah, as the Septuag. read, but Bela that begat Ard. 4. Whereas Bela is made to haue sixe sonnes, 1. Chron. 8. 3, 4. and here he hath but two, the reason is, because these two were onely borne, when Iacob went downe to Egypt, the rest were borne afterward. 5. And whereas 1. Chron. 7. 7. fiue sonnes of Bela are named, altogether diuers from those sixe rehearsed, 1. Chron. 8. 3. in the first place, not the immediate sonnes of Bela are mentioned, but such as were the chiefe princes of that familie in the time of Dauid, when Ioab numbred the people: in the other place, they which were the next sonnes of Bela are rehearsed. 6. Moses in this place doth confusedly set them together, not according to their order of birth, *Bela, Becher, Ashbel, &c.* whereas Ashbel was the second, Becher or Aharah the third, Nocah or Echi the fourth, Rapha or Rash the fift: as may appeare, 1. Chron. 8. 1.

Qu. 8. Of other differences in the genealogie compared with the 26. Numer. and 1. Chron. 7. 8. chap.

Reconciliation of some difference in the genealogie of the Belahites in the Chronicles

v. 12. *The sonnes of Phares, Ezron and Hamul, &c.* Whereas it may seeme straunge that Pharez the sonne of Iudah by Thamar, should haue two children, that are said to come downe with Iacob into Egypt. 1. the right solution is not to say with *Augustine*, that these two children are said to go downe, because they were in Pharez loines, and not yet borne, in this sense all those children, which were afterward borne in Egypt might be said to goe downe, and so we should haue not 70. but 700. persons. 2. Neither is *Pererius* answer sufficient for the same reason, who vnderstandeth by Iacobs comming into Egypt, the whole time of his and Iosephs life: for so we might account 7000 soules to haue descended with Iacob. 3. Therefore according to Moses narration we say, that these two sonnes of Pharez were then borne, but very young: who himselfe beeing begotten of Thamar at Iudahs 30 yeare, might take a wife at 14 or 15 yeares: for *Pererius* coniecture is vntrue, that Pharez was borne but the yeare before Iacobs descending into Egypt. 4. The like may be said of Bela Beniamins sonne, that had two sonnes, *Ard* and *Naaman*, borne at Iacobs going downe: Beniamin was now at 30 yeares a grandfather, and Bela his eldest sonne at 15 a father. *Mercer.* there is no other way to giue satisfaction to these doubts. And it is most like that Iacobs sonnes married very soone, and their sonnes also: for how els could they in the space of 215 yeares, which was the time of their aboad in Egypt, from 70. encrease to 600 thousand, when as in 215 yeares before, from the 75 yeare of Abraham, till Iacobs going downe, they encreased but to 70 soules, in all. 5. Whereas Selah and Zerah also had issue as well as *Pharez*, as appeareth Numb. 26. 20, it is not, as *Pererius* thinketh, for the prerogatiue of Pharez, of whome the Messiah should come, that Pharez posteritie is remembred, the others omitted, but because Pharez sonnes were now borne, the others afterward in Egypt.

Qu. 9. How Hazrez is said to haue two sonnes at Iacobs comming into Egipt

Beniamin a grandfather as Iacobs going downe to Egipt

v. 15. *These be the sonnes of Leah, &c. which shee bare to Iacob in Padan Aram, with his daughter Dinah.* 1. All these before named, were not borne in Mesopotamia, but onely the sixe sonnes of Leah, for shee onely bare them and Dinah: the rest were borne in Canaan. *Merc. Iun.* 2. This Dinah some Hebrewes say, was married to Iob, but that is vncerten: some thinke that Simeon tooke her to wife, hauing pitie vpon her, after Sichem the Cananite had defloured her, and that therefore shee is called a Cananite, the mother of Saul before named: but it is absurd to thinke, that Simeon would marrie his owne sister, or that Iacob would haue suffered it. 3. Likewise whereas *Dinah* of Leah, and *Serah* of Ashet, are all the womē here rehearsed, that came of Iacob, that appeareth to be but a fable of the Hebrews, that Iacob with euery sonne had a twinne daughter borne, which were his sonnes wiues: for there is no question but that Moses would haue made some mention of them, either in this place, or some other.

Qu. 10. Of Dinah Iacobs daughter, and whether Iacob had any more daughters

Qu. 11. How the number of 33. that came of Leah is to be counted.

v.15. *All the ſoules of his ſonnes and daughters were thirtie three.* But the whole number, with Er and Onan maketh thirtie foure: to make this account to agree, 1. We neither thinke with *Lyranus*, that Dinah, becauſe ſhe is a woman ſhould be excluded, ſeeing afterward Serah the daughter of Aſher is numbred among the reſt, v. 17. 2. Nor yet, is Saul to be excluded, v. 10. as though he were not Simeons ſonne, but the ſonne of the Cananitiſh woman, by a former husband, as ſome thinke: for then to what purpoſe ſhould mention be made of him here, being none of Iacobs poſteritie. 3. Neither with ſome Hebrews doe we here vnderſtand Iochebed Moſes mother, ſeeing ſhee is not expreſſed, and ſhee was borne in Egypt: Numb. 26. 59. &c. 4. Therefore this is the iuſt account; Er and Onan, becauſe they were dead are not to be reckoned: there remaine then thirtie two, and Iacob beeing added to that number maketh thirtie three: and that Iacob is one of this account, it is euident out of the 8. verſe: *Iaakob and his ſonnes.*

Qu. 12. The erroneous computation of the Septuagint neyther agreing with themſelues, nor the Hebrew.

v.22. *Fourteene ſoules in all:* the ſeptuagint doth read, *eighteene*, wherein a three-fold error may be obſerued. 1. They beſide Manaſſes and Ephraim doe reckon fiue more, Machir, and Gilead his ſonne of Manaſſeh, Sutalaim, and Tuhan, and Edem the ſonne of Sutala of Ephraim: theſe could not be borne at Iacobs comming down to Egypt: for Manaſſeh, was not then aboue nine yeare olde; for Ioſeph tooke a wife in the beginning of the ſeuen plentifull yeares, which were expired, and two of the deare yeares: to ſay that theſe are rehearſed for Iacobs honour, though they were borne afterward in Ioſephs life time, doth not ſatisfie: for onely Moſes accounteth thoſe, which were then borne at Iacobs comming downe, which in all make ſeauentie. 2. The ſeptuagint doe manifeſtly corrupt the Hebrew text, reading here for fourteene, 18. and v. 27. for two, they read nine. 3. They agree not with themſelues: for the fiue, which are by them added, put to 14. make 19. not 18. and Ioſeph with his two ſonnes, and the other fiue, make not nine, but onely eight. *Auguſtine* and *Eucherius* thinke this knot to be inſoluble, and would picke a myſterie out of it. *Auguſt. qu. 152. in Geneſ.* But we need not much to trouble our ſelues to free the Septuag. here from error, ſeeing they ſo manifeſtly decline from the Hebrew veritie.

Qu 13. The two numbers of 66. & 70. agree together.

v.26. *Threeſcore and ſixe.* In this number Iacob is not comprehended, for onely they are here ſummed that came out of Iacobs loines, though Iacob be one of the firſt number of 33. But let all theſe numbers be ioyned together, 33. of Leah, 16. of Zilpah, 11. of Rachel, Ioſeph and his two ſonnes beeing deducted: 7. of Bilhah, and the ſumme will be 66 Iacob beeing taken out: vnto which number of 66. Iacob together with Ioſeph, and his two ſonnes beeing added, we ſhall haue in all 70. ſoules: for here in this laſt number Moſes ſaith not, as before v. 26. *all the ſoules which came out of Iacobs loynes*, but all the ſoules of of the houſe of Iacob, are 70. ſo that in this ſpeech Iacob himſelfe may be very well included.

Qu. 14. the number of 70. in Moſes, and of 75. in the Actes, reconciled.

v.27. But whereas Moſes nameth onely ſeauentie, and yet Stephen according to the Septuagint ſaith, that they were ſeauentie fiue, Act. 7. 14. the queſtion is, how theſe may be reconciled.

1 We neither anſwer with Auguſtine (to whome *Pererius* ſubſcribeth) that the Septuagint are here in no error, nor yet Stephen following them: for they reckon fiue more, by way of anticipation, which were borne afterward in Egypt, while Ioſeph liued: who becauſe he was the cauſe of Iacobs comming downe into Egypt, *introitus eius accipiendus eſt, quam diu vixit Ioſeph:* his entrance into Egypt is to be taken all the while Ioſeph liued: *qu. vltim. in Geneſ.* But by this account there ſhould not onely be 70. but 7000. and more: if all they ſhould be numbred that were borne, while Ioſeph liued, which was ſeauen yeare after Iacobs comming into Egypt: for Ioſeph was then 39. yeare olde, and he liued an 110 yeares: beſide, it is euident, that in the Hebrewe, onely ſeauentie ſoules are accounted, and Deut. 10. 22. the Septuagint read but 70. though in this place, and Exod. 1. they tranſlate 75.

The Septuagint whether here in an error.

2 Neither is it like that the tranſlation of the Septuagint was herein corrupted by the ignorance of the writers or penne-men, and ſo that place in the Actes accordingly depraued: as *Eugubinus*: for the Septuagint doe of purpoſe adde fiue more of Ioſephs poſteritie to make vp the number of 75.

3 Neither yet doth *Iunius* expoſition fully ſatisfie: who thinketh that Stephen meaneth the whole number that are named in this chapter, as Iacobs two wiues, and his two concubines,

bines,and Iudahs two sonnes, Er and Onan, who beside Iacob make the number 75.for Moses himselfe excludeth Er and Onan:neither are Iacobs wiues accounted in the particular summes:and seeing Iacob is included in the number of 70. why should he be excluded in this other number of 75. Further Stephen meaneth those of Iacobs kinred,that Ioseph sent for,and caused to be brought into Egypt: but Iudahs sonnes were dead,and so it is thought were Iacobs wiues also.

4 Neither can I thinke,that Saint Luke,either as ignorant of the Hebrewe, as *Hierome* reporteth from the opinion of others:or yeilding vnto those times, because the translation of the Septuagint was of great authoritie among the Gentiles,did herein follow them:especially it beeing but a matter of storie:as thinketh *Eugubinus*, *Mercerus*:for it is like that Saint Stephen speaking to the Hebrewes, did followe the Hebrewe scriptures:and Saint Luke did not otherwise report or write, then Stephen spake: this only reason staieth me from approouing this answere and solution.

5 Wherefore in this so great difficultie,nothing remaineth to answer, but that Luke did write,and Stephen spake according to the originall storie,that 70.soules came into Egypt.And afterward,by some miſtaking,πέντε,which signifieth fiue, might creepe into the text,for ἑβδομήκοντα,as Master *Beza* coniectureth;or some might take vpon them to correct S. Lukes report, according to the Septuagint,which was of great authoritie, and credit then in the world.*Caluin.*And yet against this answer it may be obiected, that the Syriake translation,which is most auncient,readeth in like manner 75. therefore, if Saint Lukes text were altered or changed,such chaunge was made,before it was translated into the Syriack language.One of these two last answers I preferre before the rest, and the latter rather: let the reader make his choice.Howesoeuer,the Hebrew veritie must be receiued, that onely 70.soules descended into Egypt of the twelue Patriarkes: in remembrance whereof the Israelites pitched in Elim,where were twelue fountaines, and seauentie palme trees: this number answereth the seauentie fathers of the world,that came of Noah, Gen.10.according to this proportion were the seauentie Elders chosen to be Moses assistants,Numb.11. Our Sauiour Christ also did choose vnto him 12.Apostles,and 70.Disciples,to be the spirituall fathers of the Church.*Muscul.Mercer.*

Why 70. persons descended into Egipt.

v.28. *He sent Iudah before him vnto Ioseph,&c.* 1. It seemeth that Iudah was of authoritie among his brethren,as a man of more excellent parts, and therefore Iacob thinketh him the fittest to be imploied in this message. 2. He sendeth to Ioseph to meete him in Goshen,that countrie which Ioseph had made choice of before for his father,and it was neerest to Canaan:it is like that some certaine place was appointed, where they should meete:the Septuagint read,*in the citie of the nobles*, but what citie that was it is not known. 3. The Hebrewes write,that Ioseph when he came neere his father, did cast away his bonnet,and other ornaments of honour, that his father might the better discerne him, which is not vnlike. 4. Where it is said,*he fell vpon his necke: Rasi* referreth it to Ioseph,to whome subscribeth *Mercerus*:*Ramban* to Iacob,whome *Iunius* followeth: though the construction fauour the first opinion, because Ioseph is named in the verse,and not Iacob at all:yet the circumstance and vsage of those times maketh for the other:for it is more beseeming the parents to fall vpon their sonnes necke, who doe humble and bow themselues to their father:as the father fell vpon the prodigall childes necke, and kissed him.Luk.15. 20.

Qu.15. Of the sending of Iudah before to Ioseph.

Whether Iacob or Ioseph fell one vpon the others necke.

v.34. *That ye may dwell in the land of Goshen:* Diuers reasons mooued Ioseph to procure his brethren their dwelling in Goshen, 1. because it was a most fruitfull place,and fitte for their keeping of cattell.*Caluin.* 2. that they might dwell apart from the Egyptians, and so not be corrupted with their idolatrie and superstition. *Mercer. Muscul.* 3. least that beeing dispersed among the Egyptians,they might haue beene distracted,and so one diuided from an other.*Iosephus.* 4. and because the Egyptians abhorred keepers of sheep, it would haue beene an occasion of enuie and hatred, if they had liued among the Egyptians. 5. Lastly,the land of Goshen stood more commodious for the Israelites returne & passage out of Egypt,beeing situate in the vtmost bounds toward Canaan: whereas if the Israelites had beene seated in the inward or remote parts of the countrie, they could not afterward so conueniently haue escaped.*Perer.*

Qu.16. The causes, why Ioseph desired that Iacob should dwell in Goshen.

v.34. *For euery sheep-keeper is an abhomination to the Egyptians,&c.* These are the words of Moses,

Moſes rather then of Ioſeph, as the like reaſon is inſerted by Moſes. Geneſ. 43. 32. why the Hebrewes & Egyptians might not eate together: the Egyptian then abhorred ſhepheardes and keepers of ſheepe: 1. Not only becauſe they were a proud people, and deſpiſed ſhepheares, as baſe and ſeruile men, as *Rupertus*: for they were an abhomination vnto them, which is more then to contemne and deſpiſe them. 2. Neither did they abhorre ſhepheardes, as though there were none of that condition amonge the Egyptians, for they had their flockes of ſheepe. Geneſ. 47. 17. 3. Neither yet is it like, that the Egyptians did altogether abſtaine from all eating of fleſh, (*Aben, Ezra* reporteth of the Indians, that they kill no fleſh, neither doe ſo much as eate of the milke that commeth of cattell) and that for this cauſe the Egyptians abhorred the Hebrewes. 4. Therefore I thinke rather, that the Egyptians eſpeciallie deteſted keepers of ſheepe rather then of other cattell, becauſe they ſuperſtitiouly adored that kind, and ſo abſteyned altogether from ſlaying of ſheepe, and eating the fleſh thereof, keeping them for their milke and wooll: whereas the Hebrewe ſhepheard did without any ſcruple eate of their flocke: other kindes of cattell, it is like thy did eate of, as *Mercerus*, reporteth the opinion of ſome writers, that it was laweful for the Egyptians to kill & eate. 4. kindes of creatures: oxen, calues, ſwine, and geeſe.

Qu 17. Why kepers of ſheepe were an abhomination to the Egipiians.

4. *Places of doctrine.*

v. 4. *I will goe downe with the into Egypt*: although Ioſeph were Lord of Egypt, and a man of great power, able to prouide for Iacob, and protect him from daunger, yet the Lord would not haue Iacob, to depend vpon the meanes, but to truſt to his prouidence. *Muſcul.* whereby alſo we are taught, not to put our confidence in men, but to waite vpon God: as it is in the Pſalme *it is better to truſt in the Lord, then to put any confidence in man, it is better to truſt in the Lord, then to put any confidence in Princes*: Pſal. 118. 8. 9.

1. Doct. Not to depend vpon meanes, or put anye confidence in princes.

v. 4. *I will alſo bring the vp againe, &c.* the Lord promiſeth his preſence and gracious aſſiſtance to Iacob, both going downe into Egypt, and returning: the Lord then will neuer forſake his elect: *whom he once loueth he loueth to the end*: Iohn. 13. 1. and as he ſaid to Ioſua, *I will not leaue thee nor forſake thee*. Ioſu. 1. 5. ſo the ſame promiſe belongeth vnto all the faithful ſeruants of God, as the Apoſtle applieth it. Heb. 13. 5.

2. Doct. The lord will neuer forſake his elect.

v. 34. *Then yee ſhall ſay, thy ſeruantes, are men occupied about cattell*: this alſo was true, which Ioſeph taught his bretheren to anſweare, that they might dwell in the land of Goſhen: but there was an other reaſon, which Ioſeph would haue them to conceale: becauſe it was the moſt fruitful an fertile ſoile of all Egypt. We ſee then, that a man is not bound to vtter all his mind, but, ſpeaking the truth in the reſt, he may conceale that, which he thinketh will be preiudiciall to his ſuite and buſines. *Caluin.* and in ſuch affaires that precept of our Sauiour taketh place: *to be wiſe as ſerpents, but innocent as doues*. Math. 10. 16.

3. Doct. A man is not bound to reueale all his councell, ſo he ſpeke the truth and lie not.

5. *Places of confutation.*

v. 2. *God ſpake vnto Iacob in a viſion:* the Lord doth not onely appeare and ſhew a viſion to Iacob, but he alſo ſpeaketh vnto him, to the viſion he adioineth a voice: of this nature and kind are all Gods ſignes and ceremonies, they are not dead or dumbe, but the word of God putteth life vnto them. Wherefore it is preſumption in the Church of Rome, to impoſe ſignes and ſacramentes vpon the Church, which receaue not their life from the word. *Caluin.* as our Sauiour ſaith: *it is the ſpirit that quickeneth, the fleſh profiteth nothing*. Iohn. 6. 63. ſo the fleſhie and terrene part in ſignes and ſacraments profiteth not without the ſpirit and life, which they receaue from the word.

1. Conf. no ſacramentes without the ſpirit and life of the word.

v. 3. *I am the God of thy father*: he ſaith not of thy fathers, as of thy great grandfather: for Terah was an idolater. Ioſu. 24. 4. Iacob could not goe beyond Abraham, for diuerſe hundred yeares, to fetch his faith: though the moſt auncient patriarkes, Noe, Sem, Heber, were of the ſame faith and religion. We ſee then that antiquitie is no good argument, to prooue true religion by, vnleſſe we runne vnto the firſt beginning: for ſo truth is

2. Conf. Antiquitie no good argument of the truth.

more

more auncient, then error: In like manner, we denie not, but that of late yeares, we cannot deriue the profession of the Gospell from our fathers and auncestors past the third degree, because all the world was blinded with superstition and ignorance for diuerse hundred yeares: but leauing the meane generations, which were corrupted, we are able to fetch and deriue our faith, from the Apostles of Christ: this the Romanistes doe call in derision, a probation of our faith: *per saltum*, by leaping. But Iacob could proue his faith no otherwise, he must leape from Abraham to Heber and Sem: So Steuen would not proue his faith from the immediate descent of his fathers: for of them he saith: *yee haue alwaies resisted the holie Ghost, as your fathers did, so doe you*: Act. 7.51. he ascendeth vp to Abraham, and Moses, and the prophets times: and in such manner doe we proue & iustifie our faith and profession.

Professers of the gospell how they iustifie their faith

v. 27. *All the soules of the house of Iacob, &c.* are 70. yet the septuagint read 75. notwithstanding *Pererius*, iustifieth the septuagint, and freeth them from error, although they set downe fiue more of Iosephs race, then Moses hath, which were borne in Egypt afterward: If this, saith he be an error in them, then was it in Moses, for he also numbreth amonge the rest, the sonnes of Phares, and Beniamin, which were borne afterward in Egypt: and beside he reckoneth Manasses and Ephraim, which came not downe with Iacob, but were in Egypt: *Perer.* in Genes. 46. numer. 25.

3. Conf. Against Perer. that holdeth the septuag. in their number of 75 not to be in error.

Contra. 1. It is vntrue, that Phares and Beniamins sonnes were then vnborne at Iacobs going downe into Egypt: I haue shewed before qu. 9. how it is not vnlikely, but they might very well, be all then borne: otherwise Moses wordes should not be true: *all the soules, which came with Iacob into Egypt.* v. 26. if these came not with him. 2. Ephraim and Manasses came not downe with Iacob, and therefore they are not in the first number of 66. but they were borne before Iacob descended, not afterward, and therefore are fitlie comprehended in the other account of 70. 3. Wherefore seeing the septuagint read 75. Moses numbreth, but 70. in all, eyther Moses must be in an error, or they: for both cannot agree with truth.

6 Places of morall vse.

v. 1. *Iacob offered sacrifice to God:* Iacob would not take this longe and perillous iourney in hand, but first he calleth vpon God, to consult with him, and prayeth, that his iourney be prosperous: which example teacheth vs, not to enterprise any iourney, or to take in hand any busines of waite without praier. *Muscul.* so did Abrahams seruant. Gen. 24. so did Iacob. Gen. 28.

1. Mor. Not to take a iourney in hand without praier.

v. 6 *They tooke their cattell and their goodes:* though Pharaoh sent them word to take no care for their stuffe: yet they prouided, hauing of their owne to be as little chargeable as they might, to others: not like to some, that are careless for themselues, and relie altogether vpon the helpe of others. *Muscul.* this made S. Paul to labour with his owne hands, that he should not be greiuous to others, although it was their dutie to maintaine him. 2. Cor. 11. 8.

2. Mor. To prouide as much as in vs lieth not to be chargable to others.

v. 34. *Euery sheepe keeper is an abhomination to the Egyptians:* God turned the hatred of the Egyptians to their great good: for by this meanes they had a place prouided by themselues, where they might quietly serue God: *Calvin.* so when the righteous are hated of the world, it causeth them to sequester themselues from the vaine delightes thereof and cleaue more nearelie to God as the prophet Dauid did, when his enimies hated him: *but I gaue my selfe to praier.* Psal. 109. 5.

3. Mor. The hatred of the world maketh vs cleaue faster to God.

Chap.

CHAP. XLVII.

1 *The Argument and Method.*



Irſt in this chapter is ſet forth the manner of entertainement of Iacob and his ſonnes at Pharaohs hands and Ioſephs. 1. Concerning Iacobs ſonnes, Ioſeph preſenteth fiue of them before the king. v. 2. 2. Then they make their requeſt v. 3, 4. 3. Pharaoh graunteth it v. 5. 2. Concerning Iacob, he 1. ſaluteth Pharaoh 2. communeth with Pharaoh about his age v. 9. 3. taketh his leaue. 4. Ioſeph placeth his father & bretheren in the land of Rameſes, and nouriſheth them. v. 11. 12.

Secondly, there is declared the extremitie of famine and dearth in Egypt: 1. They gaue all their money for corne, v. 13, 14. 2. They ſell all their cattell and goods for food, v. 16, 17, 18. 3. They ſell themſelues & their groundes for bread, v. 19, 20. to v. 27. In this laſt ſale, theſe particulars are expreſſed. 1. Ioſeph taketh poſſeſſion of their groundes, by remouing of the people from one place of the land to an other, v. 21. 2. The immunitie and priuiledge of the princes or preiſtes. 3. The couenant that Ioſeph maketh for the fift part of the encreaſe, and the peoples conſent, v. 23. to 26. 3. The lawe eſtabliſhed. v. 26.

Thirdly, concerning Iacob there is ſet forth. 1. The time of his dwelling in Egypt, & his age. v. 27. 28. 2. The promiſe and oath which Ioſeph maketh to Iacob to burie him with his fathers and in Canaan, and Iacobs thankefulnes to God. v. 30. 31.

2. *The diuerſe readings.*

T,G.r. v. 2. *he tooke the laſt of his brethren. H.G.P. from his brethren. S. of the companie of his brethren. B. part of his brethren. T.G. michtſah,* a part or end.

H.alt. v. 10. *Iacob bleſſed the king. H. bleſſed Pharaoh. cat.*

T.B.G.r. v. 12. *giuing food to euery one. H. wheate by the bodie. S. prouiding bread according to euery ones familie. C. nouriſhed them with bread euen to the younge children. G. with bread to the mouth of the little ones. B.* that is, *as put into their mouth. T.* as the father of the houſe, he prouided bread for all, from the great to the ſmall.

H.cor. v. 13. *there was no bread in all the world. H. in all the land. cat.*

diuerſ.ſig. v. 13. *the land of Egypt and Canaan oppreſſed with famine, H. famiſhed. B.G. failed or fainted becauſe of the famine. C.S. were madde, or at their wits ende, becauſe of the famine. T. lahah,* to be madde, to faile, that is, they did murmure or were mutinous becauſe of the famine.

H.S.cor. v. 18. *that we be not deſtroyed of my Lord. S. we will not hide from my Lord. cat.*

diuerſ.ſig. v. 21. *and he made the people ſeruants to Pharaoh. S.H. he remooued the people from citie to citie, or into certaine cities. cat.*

v. 22. *the land of the officers or gouernours bought he not. T. the land of the prieſts. cat. he. cohen,* ſignifieth both a prince and prieſt.

H.cor. v. 22. *the prieſts had a portion out of the common barnes. H. of Pharaoh. cat.*

T.mut.nums. v. 27. *and the Iſraelites dwelt in Egypt. T. and Iſrael dwelt. cat.*

H.alt. v. 28. *and he liued. H. and Iacob liued. cat.*

T.B.G.r. diuerſ.ſignif. v. 31. *he worſhipped vpon the top of his rodde. S. he worſhipped toward the beds head. B.G. praied toward the beds head. C. bowed himſelfe vpon the pillow. T. cat. mittah* with *cametz,* ſignifieth a bedde, *mitteh* with three prickes, a rodde: the Apoſtle followeth the reading of the Septuag. Heb. 11. which tranſlation was then of great authoritie in the Church: the ſenſe beeing not much differing.

3. *The*

3. *The explanation of doubtful queſtions.*

v.2. *Ioſeph tooke part of his brethren.* 1. Becauſe the word here vſed *chetzah* ſignifieth an ende or extreame part: ſome thinke that Ioſeph tooke fiue of the vppermoſt or cheifeſt of his brethren, in perſon and wiſdome. *ſic Lyran. Toſtat.* ſo is the word vſed, Iud.18.2. where the children of Dan ſent out fiue of their ſtrongeſt men. 2. Some thinke he tooke fiue of the loweſt, or meaneſt, that Pharaoh ſhould conceiue no liking to make them courtiers: *ſic Oleaſter:* but the word here ſignifieth not an end or extremitie, but onely a part, as ſhall be ſhewed. 3. Some ſay that beſide Iudah, Ioſeph tooke one of euery of Iacobs wiues, that he ſhould not be partiall. *Caietan.* but that is vncertaine. 4. Some Hebrewes goe yet further, and ſhewe which fiue they were, namely Ruben, Simeon, Leui, Iſachar, Beniamin, fiue of the weaker ſort: and therefore their names are not doubled or repeated in Moſes bleſſing, Deut.33. but this is too curious. 5. Some would haue Ioſeph to take of both ends the eldeſt and youngeſt. *Caluin.* 6. But the meaning is, that Ioſeph tooke fiue indifferently out of the company (as the Septuag. read) ſuch as were deareſt vnto him, of which company Beniamin might be one. *Mercer.* and the word here vſed, *michtzah*, is not compounded of the præpoſition and the word *chetzah*, as *Pagnin* readeth, *de extremitate*, out of the ende, or extremitie: but it is one whole word, which ſignifieth a part or portion, as it is vſed, Dan.1.2. *The Lord gaue Iehoiakim into his hand, with part of the veſſels of the houſe of God:* ſo that *mem* is not here a præpoſition, but a part of the word. *Vatab.*

Qu.1. Which fiue of his brethren Ioſeph preſented to Pharaoh.

v.9. *The whole time of my pilgrimage is an* 130. *yeares:* from this age of Iacob here mentioned, diuers points concerning the Chronologie may be concluded: 1. Ioſephs beeing now 39. yeare olde, when Iacob was an 130. it followeth that Ioſeph was borne in the 91. yeare of Iacobs age. 2. Then Ioſeph beeing borne 14. yeares after Iacob came into Meſopotamia, Iacob muſt be of the age of ſeauentie ſeauen when he came into Meſopotamia. 3. Further, Ioſeph borne in the foureteene yeare of Iacobs ſeruice with Laban, was now thirtie nine yeare olde, then Ruben borne 7. yeare before, muſt be fourtie ſixe yeare olde, Simeon fortie nine, Leui fortie foure, Iudah fortie three, or thereabout. 4. Hence it may be gathered, that from the firſt promiſe made to Abraham, in the 75. yeare of his age, to the comming of Iacob to Egypt are two hundred and fifteene yeares: Iſaack was borne twentie fiue yeare after that, in the hundred yeare of Abraham, who in the ſixtie yeare had Iacob borne, and Iacob was nowe an hundred an thirtie: all make two hundred and fifteene. 5. Seeing the Apoſtle maketh account of 430 yeares from the promiſe made to Abraham, to the going out of Iſrael from Egypt, Galath.3. it remaineth, that the ſpace of the Iſraelites dwelling in Egypt, was two hundred and fifteene yeare more. 6. And ſeeing Abraham was borne in the 352. yeare after the flood, put therevnto an hundred yere of Abraham, and ſixtie of Iſaacke, and Iacob ſhall be borne in the 512. yeare after the flood, not in the 452. yeare, as *Pererius* collecteth, who buildeth vpon a falſe ground, making Abrahams birth to fall out in the 70. yeare of Terah, whereas it was in the 130. yere, ſixtie yeares after, as hath beene ſhewed before vpon that place.

Qu.2. The chronologie explained by the yeares of Iacobs life.

Pere. error in the cronologie.

v.9. *The whole time of my pilgrimage.* 1. Iacob counteth himſelfe a pilgrime or ſtraunger in two reſpects. 1. in reſpect of his dwelling in the world, where he had no certaine habitation: for he remooued from his fathers houſe to Meſopotamia, where he ſoiourned with Laban twentie yeares: then he came to Sucoth, after that to Sichem, Gen.33. thence to Bethel, and ſo to Ephratah, and then to Hebron, where his father dwelt, Gen.35. from whence he went downe to Egypt. *Perer.* 2. Iacob and the reſt of the Patriarkes counted themſelues pilgrimes and ſtrangers in the world, in reſpect of their celeſtiall inheritance in heauen, Heb.11.13. *Caluin.*

Qu.3. Why Iacob counteth himſelf a pilgrime.

v.9. *Fewe and euil, &c.* 1. Iacob, though he had not attained to the yeares of his fathers, and yet ſeemed very olde, and therefore was asked of Pharaoh of his age, giueth this as a reaſon, becauſe he had gone through many troubles: in reſpect whereof he calleth his daies euill, that is, full of miſerie and ſorrow. *Mercer.* 2. The Hebrewes reckon ſeauen calamities that befell Iacob, *Pererius* tenne: but they were more: 1. His forſaking of his fathers houſe for feare of Eſau. 2. His hard ſeruice in Labans houſe. 3. The ſuborning

Qu.4. Of the diuerſe troubles which Iacob had endured in his life.

ning of Leah for Rachel. 4. The feare of Esau after his returne. 5. The deflouring of Dinah. 6. The death of Rachel. 7. The incest of Ruben. 8. The fornication of Iudah with Thamar. 9. The slaughter of the Sichemites by Simeon and Leui. 10. The losse of Ioseph. 11. The detaining of Simeon in prison in Egypt. 12. The taking away of Beniamin. 13. Whereas Iacob saith, he had not attained to the yeares of his fathers, Iacob considering the manifold troubles which he had gone through, and feeling his present weakenesse and decay of nature, did easily coniecture, that he was not like to reach to his father, or grandfathers age. *Mercer.* Neither in deed did he: he liuing but an hundred fortie seauen yeares, wanted twentie eight of Abrahams age, which was, an hundred seauentie fiue, and 33. yeares of Isaacks age, which was an 180.

How Iacob did know, that he should not attaine to the years of his fathers.

v. 11. *In the land of Rameses, as Pharaoh had commanded, &c.* 1. This land of Rameses was neither all one with Goshen, as *Augustine* seemeth to thinke, *qu.* 157. *in Genes.* 2. Neither was it a diuers citie from that which was builded by the Israelites, Exod. 1. 11. although there be a litle difference in the name, this is Rameses, with *scheuah* vnder *am*: that Raamses with *patach*, as thinketh *Ab. Ezra* and *Iunius*, who would haue this to be Heliopolis, the other Pelusium. 3. Neither yet is it the same citie, which afterward the Israelites built, and that it is here named by way of anticipation, as *Tostat. Perer. Geneuens.* 4. But this land of Rameses was a region rather then a citie situate in Goshen, the most fruitfull part thereof, where the citie Raamses was afterward built, bearing the name of the countrie, *sic Caietan. Mercer.* for it is called, not the citie, but the land of Rameses. 5. Some take it to be Arseneis, some Heliopolis, the Septuagint call it the citie of the nobles: but I take it rather, to be the name of the whole territorie and countrie. 6. The Israelites dwelt here apart and diuided from the rest of Egypt, but yet there were some Egyptians inhabiting among them, of whom they borrowed iewels of gold and siluer at their departure from Rameses, Exod. 12. 35, 37. *Perer.*

5. Qu. Of the land of Rameses what countrie it was.

v. 12. *To the mouth of the litle ones.* 1. Some referre this to the number of the families, that Ioseph prouided for euery one of them, from the elder sort to the infants. *sic. Chald. Hierom. B. G. Caluin.* but that was said before, *he nourished all his fathers household.* 2. Some vnderstand it of the great plentie, that euen the children, which vse to plaie the wantons and cast away their bread, had enough: *sic quidam Hebraus.* 3. Some apply it to the manner, that Ioseph did prouide for them all, as for young children, that is, without their labour or taking of care: which I take to be the right meaning. *Iun. Mercer.*

6. Qu. How Ioseph gaue bread to the mouth of children.

v. 18. *They came vnto him the second yeare, &c. since our money is spent, &c.* 1. This was neither the second yeare from the beginning of the famine, as the Hebrewes imagine, that after Iacobs comming into Egypt, at his praier Nilus came to his ordinarie course, and God for his sake remitted the fiue yeares of famine, at that time, which came afterward: for this is contrarie to the storie, Gen. 45. 6. where Ioseph saith, there were fiue yeares of famine yet behind: neither was this in the third yeare: but their money was spent in the fist yeare, they had corne the sixt yeare for their cattell, and in the seauenth yeare they had giuen them seede to sow their grounds, because the seauen yeares of famine were expired, during the which they could not sow. *sic Mercer. Iun. Luther. Calvin.* 2. *Isaak Carus* maketh this a doubtfull speach, thus reading, *if our money be spent*, supposing that they gaue all their money in the beginning to Ioseph, and he gaue them corne for it, as long as their money did last, according to his discretion: but this is not like, for the text is, v. 15. *when money failed in the land of Egypt:* they had no more money to bring. 3. Likewise it is vncertaine, as some doe note, that corne continued all at one price all the yeares of famine: it is like that Ioseph did set reasonable prices, but whether at the same continuall rate, it can not be gathered. *Mercer.*

7. Qu. When their money began to faile in Egipt and how.

v. 20. *So Ioseph bought all the land of Egypt for Pharaoh.* It may seeme very hard, that Ioseph when he had receiued all the Egyptians money for corne, doth take also their cattell, and last of all their land: wherefore Iosephs fact may be thus iustified. 1. the corne, which was laid vp in Pharaohs barnes, was proper to the King: for in the seauen plentiful yeares Pharaoh had taken vp the fist part for his money of the people, and now he selleth it againe: *Muscul.* therefore here was nothing but iust. 2. beside the *equitie*, we must consider Iosephs *fidelitie*, it became him to deale faithfully with Pharaohs goods, being put in trust withall: and it is like that he did nothing without the priuitie and direction of the King.

8. Qu. Whether Ioseph dealt hardlie or vniustlie in taking the Egiptians money cattell and land for corne.

King. *Calvin.* 3. Iosephs *charitie* appeared, who when as the people had sold themselues to be Pharaohs seruants, and their lands; Ioseph remitteth their seruice, and taketh onely their lands. *Perer.* 4. His *liberalitie* also is seene in this: that whereas he might haue taken foure parts for Pharaoh, and left the fift for them: he onely reserueth the fift part for Pharaoh: whereas in fruitfull grounds, such as the land of Egypt was, husbandmen doe willingly occupie land, for the halfe of the encrease. *Mercer. Perer.* 5. Iosephs *iustice* appeareth, in that he doth not force them to any thing, but all is done by the peoples franke offer, and willing content. *Calvin.* 6. Iosephs *prudencie* and *policie* may be considered, who tooke this course both for the maintenance of the crowne and commonweal th, the King and his people: he sold them corne, and gaue it not, *ne gratis accipiendo cultum terrarum relinquerent, quoniam qui alieno vtitur, suum negligit: least if they had receiued it freely, they might haue liued idely, and neglected tillage: for he that may liue of an other, will be careless of his owne.* *Ambros. officior.* 2. 16. who further saith, that Ioseph did this, *vt constitueret tributum, quo sua tutius habere possent: to raise a tribute, that euery man for euer after might more safely hold his owne.* 7. The people were so farre from complaining of Iosephs iniustice or hard dealing, that they thankfully acknowledge, that he had saued their liues, v. 25. 8. God by this meanes doth punish the Egyptians riotous and licentious life in the yeares of plentie, by their extreame penurie and scarsitie now. *Mercer.*

v. 21. *He remooued the people to the cities, from one side of Egypt, &c.* 1. They were not remooued from the principall cities to smaller townes, as some expound, but the contrarie rather, they were remooued from their feilds and grounds to the cities. 2. they were not caried from one side of Egypt to the other, that had beene too great a toile: but throughout Egypt, this course was taken, that the owners and former possessours should chaunge their grounds. 3. which was done to this ende, to acknowledge Pharaoh to be Lord of their grounds, and that it should not grieue them, to pay this new tribute and imposition out of those possessions assigned them, which might haue seemed grieuous in their old inheritance. *Iun. Mercer.*

9. Qu. Wherefore Ioseph remoued the inhabitantes of Egipt to new dwellings,

v. 22. *For the Priests had an ordinarie.* 1. All the interpreters doe so read, but *Iunius*, who thinketh, that those were cheife officers rather to the King, that had this immunitie, then the Priests: because Iosephs familie was nourished at the Kings charge, and his fathers household also as a part of his familie, which otherwise the Egyptians would haue repined at. *Cont.* 1. Iacobs familie was nourished by the Kings extraordinarie fauour, as likewise his dwelling was giuen him in the best of the land, and therefore there was no repining at it. 2. The officers also might be nourished at the kings charge, but they are not spoken of, because they belonged to Pharaohs houshold, whereof Moses speaketh not here, but of the other subiects. 3. The consent of interpreters, the *Chalde*, and *Septuag.* which here, translate Priests, with *Calvin. Muscul. Mercerus, Tostatus, Pererius*, and others, the testimonie of forren writers, *Herodot. in Euterpe. Diodorus lib.* 2. that Priests had their ordinarie from the King: the great honour and dignitie of the Priests in Egypt: who were honoured for their continent and contemplatiue life. *Hierom. ex Cheremon. lib.* 1. *aduers. Iouinian.* were held the Masters and chiefe professours of the Mathematikes and other liberall sciences. *Arist. princip. Metaphys.* were conuersant and of counsell with the Kings of Egypt. *Strab. lib.* 17. all these reasons doe shew, that it is most probable, that this fauour was rather shewed to the order of Priests, then of any other. 2. Neither was this ordinarie allowed to the Priests onely in this time of famine, as *Mercerus* thinketh: but it was a perpetuall custome for the Priests to be so maintained: *singulis eorum continuo cibi sacri præsto sunt, &c. meate is prepared daily for euery one of them. Herodot. in Euterpe.*

10. Qu. Of the priuiledge and immunitie of the Preists in Egipt.

Now in that Ioseph as Pharaohs chiefe officer alloweth this ordinarie to the idolatrous priests: 1. he is not therein to be reprehended for his conniuence, because he did no more resist their superstition: *Calvin.* for it is not vnlike, but that he did what he could, and was grieued that he could not helpe it, as he desired: 2. but seeing the law and custome, and Princes pleasure was so, that they should be maintained, and he was but the kings officer and minister, to see euery one serued according to their allowance: Ioseph could not haue gainsaied without very great tumult and sedition, seeing those superstitious priests were greatly honoured with the king and people. *Mercer.*

11. Qu. Whether Ioseph offended in giuing allowance of foode to the preistes of Egipt.

v. 30. *Burie me in their buriall.* Iacob desireth to be buried with his fathers in the land of

Qu 12. Why Iacob desireth to be buried in Canaan.

Canaan: 1. not thereby shewing his hope of remission of sinnes in Christ: as *Augustine* interpreteth, *sepultura mortuorum, remissionem significat peccatorum: the buriall of the dead signifieth the remission of sinnes. qu.* 161. *in Genes.* for although Iacob had this hope of remission of sinnes, yet is it not the proper and literall meaning of these words. 2. Neither yet was it the loue of his countrey that mooued him, wherein men desire to liue and die: *Oleast.* there was a greater matter, that mooued Iacob. 3. neither yet, as *Lyranus*, because he hoped to be one of those which should rise out of his graue at the resurrection of Christ: for this is too curious: and it is not like that any buried so long before, or so farre off, as this double caue was thought to be 30 miles from Ierusalem, did rise out of their graues, but some about Ierusalem, and such as had beene lately dead, and were knowne in the citie: for the text saith, *they went into the holy citie and appeared to many*: Matth. 27. 53. and it is like, that they returned to their graues againe. 4. Therefore Iacob desireth to be buried with his fathers, partly to testifie his faith, that he doubted not but that his soule should presently be ioyned to his fathers: *Calvin.* and his bodie rise againe in the generall resurrection: *Mercer.* partly to admonish his children, not to be too much addicted to the pleasures of Egypt, but to wait for their returne into the land of Canaan, as Ioseph also dying declared his hope. Gen. 50. 25. *Muscul.*

Qu 13. Why Iacob causeth Ioseph to sweare.

v. 31. *Then he said, sweare vnto me.* Iacob requireth an oath of Ioseph, not because he did mistrust his obedience: but 1. that Iacob might be better satisfied and confirmed in the thing which he desired. 2. least that Ioseph might haue beene otherwise perswaded, or ouerruled by Pharaoh, to haue his father buried in Egypt: and therefore Ioseph, when he obtained leaue of Pharaoh to burie his father, he vrgeth the oath which he made to his father. Gen. 50. 6. *Mercer. Rupert.* 3. he rather bindeth Ioseph to performe this, then any of his other sonnes, because of his authoritie and fauour with Pharaoh.

Qu. 14. How, and whom Iacob worshipped toward the bedds head.

v. 31. *He worshipped toward the beddes head.* 1. Some doe read, he worshipped toward the toppe of his rodde, for *mutah* signifieth a bed, *mitteh* a rodde: so the *Septuag.* and they which follow this reading. 1. Some interpret that he worshipped toward Iosephs rod or scepter, as giuing reuerence to him. *Chrysost.* 2. some that he leaned vpon his owne staffe doing reuerence to Ioseph. *Theodoret.* 3. some that he worshipped Iosephs scepter, as a figure of the kingdome of Christ. *Procop.* But all these are deceaued by the translation of the septuag. who themselues, in the 48. chap. v. 2. doe translate, not *rodd* but *bedd*, as *Hierom.* well noteth; *tradit.* in Genes. 2. Some doe read, the *bedds head*: and they will followe this reeding. 1. Some say, that he worshipped that way because it was eastward toward Ierusalem: *Lyran.* as though Iacob had beene so superstitious, as to set his bedd east and weast. 2. Some because God is present at the bedds head: so the superstitious Hebrues. 3. But he did nothing els but reare himselfe vpon his pillowe at his bedds head, leaning also vpon his staffe, and so gaue thankes to God: and that he bowed vpon his staffe, may be supplied out of the Apostle to the Hebrwes. Heb. 11. 21. *Ium. Perer.*

4. Places of doctrine.

1. Doct. Corne and foode more worth then money.

v. 14. *And Ioseph gathered all the money*: the Egyptians that were horders vp of gold and siluer, yet were contented to exchaunge their money for corne: we see then, that money, if it be rightlie esteemed of, is a baser thing, then that which belongeth either to the bellie or backe. *Muscul.* which consideration should teach men, not to couet money; but if they haue food for the bellie, and raiment to put on, to be therewith content, as the Apostle saith. Timoth. 6. 8.

2. Doct. They which preach the gospell must liue of the gospell.

v. 22. *Onely the land of the preistes bought he not, for the preistes had an ordinarie of Pharaoh*; the lawe of nature then teacheth, that they wich attend the seruice of God, and the instruction of the people, should haue their publike maintenance: seeing Pharaoh an heathen prince, was so liberall toward his idolatrous preistes: much more should Christian princes take care to prouide for the ministers of the Gospell: for as the Apostle saith, *as they, which did waite at the altar, were partakers with the altar, so hath the Lord ordaine that they which preach the Gospell, should liue of the Gospell.* 1. Cor. 9. 13. 14. *Caluin. Luther.*

v. 23. *I haue bought your land for Pharaoh, lo here is seed for you, &c.* *Gregorie* hereupon collecteth

collecteth, that as the Egyptians receaued no seed, till first they had yeilded their land, and themselues to be seruantes to Pharaoh: so they are fit to haue the seed of Gods word committed vnto them, which first haue reformed their owne life, and consecrated themselues to the seruice of God: *restat vt loquendo quisque doceat vitam alios, quam ipse moribus seruat: it remaineth, that he teach others to liue well, who hath reformed his owne: lib. 6. Moral.* So the Apostle reproueth the Iewes, *thou which teachest an other, teachest thou not thy selfe?* Rom. 2. 21.

3. Doct. They are fit to teach others, that first can teach themselues.

v. 30. *When I shall sleepe with my fathers, thou shalt carrie me out of Egypt, &c.* although pompous funeralls, and sumptuous burialls doe not profite the dead: which are as *Augustine* saith, rather *viuentium solatia*, then *subsidia mortuorum: comfortes for the liuing, then helpes for the dead:* which *Augustine* sheweth by the example of the rich man and Lazarus, that as the one was not helped by his pretious and solemne exequies, so neither was the other hindred by his vile and base sepulture: yea the heathen poete could say, *cælo tegitur, qui non habet vrnam, he hath heauen for a couer that wanteth a graue:* neither did Iacob desire to be buried in Canaan, either for the holines of the place, or that he had a delight in pompous solemnities, but to testifie his faith, as before is shewed. qu. 12. yet by this charge giuen to Ioseph, we doe learne, that the bodies of the Saints ought in comely and reuerent sort to be brought to the graue: as the bretheren, that feared God, carried Steuen to be buried with great lamentation. Act. 8. 2.

4. Doct. Though sumptuous funerals are not to be desired: yet the bodies of saintes must be reuerentlie buried. Aug. lib. 1. de ciuitat. c. 12. 13.

v. 31. *And he sware vnto him:* It was lawefull for Iacob in so serious and waightie a matter to require an oath, and for Ioseph to performe it: for men are mutable, and therefore may be bound with an oath: and though Ioseph might otherwise haue fulfilled his fathers will, yet it was not amisse, that he should be more straitely bound: we see then the lawefull vse of an oath, against the error of the Anabaptists which allow not Christians to take an oath: for the Apostle saith: *an oath for confirmation amonge men is an end of strife* Heb. 6. 16..

5. Doct. Of the lawfulnes of an oath.

5. Places of confutation.

v. 31 *Israel worshipped toward the beds head:* not as the vulgar latine readeth, *he adored the topp of his rodd.* Hebr. 11. 21. which translation differeth both from the latine in this place: which thus interpreteth: *he worshipped turning toward the beds head:* and from the septuagint: which readeth, *he worshipped or bowed himselfe, ἐπὶ τὸ ἄκρον, vpon the topp of his rodd* or staffe: the latine text corruptly leaueth out the preposition ἐπὶ, *vpon:* but it differeth most of all from the Hebrewe: which standeth thus, *he worshipped toward the beds head:* from which reading the septuag. doe varie in these two points: first in adding the word *suũ, his,* which is not in the Hebrewe: secondly, in mistaking the word, for *mittah* a bedd, reading, *mitteh* a rodd: both which wordes are deriued of *natah* which signifieth to extend, or stretch forth: because a man doth stretch himselfe vpon his bedd, and on his staffe.

1. Cont. Against the corrupt Latine translation of this place Heb. 11. 21.

Wherefore we see what a simple ground the Rhemistes haue, to prooue by this corrupt Latine text, that creatures may be adored: annot. Hebr. 10. 21. there beeing no such thing in the Hebrewe Greeke or latine text in this place, that Iacob adored his rodd. Further the like ground, had Hadrianus the pope, as he is cited in that erroneous Counsel the second Nicene, who by this text would prooue the adoration of images with relation to their *protypa*, that is, the presidentes patternes or patrones of those images, because say they, the adoration which Iacob gaue to this rodd, he intended it to Ioseph, whose rodd and scepter it was: for Iacob worshipped not either his owne staffe or Iosephs scepter: but toward the bedds head, worshipped God.

Further, whereas the Apostle seemeth to followe the translation of the septuagint rather then the Hebrewe text: the Rhemistes doe inferre thereupon, that after the same manner the vulgare Latine text may be receaued as authentical, though it doe varie from the Hebrewe. *ibid.*

2. Cont. That the latine text is not authenticall.

Contra. 1. The Apostles in deed doe sometime followe the septuagint, because it was a common translation, and of great authoritie: but they therein neither approoue their errors, nor yet make it of equall authoritie to the originall: citing onely such testmonies,

How and when the Apostles doe follow the septuagint.

wherein the Greeke translation keepeth the sense, though not the wordes: as in this place, whether we say Iacob leaning vpon his staffe, or turning to the beds head, worshipped: the principall sense is kept, that Iacob worshipped God, especially seeing the same word, with very little alteration in the points, signifieth both a *bedde*, and a *rodde* or *staffe*. 2. *Hieromes* obseruation then is good, though *Pererius* without cause misliketh it, *diligentius obseruandum est, &c. it is to be diligently obserued, that where the Apostles and Euangelists doe cite testimonies out of the old testament, they follow not the words but the sense, and where the Septuagint differ from the Hebrew, they expresse the Hebrew sense:* for the Apostle in this place keepeth the Hebrew sense, that Iacob worshipped God, leaning vpon his bedde and staffe: for it is true, that Iacob did both, that he reared himselfe vpon his staffe towards the beds head. 3. The Apostle then rather expoundeth, then alleadgeth that text: for he nameth Iacob, whereas Moses saith Israel: he speaketh of Iacobs worshipping, when he had blessed his children; but here Iacob worshippeth before he blessed them. 4. This then is no good argument, the Apostles follow the *Septuagint*, where they keepe the Hebrew sense, though not the words, *Ergo* the Latin text must be receiued, where it differeth both in sense and wordes from the originall.

6 *Places of morall vse.*

1. Mor. That none should liue ydlie without some honest trade or vocatiō.

v. 3. *What is your trade, or what is your workes?* Pharaoh as a prudent prince examineth Iosephs brethren of their manner of liuing and occupation: by the which question it appeareth, that he condemned all idle persons, that liued without any trade: and it is the part of good magistrates straitly to sift and examine all such, as spend their time vnthriftily, not in any profitable labour: according to the Apostles doctrine, *that they which doe not worke, should not eate.* 2. Thess. 3. 10. *Muscul.*

2. Mor. A poore life in the Church of God, is to be preferred before the pleasures of the world.

v. 3. *Thy seruants are shepheards.* Ioseph taught his brethren thus to say, that they might dwell apart by themselues, and not be employed in Pharaohs court, or in the affaires of the kingdome: they did choose rather to liue as poore shepheards in the seruice of God, then to be in the kings palace as strangers from the Church and household of faith: though Ioseph had a speciall grace giuen him of God, not to be corrupted with that place of honour, yet he saw it not to be meete nor conuenient for his brethren: *Calvin.* so the Prophet Dauid saith, *A day in thy courts is better then a thousand els where.* Psal. 84. 10. Moses likewise did choose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season. Heb. 11. 25.

3. Mor. Men called to honor should not despite their parentes.

v. 7. *Ioseph also brought Iacob, and set him before Pharaoh.* Ioseph though of honourable place in Egypt, yet was not ashamed of his poore aged father, but presented him to the king: to this Ioseph many are vnlike in these daies, that thinke it a disgrace vnto them, to acknowledge their poore parents. *Muscul.* So did not Dauid, who brought his father and mother to the king of Moab, to keepe them and prouide for them: 1. Sam. 22. 4. as Ioseph here setteth his father before Pharaoh.

4. Mor. our life here is but a pilgrimage.

v. 9. *The daies of the yeares of my pilgrimage.* Thus not onely Iacob, but the rest of the fathers counted themselues but as straungers and pilgrimes in the earth, and thereby declared, that they sought a countrey. Hebr. 12. 13, 14. So the Apostle againe saith, *We haue not here a continuing citie, but seeke for one that is to come,* Heb. 13. 14. and therefore we should not set our affections vpon earthly things, but presse forward in our desire toward our heauenly countrey.

5. Mor. Good officers should not seek to enrich themselues.

v. 14. *Ioseph laid vp the money in Pharaohs house.* Ioseph was a faithfull officer to Pharaoh, he did not seeke to enrich himselfe by his office, but sought the kings profit, and encreased his treasure. *Mercer.* Such an one was Iosua, who in the diuision of the land of Canaan to the tribes, did not share any thing to himselfe, but the children of Israel gaue him an inheritance among them, when they had made an ende of diuiding the land. Ios. 19. 49. Such should officers and Iudges be toward the king and people: to deale faithfully with the one, and iustly with the other: not to turne all to their owne profit and gaine, as many doe now a daies.

CHAP. LXVIII.

1. The Methode and argument of the Chapter.

FIrst, in this chapter is declared how Ioseph came to visit Iacob when he was sicke. v. 1, 2.

Secondly, Iacobs testament is set downe, first concerning Iosephs sonnes, then his gift and legacie toward Ioseph himselfe, v. 22. with a generall prophesie of the returne of all his children. v. 21.

Concerning Iosephs sonnes: 1. the ground and occasion of Iacobs blessing of them is expressed, which is first the promise of God. v. 4. then the right and propertie, that Iacob had in them. v. 5. thirdly, because Rachel was taken away leauing not much issue behind her. v. 7. and Ioseph was the eldest of her, who was his principall wife. 2. Iacobs blessing followeth: first the preparation to the blessing: where we haue set forth, 1. Iacobs kissing and embracing of Manasses and Ephraim. v. 9, 10. 2. Iosephs reuerence to his father. v. 12. 3. the presenting of his two sonnes, and the order of disposing them, Manasses to Iacobs right hand, and Ephraim to his left. v. 13.

Secondly in the blessing: 1. there is the *ceremonie*, the laying on of Iacobs hands, contrarie to Iosephs expectation, the right hand vpon the youngest, the left vpon the eldest. v. 14. 2. the *pronouncing* of the blessing: which sheweth the author or efficient cause: God who had fed him, and deliuered him. v. 15, 16. and the effects, the naming of them among the tribes, and their great encrease and multiplying. v. 16. 3. the *ratification* of the blessing: where we haue first Iosephs exception, v. 17, 18. then Iacobs answer containing a *satisfaction* to Ioseph. v. 19. a confirmation of the blessing. v. 20.

2. The diuerse readings.

v. 1. *it was told to Iacob. H.S.C. one told Iacob. cet.* — *H.S.C.*

v. 7. concerning the diuers reading of this verse, see before chap. 35. v. 16. and qu. 13. vpon that chapter. — *mut. voc.*

v. 7. *I buried her in the way of the horse race. S. neare the way to Ephrata. cet.* — *S.c.*

v. 11. *I am not deprived of thy face. H.S. I had not thought to haue seene thy face. cet.* — *S.H.s.*

v. 14. *he laied his left hand vpon the head of Manasses, which was the elder, changing his hands. H.S. he taught his hands, although Manasse was the elder. C. guiding or directing his hands of purpose, for Manasseh was the elder. B.G. he knew feeling with his hands, that Manasses was the elder. T. caused his hands to vnderstand that Manasse was the elder. P. facal, to vnderstand.* — *H.S.c.*

v. 15. *God, whome my fathers pleased in his sight. S. serued in his sight. C. walked in his sight. cet.* — *differ. verb.*
halach, to walke.

v. 16. *that they may grow into a multitude. S.H. grow as fish into a multitude. cet.* — *H.S.det.*

v. 20. *in thee Israel shall be blessed. H.S.C. shall blesse. cet.* — *H.S.C. mut. voc.*

v. 21. *the word of God shall be your helpe. C. God shall be with you. cet.*

v. 22. *I giue thee Sechem the cheife part aboue thy brethren. S. I haue giuen thee one portion of land, &c. B. I giue thee one principall part or portion aboue, &c. C. G. T. Sechem,* signifieth a part, portion, or elbow of ground, and it is also the proper name of a place. — *C. interp. S. ap. f. pro.*

which I tooke out of the hand of the Amorites, by my praier and deprecation. C. by my sword and my bowe. cet. — *C. cer.*

3. The explanation of doubtful questions.

v. 5. *Manasseh and Ephraim shall be mine, as Reuben and Simeon are mine.* 1. Iacob vpon

Gods promiſe, that he ſhould increaſe into many people by the ſpirit of prophecie adopteth Manaſſeh and Ephraim into the number of his ſonnes, that ſeeing Rachel was taken away, before he had many children by her, he ſhould by theſe be increaſed. 2. He adopteth them in the place of Ruben and Simeon, the two elder brethren, and ſo the birthright is conueied from Ruben to Ioſephs ſonnes, becauſe he had defiled his fathers bed. 1. Chro. 5. 1. 3. Here we haue the practiſe of that lawe afterward eſtabliſhed. Deutr. 22. 17. of allotting a double part to the eldeſt. *Iun.* for Ioſeph had a double part, in that two tribes came of him, whereas the reſt of his brethren had but each one his tribe: Manaſſeh and Ephraim, had not each of them his double part to the reſt, as ſome Hebrewes thinke: but they two beeing the fathers of two tribes, doe make their fathers part double to the reſt. *Mercer.*

Qu. 1. Of the adopting of Manaſſeh and Ephraim into the degree of Iacobs ſonnes.

v. 6. *The linage, which thou haſt gotten after them, &c.* 1. This is to be vnderſtood *δυνατῶς, potentially*, which thou maieſt get afterward: for the ſcripture maketh no mention of any ſonnes, beſide theſe two, that Ioſeph had at this preſent. *Iun. Mercer.* as alſo it might be vncertaine, whether Ioſephs wife, were at this time with childe. *Mercer.* 2. The other ſonnes, ſhould be more properly Ioſephs, yet ſo, as that they ſhould make no tribe of thẽſelues, but be accounted with Manaſſes and Ephraim. *Iun.* 3. They are deceiued, which thinke that Machir and Galaad of Manaſſes, and others of Ephraim, were thoſe other ſons of Ioſeph, for they are his nephewes, and Manaſſeh and Ephraim were their fathers, not their brethren: alſo ſome thinke, that if Ioſeph had begotten any other ſonnes, they ſhould haue had no inheritance in Canaan: but this is not like, ſeeing they came of Iacob, whoſe whole ſeed was choſen: likewiſe whether Ioſeph had afterward any other ſonnes it is vncertaine: it is like he had not, becauſe no mention is made of them in ſcripture: neither doth it much skill, ſeeing they were to be annexed and incorporate into theſe two tribes of their brethren. *Mercer.*

Qu. 2. Whether Ioſeph had anye other ſonnes beſide Manaſſeh & Ephraim.

v. 7. *I buried in the way to Ephrath.* 1. Iacob maketh mention of the death and buriall of Rachel. 1. Not to anſwer a ſecret obiection why he buried not Rachel in the double caue with his fathers, as he himſelfe deſired to be buried, & therupon tooke an oath of Ioſeph: becauſe ſhee died ſuddenly in the way, and he had no time to carrie her thither, beeing in his journey: Iacob had no neede to make any ſuch excuſe to Ioſeph, *ex Mercer.* 2. But theſe reaſons may be yeilded, why Iacob bringeth in mention hereof. 1. To call to Ioſephs remembrance, that Rachel forſoke her fathers houſe, and ſoiourned with Iacob in Canaan: that Ioſeph might hereby be ſtirred vp to be willing much more to leaue Egypt, which was not his countrie. *Calvin.* 2. As alſo that he might haue a greater deſire to the place of his mothers ſepulture. 3. Further in that Iacob buried her in the way, beeing ſo neere to the citie, becauſe he would not burie her among Idolaters: by the way he admoniſheth Ioſeph to deteſt the idolatrie of Egypt. 4. But the cheifeſt reaſons of the mentioning of this matter are, one, that ſeeing Rachel died leauing no great iſſue behinde her, Iacob hopeth that Gods promiſe for the multiplying of his ſeede ſhould be fulfilled in theſe two. *Mercer.* The other, that ſeeing Ioſeph was the eldeſt by his principall wife, Iacob might ſhewe how iuſtly the birthright was tranſlated from Ruben to Ioſeph and his ſons. *Iun.*

3. Qu. Why Iacob maketh mention of the death and buriall of Rachell.

v. 12. *And Ioſeph tooke them away from his knees.* 1. Whereas Iacob before v. 8. asked, who they were, namely Manaſſeh and Ephraim, it was not for that, Iacob foreſeeing, that wicked Ieroboam ſhould come of Ephraim, and Iehu of Manaſſeh, did therefore at the firſt take no knowledge of them, but deferred his bleſſing, as ſome Hebrewes imagine; but the cauſe is ſhewed, v. 10. becauſe Iacobs eies were dimme, and he could not well ſee. 2. Iacob cauſed them to be brought neere him that he might imbrace them: they were not ſet vpon the bed, for they were ſome 22. or 23. yeare old, beeing borne in the yeares of plentie, ſome 4. or 5. yeare before Iacob came downe into Egypt, who had beene there nowe ſeauenteene yeares. 3. Ioſeph tooke them not from his owne knees, but from his fathers, as the Latine text readeth, though in the originall it be *from his knees*, not his fathers knees: that he might place them in order, to receiue their fathers bleſſing. *Mercer.* for Ioſeph might perceiue, either by the naming of Ephraim before Manaſſeh, or by Iacobs imbracing them, that he more inclined to Ephraim, then to Manaſſeh: and therefore with Iacobs leaue remooueth a little, and preſenteth them againe according to their age. *Iun.*

4. Qu. Why Iacob knew not Ephraim and Manaſſeh at the firſt, and why Ioſeph remooueth them

v. 14.

v. 14. *Israel stretched out his right hand, and laid it vpon Ephraims head.* 1. Iacob feeling with his hands, which was the elder and bigger (for the words are *he caused his hands to vnderstand*) of purpose laid his right hand vpon Ephraim in signe of preeminence. *Iun.* for although among the Persians the left hand was the more honourable place, as Xenophon reporteth of Cyrus, that those, whom he honoured most, he placed at his left hand, because it was most subiect to danger: yet the phrase and vse of scripture is otherwise: as Salomon caused his mother to sitte vpon his right hand, 1. King. 2. And this is agreeable to nature, to giue the preeminence to the right hand, which is quicker and nimbler, and readier for any worke. *Perer.* 2. Iacob here transferreth the birthright from Manasseh to Ephraim, as it was before conueied from Esau to Iacob: as the priesthood was translated from Abiathar to Zadocke: the regall dignitie from Saul to Dauid; so here there is a translation of the birthright. 3. which as it sheweth, that God bestoweth his gifts without respect of persons: so it might prefigure the calling of the Gentiles in stead of the Iewes, who were as the eldest brother, as the parable of the prodigall childe sheweth. Luk. 15.

5. Qu. Of the translating of the birthright from Manasseh to Ephraim, what it signifieth,

v. 26. *The angell.* 1. Although it be somewhat too curious, out of this place to proue the Trinitie, because God is twice mentioned, and the angel in the third place. 2. Yet I thinke rather with *Caluine* and *Iunius*, that the angel was Christ, then with *Mercerus*, that it was an angel, to whome Iacob ascribeth his deliuerance, as to Gods minister: and that for these reasons. 1. because it was not vnvsuall in scripture to call Christ an angel, Malach. 1. 1. 2. The angel, which conducted the Israelites, is called Iehouah, Exod. 14. 19. 24 Saint Paul saith, he was Christ, 1. Cor. 10. 4, 9. 3. Because Christ was the Mediatour from the beginning of reconciliation, and of all those couenants made betweene God and mã. *Caluin.* 4. In this place this angel is ioyned in equall power of blessing with God, and therefore he cannot be any of the created angels. *Iun.* 3. Though Christ appeared in the forme and shape of an angel, yet he tooke not vpon him the nature of angels, but of man: as the angels appeared in the shape of men, yet tooke not their nature. *Caluin.*

6. Qu. The Angell that protected Iacob, whether he were, Christ.

v. 20. *In thee Israel shall blesse, &c.* 1. Here Israel is taken not for the proper name of Iacob, but for the name of the whole nation, that came of him: which he sawe by the spirit of prophesie should be giuen to his posteritie. 2. *In thee*, is not here taken casually, as the Lord said to Abraham: *in thee shall all the families of the earth be blessed*: for Christ of Abraham was the cause and author of this blessing. But it is onely a forme of blessing, which should be taken vp in Israel: the Lord blesse thee as Ephraim and Manasseh: as the like is vsed, Ruth. 4. 11. *The Lord make the wife, that commeth into thy house, like Rachel and Leah.* 3. And in deed Ephraim and Manasseh encreased aboundantly in Egypt, euen as the fish, as Iacob blessed them: for at the going forth of Israel out of Egypt, there were of Manasseh, 42700. of Ephraim, 32500. and all these perishing in the wildernesse: there were at their entring into Canaan, of Ephraim 42500. of Manasseh 32200. *Muscul.* so that in the space of 215. yeares there sprang out of Ioseph. 75200.

7. Qu. The great increase of Ephraim & Manasseh.

v. 22. *I haue giuen vnto thee one portion aboue thy brethren.* 1. This portion was Sechem, which neither is to be vnderstood spiritually, that as Iacob gaue Ioseph that place, where he buried the Idols. Gen. 35. 4. so Christ should possesse the Gentiles, that worshipped idols: see *Augustin. qu. 167. in Genes.* 2. Neither was it the citie onely of Sechem, which Iacob here giueth, as *Chrysostom. hom. 67. in Genes.* for Iacobs sonnes kept their sheepe in Sechem, Gen. 37. 12. and so also possessed the grounds and fields belonging to the citie. 3. Neither did he onely giue that plat of ground, which he bought for an 100. peeces of money. Gen. 33. 19, as *Hierom. tradition. Hebraic.* for that seemed to be no great circuit bought for so little. *Caluin.* 4. Neither was this portion a seuerall lot to Ioseph, beside the portion, that afterward fell vnto Ephraim and Manasseh in the deuision of the land: for they had it in their lot, Iosu. 24. 32. *Mercer.* 5. Wherefore this portion giuen to Ioseph, was both the citie Sechem, and territorie adioyning, whereof mention is made: Iohn, 4. 5. for though Sechem be not here a proper name, as the Septuag. read, because of the word, *achad one*, that is ioyned with it, (for there was but one Sechem) yet in this word, which signifieth a part or portion, there is a fit allusion also to the place it selfe, which Iacob giueth. *Iun.*

8. Qu. what portion of ground it was, that Iacob giueth to Ioseph

v. 22. *Which I gate out of the hand of the Amorite, by my sword and bowe.* 1. Neither is this vnderstood of the violent taking of the citie by the sword of Simeon and Leui, which Iacob should count his act, because his familie assisted them, and for his cause God spared them,

9. Qu. How Iacob is said to haue gotten Sechem by his sword and bowe.

them. *Euseb. Chrysostome:* for Iacob afterwad accurſed them for this cruel acte, and profeſſed that he no waies conſented to it: *into their ſecret let not my ſoule come.* Gen. 49. 6. 2. Nor yet by the ſword and bowe Iacobs innocencie and iniuſtice is vnderſtood, whereby he was deliuered. *Hierom.* or his praiers, as the *Chalde*: for we need not flie vnto metaphores and figures, where the hiſtorical and literal ſenſe may ſerue. 4. It is alſo a coacte and forced interpretation, that Iacob got it by his ſword, that is by his money, which he had by his labour gathered: *Hierom.* 5. And to applie it, by the figure *prolepſis* to the time following, when the Iſraelites expelled the Cananites by force, as *Iunius* doth, is not ſo fit: for this had beene no gift at all: and beſide Iacob had alreadie poſſeſſion of Sechem in Canaan, and ſo might diſpoſe of it. 6. Neither, becauſe it fell to the lot and ſhare of Ephraim and Manaſſes, is it ſaid to be giuen to Ioſeph: but Ioſeph had a peculiare right in it, and therefore was buried there. 7. Some by the ſword and bowe expound the faueure and grace which Iacob found with Hemor, to buye the ground for ſo litle money, but force and fauour are two contrarie things. 8 Some thinke that Iacob vſed ſome ceremonie, by the caſting of an arrow, and holding out a ſword, as Ioas did in the preſence of Eliſha. 2. King. 9. ſo giuing Ioſeph poſſeſſion of that countrie: But Iacob ſpeaketh of the time paſt, which *I haue gotten*, not any thing done then preſentlie. 9. Some thinke that Iacob did indeed ſome ſuch exploite by force of armes againſt the Amorites, as Abraham did againſt the fower kinges. Geneſ. 14. though it be not expreſſed. *Caietan. Andre. Maſius.* but where the ſcripture ſufficeth we need not deuiſe vnwritten ſtories. 10. Wherefore I expound this place by that, Geneſ. 35. v. 5. where after that the Sichemites were deſtroyed, and Iacob, at Gods appointment remooued to Bethel, God ſent a feare vpon the cities round about, that they durſt not encounter with Iacob and his familie: who, as is moſt like, ſtood vpon their guard, and armed themſelues, readie to haue reſiſted their enimies, if they had aſſaulted them: And by this meanes becauſe Iacob held the poſſeſſion of Sechem as it were by warlike policie, the lord cauſing the Cananites to feare his force and valure, he is ſaid to haue gotten it by his ſword and bowe. *Lyran. following. R. Salomon, Mercer.* This I take to be the moſt proper expoſition.

Q. 10. How Iacob is ſaid to haue gotten Sechem out of the hand of the Amorites.

v. 22. *Which I gate out of the hand of the Amorite:* whereas *Hemor* the Lord of Sichem, was an *Hiuite*, Geneſ. 34. 2. the queſtion is how Iacob is ſaid to haue gotten Sechem out of the hand of the *Amorite*: for the ſatisfaction whereof. 1. Neither was Sechem the ſonne of Hemor called an Amorite of his father, for *Hemor* beginneth with the Hebrewe letter, *cheth*: Amorite with, *aleph.* 2. Neither need wee ſuppoſe, that Iacob after he had bought a peece of ground of Hemor, did afterward enlarge it by expelling the Amorites, as *Maſius*, there beeing no ſuch expreſſed in the ſtorie. 3. Neither yet with *Pererius* are we forced to ſay, that all the Cananites were called Amorites. 4. But it is moſt like, that the Hiuites and *Amorites* were mixed together, and that the denomination is taken from the Amorite, as the more valiant people. *Mercer.* this alſo confirmeth our former expoſition, that Iacob, in ſaying, *which I gate by my ſword and bowe, out of the hand of the Amorite*, meaneth not the ſurpriſing of the Sechemites by Simeon and Leui, for they were *Hiuites*, not Amorites, but rather the keeping of that poſſeſſion afterwardes from the Amorites, which inhabited other cities adioyning, who would haue inuaded Iacob, but that the feare of God came vpon them, that they durſt attempt nothing againſt Iacobs ſonnes, whom they held to be men of valure.

4. *Places of doctrine.*

1. Doct. Miniſters haue no actuall power in themſelues to bleſſe, but onlie in Gods name.

v. 16. *The Angel bleſſed the children:* Iacob taketh not vpon him to bleſſe in his owne name, but as a Miniſter onely and pronouncer of the bleſſing, deſireth God to bleſſe the children: Miniſters then haue no power actuallie in themſelues to bleſſe or curſe, but only as inſtruments and meſſengers, they pronounce the ſentence of bleſſing or curſing in the name of God: ſo that as the Apoſtle ſaith: *he that planteth is nothing, nor he that watereth, but God that giueth the encreaſe.* 1. Cor. 3. 7. *Caluin.*

v. 19. *His younger brother ſhall be greater then he:* Ephraim is preferred before his elder brother Manaſſeh, and therefore his tribe beareth the name of his father Ioſeph.

Apocal.

Apocal.7. 8. whereas Manaſſeh trbie is rehearſed vnder his owne name:ſo was Abel preferred before Cain, Iſaak before Iſmael, Iacob before Eſau; this was not for any worthines in Ephraim more then in Manaſſeh: for wicked Ieroboam, that cauſed Iſrael to ſinne, came of Ephraim, but that we ſhould knowe, that all is of Gods grace, without any reſpect vnto mens worke: as the ſctipture ſaith: *I will haue mercie on him, to whom I will ſhew mercie*: Rom. 9. 15. 2. Doct. God beſtoweth his gifts freelie without reſpect to our worthines.

5. *Places of confutation.*

v. 12. *Ioſeph did reuerence downe to the ground*, If Ioſeph did ſhew ſuch great reuerence to his father, bowing himſelfe downe to the ground: it is not like that Iacob adored or worſhipped the rodd and ſcepter of Ioſeph, thereby giuing honor to his ſonne, as the blind latine rranſlation readeth. Hebr. 11. 21. ſee before. Chap. 47. confut. 1. 1. Conf Againſt the vulgar latine tranſlation.

v. 14. *Directing his handes of purpoſe, &c.* hence *Perer.* noteth, that Iacob of purpoſe laied his handes acroſſe, to prefigure the myſterie of the croſſe whereby the Gentiles, as the younger brother, were preferred before their Elder brother the Iewes: in Geneſ. 48. numer. 7. 2. Conf Againſt the ſuperſtitious vſe of the ſigne of the croſſe.

Contra. 1. Iacob had no ſuch intendment to prefigure the ſigne of the croſſe, but as the preſent occaſion was offered, becauſe Ioſeph had ſo placed his ſonnes, he could not otherwiſe, but by croſſing his armes, lay his right hand vpon Ephraims head: ſo that Ephraim was not preferred to the right hand, becauſe Iacob would lay his handes a croſſe, but Iacob did lay his handes acroſſe, becauſe Ephraim was to be preferred. 2. Although the fathers did beleeue in the Meſſiah to come, yet we find not that they had ſo particular a knowledge, as to deſcribe the very faſhion of the croſſe, on which Chriſt ſuffered.

v. 16. *Let my name be named vpon them*: this maketh nothing for the popiſh inuocation of Saintes: Iacob meaneth not, that they ſhould call vpon his name, but ſhould in the world be called by his name: as the like phraſe is vſed before, v. 6. *they ſhall be called after the names of their bretheren* as the women are ſaid to be called by their husbandes name Iſay. 4. 2. neither doe we reed, that euer the Iſraelites made their praiers to Abraham, Iſaak, and Iacob. *Mercer.* 3. Conf Againſt the inuocation of Saintes.

6. *Places of moral obſeruation.*

v. 11. *I had not thought to haue ſeene thy face, yet loe God hath ſhewed me thy ſeed*: thus God dealeth moſt liberally with his children, graunting them many things, beyond and aboue their hope. *Mercer.* as the prophet Dauid confeſſeth: *thou diddeſt preuent him with bleſſings: he asked life of thee, and thou gaueſt him a longe life forever and euer.* Pſalm. 21. 3, 4. 1. Mor. God graunteth beyond our hope.

v. 19. *His younger brother*: although Iacobs natural affection, might be enclined as well as Ioſephs, to the Elder, yet he ſubmitteth his affection to the will of God, who had giuen Ephraim the Elderſhip: ſo Abraham caſt out Hagar and her ſonnes, becauſe God ſo commaunded, although otherwiſe it was greiuous vnto him. Geneſ. 21. 12. 14. ſo we muſt learne to conforme our willes and affections to the will of God. 2. Mor. To ſubmit our naturall affections to the will of God.

v. 21. *Behold I die, and God ſhall be with you*: though Iacob died, yet the promiſe of God died not: the death of Gods ſaintes though it be greiuous to the Church, yet it cannot hinder Gods purpoſe. *Calum.* but as it is in the Pſal. *in ſtead of thy fathers thou ſhalt haue children, whom thou maieſt make princes, &c.* Pſal. 45. 16. God can raiſe vp others in ſtead of his faithfull ſeruantes deceaſed. 3. Mor. Gods promiſe dieth not with his ſeruantes.

AN Appendix or addition to this ſecond Booke, containing that diuine propheſie of *Iacob in his laſt will and teſtament, and the* hiſtorie of his ſolemne funerall, and honourable burriall:

DEDICATED

To the Right Reuerend Fathers in God, TOBIE L. *Biſhop of Dureſme, and* MARTIN *L.* Biſhop of Elie.

RIght Reuerend Fathers, among other honourable Friends, whome I haue remembred in this worke, I thought it not fit in ſilence to paſſe by your Lordſhips: of whoſe humanitie, humilitie, and loue, eſpecially toward Miniſters and Preachers of the word, as of the one I heare honourable report, ſo of the other, I haue comfortable experience: that vnto you both fitly agreeth S. Pauls *deſcription of a Biſhop*, that he ſhould be gentle, *and* φιλάγαθον, a louer of good men: *as* Ambroſe *ſaith*, Epiſcopus vt membris ſuis vtatur clericis, & maxime Miniſtris, qui ſunt vere filii: A Biſhop ſhould vſe Miniſters as his members, and Clergie men, as children. 1. Timoth. 3. 3. Tit. 1. 8. Offic. 2. 27.

I haue beene bould to ioyne you together, in this preface, that as you were conſecrate together in your learned education in that famous Colledge, and are now ſtill linked together in affection, ſo I would not ſeperate you in this dedication: that as Ambroſe *ſaith*, quemadmodum vobis ibi omnia fuere communia, ita hic quoq; ius dividuum neſciatis: that as there you enioyed a certaine communion, ſo here you ſhould not haue a diuiſion. Chriſts Church in Oxford. in obit. Satyr.

* *One of your Lordſhips hath an intereſt in me, as beeing patrone of that Church, to the which I am called, the other hath an intereſt in this worke: to whome one alreadie, a paineſull and induſtrious man, now as I heare with the Lord, did dedicate his labours vpon* Geneſis: *that which he begunne, making but an entrance into this booke, I haue by Gods grace finiſhed: yet proceeding an other way, then he propounded to himſelfe, and as yet hath not beene attempted by any: ſo that I may in ſome ſort modeſtly ſay with* Hierome, opus in manibus inauditum habeo, non quod ſtudium meum inſolenter extollam, ſed quod ſudoris conſcius, ad lectionem eorum provocem neſcientes: I haue a worke in hand, not heard of before, not that I inſolently commend my ſtudie, but onely to prouoke to the reading of that, wherein I haue ſo much laboured, thoſe which yet knew it not. Maſter Gibbons vpon Geneſis dedicated to the L. Biſhop of Dureſme.

In this booke of Geneſis, Moſes *the firſt and beſt hiſtoriographer, doth tenne the liues and acts of the holy Patriarkes,* Abraham, Iſaak, Iacob, Ioſeph, *with the reſt: vnto whome God vouchſafed this great honour, that ſo great a Prophet as* Moſes, *like vnto whome there roſe not vp any in Iſrael, ſhould be the Chronicler of their doings.* Tullie *in a certaine place remembreth of* Alexander *the great conquerour, that beholding* Achilles *tombe, he ſhould thus ſay*; ô fortunate adoleſcens, qui tuæ virtutis Homerum præconem inveneris: O happie young man, which hadſt Homer to be the ſetter forth of thy praiſe. *But much more happie are theſe fathers, whoſe doings are commended and recorded by Moſes.* orat. pro Archia.

The examples of theſe godly fathers, who practiſed as they profeſſed, and ſo liued, as they loued God,

whoſe

whose obedience was answerable to their faith, doe teach all Christians, but especially vs, that are set apart to this function, to beautifie and adorne our holy vocation, with a godly conuersation: So Abraham is set forth in scripture, not onely as a faithfull beleeuer, but as a fruitfull follower of good workes: by his faith he was iustified with God, by his workes he is also said to be iustified, that is, so declared and testified before men: whose example we must imitate both for beleeuing and liuing: whose sonnes and daughters we are, as the Apostle saith, while we doe well. Cyprian *also well saith:* nil prodest verbis proferre veritatem, & factis destruere virtutem: *serm. de mortal.* it. altaribus placere debent, qui de altaribus viuunt; tales sunt sacrati, qualia sacra sunt: *de singular. Clericor.* it profiteth not in words to pronounce veritie, and in deedes to renounce vertue: they which liue of the altar, must please the God of the altar: consecrated men should be like to the sacred things.

Iam. 2.21.

1. Peter 3.9.

In this last Addition to this booke, I haue explaned the diuine and prophetical speaches and bequests of Iacob to his sonnes: and especially that heauenly propheſie of the comming of Shiloh, Gen. 49.10. *where I haue brought diuers expositions of sundrie learned men, and some not yet touched by any: I haue handled in this, and other parts of this worke, many difficult questions, with such* perspicuitie, breuitie, varietie, *as I either could, or they haue yet beene treated vpon by any: so that I trust as* Hierome *saith of the translating of* Origen *into the Latin tongue, I may say of our English:* agnoscit *Anglicana* lingua quantum boni & ante nescierit & scire nunc cæperit. *præfat. in Origen. in Luk.* that by this meanes it knoweth, both how much good it was ignorant of before, and beginneth to know now.

Romana apud Hieron.

These my labours I now commend to the profitable vse of the Church of God, and your fauourable censure, and your Lordships to the blessed protection of the Almightie. Dat. Barleæ, ex edib. meis, 7. Idus Martii: ann. 1604.

Your Lordships readie to be commanded in the Lord,

ANDREVV WILLET.

CHAP. XLIX.

1. *The Methode and argument of the Chapter.*



His chapter containeth the laſt will and Teſtament of Iacob: whereof there are two parts, the firſt concerneth his ſonnes, to v. 29. the ſecond himſelfe and his buriall, v. 29. to the end.

In the firſt part, Iacobs ſonnes are *partly* cenſured and accurſed, Ruben is depriued of the birthright and dignitie becauſe of his inceſt, v. 3, 4. Simeon and Leui are diuided in Iſrael, becauſe of their crueltie againſt the Sichemites, to v. 8.

Partly, they are bleſſed, more *principally*, Iudah, with preeminẽce ouer his brethren, v. 8. ſtrength againſt his enimies, v. 9. ſtabilitie and continuance of his regiment, v. 10. with plentie, v. 11. Ioſeph, who is bleſſed with ſtrength and valure againſt his enimies, v. 23, 24. whereof the author is God, v. 25. & with a fruitfull countrie. v. 26.

Leſſe *principally* are bleſſed all the other ſonnes of Iacob, which are in number ſeauen, *Zebulun*, v, 13. *Iſachar*, v. 14. 15. *Dan*, v. 16, 17. *Gad*, v. 19. *Aſher*, v. 20. *Napthali*, v. 20. *Beniamin*, v. 27.

In the ſecond part Iacob 1. chargeth his ſonnes to burie him with his fathers, v. 29. 2. The place is deſcribed by the ſituation, v. 30. by the perſons there buried, v. 31. by the parties of whome it was bought, v. 32. 3. Then Iacob dieth quietly and in peace.

2. *The diuerſe readings.*

v. 3. *the beginning of my ſorrow. H. the beginning of my ſonnes: S. the beginning of my ſtrength: cat. oon*, ſignifieth both ſtrength and ſorrow. — H S c.

Firſt in gifts, greater in dominion: H. hard to beare, hard and ſtubborne, thou haſt done wrong: S. thou ſhouldſt haue had three parts, the birthright, the kingdome, the prieſthood: C. the excellency of dignitie, the excellencie of ſtrength. cat. — H S C cor.

v. 4. *Thou art poured out like water, thou ſhalt not increaſe. H. as water thou ſhalt not waxe hoat: S. becauſe thou didſt followe thine owne will as water powred out, thou ſhalt not proſper, nor receiue the increaſing part: C. light or vnſtable as water. B. G. P. thou ſhall fall away as water. T.* — H S C cor.

v. 4 *Thou defiledſt my bed: H. thou didſt defile my bed, when thou wentſt vp. S. C. thou didſt defile my bedde with going vp: B. thou didſt defile my bed. thy dignitie is gone: G. P. thou haſt defiled: he went vp to my bed. T.* — T Br.

v. 5 *Simeon and Leui brethren, the warring inſtruments of iniquitie: H. Simeon and Leui brethrẽ, haue finiſhed the iniquitie of their purpoſe. S. Simeon and Leui brethren, valiant men, in the land of their pilgrimage haue ſhewed their ſtrenth. C. Simeon and Leui, &c. the inſtruments of crueltie in their habitations: B. G. P. in their compacts and agreements. T. mechera*, ſignifieth a compact or bargaine, an habitation, and a ſword. — S H C c. T r.

v. 6. *in their will they pulled away oxen. T. haughed a bull: S: digged through a wall, cat. ſhor*, ſignifieth both a wall, and a bull. — diuerſ. ſign.

v. 9. *thou art come vp from the branches: S. from the pray. cat. taraph*, ſignifieth a pray, and a branch. — S c.

as a lyons whelpe. S. as a lioneſſe: H. B. G. C. as a great lyon. T. P. Labi, a lyon, which word is v- — T Pr.

sed here: *Lebia*, a lioneſſe.

T.r. v.10. *the rod ſhall not depart: A.P.G. prince. S.C. ſceptor. H.B.G. the tribe. T Shebet*, a rodde, a tribe.

T.r. v.10. *till he come which is to be ſent. H. till thoſe things come, which are laid vp for him: S. till the Meſſiah come: C. vntill Shiloh come: B.G. till his ſonne come. T. heb. ſhiloh*, of *ſhil*, a ſonne, but *ſhalach* ſignifieth to ſend.

T.C.r. v.10. *he ſhall be the expectation of the Gentiles: H.S. to himſelfe ſhall be the gathering of the Gentiles. B.G. the people ſhall be obedient vnto him: T.C.P. iachah*, is to obey, *chauah*, to wait, exſpect.

C.cor. v.11. *Iſrael ſhall dwel in the circuit of his citie, people ſhall buil'd his temple, &c. C. he ſhall binde his aſſe foale to the vine, &c. cat.* the Chalde is here very corrupt, and commeth nothing neere the text.

H.cor. *and his aſſe to the vine, O my ſonne. H. and his aſſe colt to the beſt vine. cat.*

Ch.c. v.12. *his teeth whiter then milke: H S. white with milke. cat.* the Chalde is very corrupt, reading thus: *his hilles ſhall be redde with wine, and his fields white with corne.*

B.G.T.r. v.14. *Iſachar a ſtrong aſſe couching betweene the bounds. H. Iſachar deſired good, reſting betweene the lottes. S. Iſachar rich in ſubſtance, and his poſſeſſion betweene the bounds. C. Iſachar a ſtrong aſſe couching betweene two burthens. B.G.T. miſhpath*, a bound, a lot, a burthen

C.cor. v.15. *he ſaw his part, that it was good, &c. and he ſhall make the prouinces of the people ſubiect. C. he ſhall ſee that reſt is good, and that the land is pleaſant: cater.*

S.cor. *he became an husband man. S. he ſhall be ſubiect to tribute. cat. mas*, gnifieth *tribute* and *melting*: becauſe it maketh men to waſte and melt.

Ch.c. v.16. The Chalde thus maketh a paraphraſt vpon this verſe: *from the houſe of Dan ſhall be choſen and riſe a man, in his time ſhall the people be deliuered*: the reſt agree in the common tranſlation.

C.c. v.17. The Chalde alſo thus readeth: *there ſhall a man riſe of Dan, whoſe feare ſhall fall vpon the people, and he ſhall ſtrike the Philiſtims, &c.*

C.c. v.18. is thus interpreted: *I looke not for the ſaluation of Gedeon, the ſonne of Ioas, which is a temporall ſaluation, nor the ſaluation of Sampſon, but I looke for the redemption of Chriſt the ſonne of Dauid, &c. C.*

C.H.S.cor. v.19. *the campe of armed men ſhall come out of the houſe of Gad, and paſſe ouer Iordan to battell before his brethren, and with much ſubſtance, ſhall they returne. C. Gad a tentation ſhall tempt him, but he ſhall tempt him neare the feete. S. Gad beeing girded ſhall fight before him, and he ſhall be girded backward. H. Gad an hoſt of men ſhall ouercome him, but he ſhall ouercome at the laſt. cat.*

C.cor. v.20. *the land of Aſer is excellent, and he ſhall be nouriſhed with the delights of kings. C. Aſher his bread ſhall be fat, and he ſhall giue pleaſures for a king. cat.*

C.c. v.21. *Nephali, his lot ſhall fall in a good ground, &c. they ſhall praiſe and bleſſe ouer them. C. Neptali a trunke, or poſt, (remiſſus) ſent backe, ſending forth bewtie in the braunch. S. Nephtali as an hind let goe, or ſent forth, giuing goodly words. cat. aial*, ſignifieth an *hart*, and a *poſt: oomer*, a word: *amir*, an high branch.

H.S.C.diu. ſignif. v. 22. *Ioſeph a ſonne encreaſing. H. S. C. a fruitfull bough. cat. ben, ſig. a ſonne and a bough.*

H.S.diu. ſignif. *pleaſant to behould. H.S. as a fruitfull bough beſide the fountaine. cat. gnen* ſig. an *eye*, and a *fountaine.*

S.C.H.c. *his daughters rann vpon the wall. H.P. my yonng ſonne returne vnto me. S. two tribes ſhall come out of his ſonnes, and ſhall receaue their part and inheritance. C. his ſmall braunches runn vpon the wall. cat. banoth. daughters, braunches.*

C.cor. v. 22. *the men of diſſention. C. the archers, or ſhooters. cat.*

S.c. v. 24. *their bowes were broken with ſtrength. S. his bow abod ſtronge. cat. iaſhab, to ſitt, to reſt, to continue.*

H.S.c. *the ſinewes or ſtringes of his armes were deſolued. H.S. the armes of his handes were ſtrengthened.*

T.B.r. *T.B.P. the handes of his armes were ſtrengthened. G. phazzaz to ſtrengthen.*

T.B.r. *from thence Iſraell is ſtrengthened of God thy father. S. of whome was the feeder appointed by the ſtone of Iſrael. G. of him ſhall come a ſhepheard (or heardman. B.) the ſtone of Iſrael. T.H. B.P*

the

My ſoul doth Magnifie ye Lord, & my Spirit reioyce in God the ſame

the Chalde, translateth here very corruptly, comming nothing neare the text: thus: *the prophesie was fulfilled in them, because he kept the lawe in secrete, and propounded his consultation hope, then gold was putt vpon his armes, &c.* C.cor.

v. 25. *the blessing of the earth hauing all things. S. the blessing of the deepe beneath. cat. with the blessings of thy father and mother. C. with the blessings of the breastes and the wombe. cat.* S.c. C.c.

v. 26. *the blessing of thy father and mother, aboue the blessing of the stable hilles. S. the blessings of thy father shall be added aboue the blessings of my fathers. C.B.G.P. the blessings of thy father are stronge with the blessings of his fathers. H. or of mine elders. T. H. he. Hier.* an hill, *harah* a father aprogenitor. S.c. T.H.

v. 26. *in the blessings of the euerlasting hilles. S. vntill the desier of the euerlasting hilles come. H. which the princes haue desired, which were since the world. C. to the vtmost hilles of the world. B. to the end of the hilles of the world. T. G. taah.* sig. to limite: *anah* to desire. *which was ruler ouer his bretheren. S. which was a Nazarite, or seperate amonge his bretherin cat. nazar* to seperate. T.G. S.c.

v. 27. *in the land of Beniamin shall dwell the maiestie of the temple, and in the possession thereof the sanctuarie, euening and morning shall the preistes offer sacrifices, and in the euening they shall diuide the rest, &c.* the rest agree in the vulgar reading. C.c.inter.

v. 31. *there they buried Leah: S. there Leah lieth buried. H. there I buried Leah. cat.*

v. 32. *the possession of the feild and cave therein, of the sonnes of Heth. S. T. the purchase of the feild, &c. of the sonnes of Heth. B.G.C.P. chanah* sig. both to possesse, and purchase: this verse is omitted in the vulgar latine. S.mut.pers. H.det.

3. The explanation of doubtful questions.

v. 1. *Then Iacob called his sonnes,* &c, 1. Iacob not by any naturall instinct (as some hold an opinion, that the soule is more diuine, and apter to foretell things to come, when death approcheth, as Xenophon reporteth of Cyrus. lib. 8. Plato of Socrates, in apolog.) But by a diuine inspiration doth propheſie what shall befall his children: as Haak did blesse his two sonnes. Gen. 27. Moses the tribes of Israel. Deut. 33. Dauid blessed Salomon. 1. Chron. 29. our blessed Sauiour praied for his disciples immediately before his death. Ioan. 17. *Perer.* 1. Qu Of the propheticall testament of Iacobs in generall.

2. Iacob doth not blesse all his children, three of them he censureth for their sinne: Ruben, Simeon, Leui: but Moses blesseth all the tribes, Deuter. 33. the cause is not, as R. Salomon imagineth, that Iacob purposed to blesse all, but beeing forsaken of Gods spirit, and beside himselfe, he falleth into a fitt of phrensie: which were impious to thinke. *Perer.*

3. Some make question, whether Iacob spake these wordes, or Moses rather so penned them. *Mercer.* But it is more like, that Iacob beeing mooued by the spirit, spake after this concise manner, as a prophet, though not altogether in the same forme of wordes.

4. Some doe wonder how Moses, should come by the knowledge of these wordes, which Iacob spake, 200. yeares before to his sonnes in a corner: they may as well muse how Moses should describe the particular places of the land of Canaan, which he neuer sawe, and sett downe the historie of the creation: which things Moses might haue by godly tradition, but most of all by the reuelation of the spirit. *Caluin.* How Moses came to the knowledge of Iacobs will.

5. Iosephus is to slender in the reporting of this propheticall speach of Iacob, making onely mention thereof in generall, that he propheſied how his children should inherite the land of Canaan. *lib. 2. antiquit.* Some other haue beene to bould, to forge other fables vpon this occasion: as *Origen.* maketh mention, of a booke entituled, *the narration of Ioseph the sonne of Iacob.* tom. 2. in Ioan. out of the which he citeth certaine testimonies to prooue the *incarnation* of Angels, and the prognostication of things done in the world by the starres: but *Athanasius, in Synops.* houldeth this to be a forged booke: so is that other, called *the testament of the* twelue Patriarkes, mentioned by *Origen. hom.* 15. *in Iosua. ex Perer.* some also of our owne haue beene to bould, in allegoryzing Iacobs wordes, whereas the literall and historicall sense is full enough, and containeth excellent matter. *Caluin.* Iacobs testament deprauid and abused.

Gather your ſelues, &c. I will tell you, what ſhall come in the laſt daies. 1. He calleth all his children to be preſent, who were not all before aſſembled, when Iacob bleſſed Ephraim and Manaſſeh: and he ſtirreth them vp alſo to attention, to conſider diligently what he ſaith. *Mercer.* 2. We need not with *Rupertus*, by Iacobs ſonnes to vnderſtand, his ſpirituall ſeed, the Church of Chriſt: ſeeing this propheſie was literallie accompliſhed in his carnall ofspring. 3. By the *laſt daies* wee vnderſtand not only the times of the Meſſiah, as *Dauid Kimhi, Hierom*, and *Lyranus* will haue it alwaies taken in the prophets: but ſomtime, it betokeneth the age next enſuing: as Dan. 2. 28. God ſheweth the king what ſhall be in the latter daies: that is, v. 29. what ſhall come to paſſe afterward: ſome part of his dreame fell out in the next times and age after Nabuchadnezzar: Like as then in this place Iacob ſpeaketh of the comming of the Meſſiah, v. 10. ſo alſo he prophecieth of the diuiſion of the land of Canaan among his ſonnes, that came to paſſe 215. yeares after. *Perer. Iun.* and therefore Iunius interpreteth the word *acharith*, in the times following, that is, afterward. 4. But *Iſidorus Peluſiota* is much deceiued, who writeth, *lib. 1. epiſt. 365.* that whereas Iacob intended to declare to his ſonnes the myſterie of the incarnation of Chriſt, becauſe they were vnworthy to heare it, god turned his minde, that he forgot, what he purpoſed to ſay, and told them of things paſt, in ſtead of things to come: to this purpoſe to prooue the alteration & chaunge of Iacobs iudgement, he wreſteth that ſaying of Eſay, 40. 27. *why ſayeſt thou O Iacob my way is hid from the Lord, and my iudgement is paſſed ouer of my God. Contra. 1.* The Prophet ſpeaketh this not of the perſon, but of the people and poſteritie of Iacob. 2. Iacob here doth reueale to his ſonnes the myſterie of the Meſſiah. 3. And moſt of Iacobs ſpeech is propheticall of the times to come: he onely in fower of them remembreth things done and paſt, in Ruben, Simeon, Leui, and ſomewhat of Ioſeph. *ex Perer.*

2. Qu. What laſt times Iacob ſpeaketh of.

The laſt times how taken in ſcripture.

The error of Iſidor. Peluſiota.

v. 2. *Ruben, the beginning of my ſtrength, &c.* 1. That is, the firſt effect of of his ſtrēgth, *Iun.* whome he begot in the ſtrength of his yeares. *Perer.* as the Septuag. expound, *the beginning of my ſonnes.* 2. The latine tranſlator is deceiued, that readeth *the beginning of my ſorrowe*: which ſome vnderſtand, of the ſorrowe of trauaill in the firſt borne: ſome, of the Parents care, when he beginneth to haue children: ſome of his fathers griefe, becauſe of his inceſt: but this varietie of expoſition, ariſeth of the miſtaking of the word, *oon*, which here ſignifieth ſtrength, not ſorrowe, as it is taken, Deutr. 21. 21. 3. *The excellencie of dignitie, the excellencie of power:* ſome vnderſtand theſe words generally of Rubens dignitie, *Mercer.* The Chalde inſinuateth three priuiledges due to the firſt borne, *the kingdome, the birthright, the prieſthood. Hierom* by dignitie vnderſtandeth, his double part, or gifts, by power, his cōmaund ouer his brethren: but by dignitie rather he meaneth, his preeminence ouer his brethren, which is conuaied to Iudah: by power, his double part, which belonged to the eldership, beſtowed vpon Ioſeph. *Iun.*

3. Qu. Of Rubens prerogatiues.

v. 4. *Light as water, thou ſhalt not be excellent.* 1. Some vnderſtand this *lightneſſe as water*, of Rubens intemperancie, that his luſt carried him away as water, *Hierom. Mercer.* 2. But it is better referred to the loſſe of his dignitie: that as water runneth to the lower parts, *Toſtat.* and beeing powred out it leaueth nothing behind in the veſſel, as oile & wine doth, *Lyran.* ſo he was fallen from his dignitie and birthright, *Iun.* 3. As the next word giueth this ſenſe: *thou ſhalt not be excellent, or increaſe:* for the tribe of Ruben did performe no excellent or worthy exploite: Deborah reproueth them for their backewardneſſe, Iud. 5. 15, and Ruben was but ſmall in number, in reſpect of other tribes, Deuteron. 33. 6. *Perer.*

4. Qu. How Ruben is ſaid to be light like water.

Of Ruben.

Thou diddeſt defile my bedd, &c. We need not to enforce here a myſtical ſenſe, eyther with *Ambroſe*, to applie it to the Iewes, who inſulted againſt Chriſts humanitie, which was as the bedd of the Godhead, and ſo defiled Gods bedd: or with *Ruffinus*, that they profaned the lawe by the which God as it were dwelled with them: by corrupting it with their gloſes, by preferring the carnall rites thereof before the grace of Chriſt: or with the ordinarie gloſſe by Ruben to vnderſtand the Angels, which waxed inſolent againſt God, and ſo were caſt out of heauen as water: or with *Rupertus* to expound it of heretikes, who with corrupt doctrine defile the Church the habitation of God. 2. And concerning the literall ſenſe of theſe wordes: 1. Neither doe we reed thou haſt defiled my bedd by going vp: for *gnalah*, is not the infinitiue, but the preterтenſe. *Mercer.* 2. Neither is the meaning

5. Qu. How Ruben is ſaid to aſcend or goe vp to his fathers bed and the diuerſe expoſitions thereof.

thy

thy dignitie is gone: for the word *ietsugni* hath a seruile accent, that ioineth it with the word following. *Mercer.* 3. nor yet, in saying, my bed is gone vp or ascended: is the meaning that Iacob forsooke his bed, and neuer lay with Bilha more, as *Kimhi*, or that the dignitie and honour of his bed was gone: *Mercer.* for the word *gnalah*, is personally vsed before of *Ruben*, not *really* of the bed. 4. therefore as before he said in the second person, *thou wentest vp to thy fathers bed*, so here in the third person he speaketh to his sonnes in detestation of this fact, *he ascended, or went vp to my bed. Iun.*

6. Qu. Simeon & Leui how said to be brethren.

v. 5. *Simeon and Levi brethren.* 1. Not so much brethren by nature, as in this their euill purpose: these two were thought to be the principall contriuers of Iosephs death, if the rest would haue consented: some thinke that these two tribes put Christ to death, Iudas of Simeon, the priests of Leui. *Mercer.* though the rest of Iacobs sonnes consented to this action, yet Simeon and Leui are named as cheife. 2. They are said to be cruell instruments, in their compacts, (for so the word *mechereth* is better interpreted, of *carah* to buie or bargaine, then for their habitations, as *Mercer.* or swords, (as *Hierome*, as before is shewed) because they made a subtile agreement with the Sichemites. *Iun.* and this seemeth to be the meaning of the *Septuagint:* who thus read, *they haue finished the iniquitie of their purpose or inuention.*

Of Simeon and Leui.

3. Their cruell and vniust enterprise herein appeareth: 1. that the slaughter of the Sichemites was made against the peace and couenant concluded. 2. they made a fraudulent league, hauing no purpose to keepe it. 3. they dishonoured their owne profession, killing those, which were contented to be circumcised. 4. and at that time, when they were sore of their cutting, and to be pitied. 5. they put not Sichem alone to the sword, who had offended, but all the rest of the citie, that were innocent. 6. they were not content with the slaughter of men, but made a spoile and hauocke of the citie. *Perer.*

The greatnes of the sinne of Simeon and Leui.

6. *My glorie, be not thou ioyned with their assemblie.* 1. Some, by glorie vnderstand good name and fame, some the soule, the glorie of the bodie, *Mercer.* but it rather here betokeneth the tongue, which is the instrument of praise and glorie, as it is taken Psal. 30. 16. there the word, translated *tongue*, is in the originall, *chebodh*, glorie: so that the meaning is, that as he gaue no consent vnto them in his heart, so neither would he affoard that action any approbation with his tongue. *Muscul. Iun.* 2. *R. Salomon* expoundeth the first clause, *into their secret let not my soule come*, of Zimri his vncleane act, who was of Simeon, that in secret companied with Cozbi, Numb. 25. and the other of Core his rebellious assemblies, Numb. 16. who was of Levi: but it is more properly referred to the time past, concerning the cruell exploite of Simeon and Leui. *Perer.*

7. Qu. What Iacob meaneth by his glorie.

v. 6. *In their selfewill, they digged downe a wall.* 1. Some read, they *string-hanghed* a bull, *Septuag.* or carried away their oxen: *Iun.* they which follow this reading some referre it to *Sichem*, who was the principall man, whome they slue: some vnderstand it of Ioseph, who is compared to a bullocke. Deut. 33. 17. the same word *Shor*, is there vsed: *Tharg. Hieros.* because Simeon and Leui are held to be ringleaders in that conspiracie against Ioseph: for they were of the elder sort, not the yonger brethren, that would haue had Ioseph killed: now Ruben and Iudah, the first and the fourth sonnes, consented not to kill him: therefore it is most like, that Simeon and Leui were the authors: for which cause some thinke, that Ioseph afterward caused Simeon to be bound in Egypt: but this exposition agreeth not with the former clause, *in their wrath they slue a man:* for Ioseph was not killed. *Iunius* seemeth to vnderstand it of the spoile of the citie, and carrying away of their cattell, but that seemeth to haue beene the act rather of Iacobs sonnes, then of Simeon and Leui. Gen. 34. 28. 2. Wherefore I rather with *Mercerus*, *Musculus*, *Calvin*, thinke this to be the better reading; *they digged through a wall:* 1. because this was a more peculiar and proper act of their rage, then to carrie away their oxen, that proceeded of a couetous, rather then irefull minde. 2. though this be not directly expressed, yet these words insinuate as much; *they went into the citie boldly*, Gen. 34. 25. that is, breaking into the citie violently, and ouerthrowing the walls before them. *Perer.* 3. though *shor*, the word here vsed, signifie an oxe, *shur*, a wall; yet *schurech* may be put for *cholem*, as the *Chalde* interpreter readeth, *shur*. 4. the word *gnacar, to roote or pull vp*, properly vnderstood of plants, Eccles. 3. 2. is more fitly by a metaphor, applied to the rooting vp of cities, Zephan. 2. 4. then vnto cattell and liuing things.

8. Qu. Whether Simeon and Leui digged downe a wall or carried away oxen.

9. Qu. How Simeon and Leui were diuided in Israel.

v. 7. *I will diuide them in Iacob.* 1. Iacob appointeth a punishment answerable to the offence: for as before they conspired together to doe mischiefe, so now, they shall be seperated and diuided. *Iun.* 2. which accordingly came to passe: for Simeon had no possession or inheritance by himselfe, but intermingled with Iudah, Ios. 19. and were constrained afterward by force of armes to inlarge their bounds. 1. Chron. 4. *Iun.* some thinke, that the poore scribes which were dispersed in Israel, came of Simeon. *Tharg. Hierof.* but certaine it is, that it was a base and contemptible tribe in respect of the rest: for which cause, Moses omitteth it in his blessing, Deuter. 33. *Mercer.* rather, then for that Simeon was cruell against the Sichemites, for then Levi should haue beene omitted also: or because Simeon was the chiefe in the conspiracie against Ioseph, or because Iudas Iscariot came of Simeon, for both these are vncertaine: or for that Zimri of Simeon lately had committed such an vnclcane act, as *Perer.* 3. Levi also was diuided in Israel: they had no certaine inheritance, but onely certaine cities allotted vnto them among the rest of the tribes, to the number of 48. Iosu. 21. they also went wandring vp and downe the tribes, to gather the tithes of their maintenance. *Mercer.* 4. Yet God who could bring light out of darknes turned this, which at the first was ordained for a punishment, to a blessing: for the calling of the Leuites was honourable to themselues, and euery one was glad to entertaine them: it was also profitable to others for their instruction. *Calvin.* 5. This propheſie against Simeon and Levi, is not vnfitly by *Ambrose, Ruffin. Rupert.* applied against the Scribes and Priests, that put Christ to death: for by this meanes the walls of Ierusalem were digged downe and ouerthrowne, and the Iewes are dispersed in the world to this day. *Perer.*

10. Qu. Of the preeminence of Iudah.

v. 8. *Thy brethren shall praise thee, &c.* 1. Though Iudah also was faultie concerning Thamar, yet Iacob passeth ouer his offences, and of the rest of his sonnes, touching onely the most notorious sinnes among the rest; as of *Ruben, Simeon, Levi. Muscul.* 2. in saying, *thy brethren shall praise thee*; he alludeth to the name of Iudah, so called by Leah, of *iadah*, to praise, because shee had occasiō thereby to praise the Lord: & now his brethren shal magnifie and praise him. *Iun.* the *Chalde* readeth: *thou hast confessed, and wast not ashamed:* which some vnderstand of Iudah his deliuering of Ioseph, or of his acquiting of Thamar: but the other reading is more proper. 3. Iacob propheſieth fowre things of Iudah: 1. his principalitie ouer his brethren, v. 8. 2. his victorie ouer his enimies, v. 9. 3. the stabilitie and continuance of his kingdome vnder the Messiah, v. 10. 4. his outward plentie and prosperitie. v. 11. 4. *Thy fathers sonnes shall bow downe, &c.* Though Ioseph for the time present, had the temporall honour, yet the perpetuall preeminence is giuen to Iudah: so that hence it appeareth, why the Lord was angrie with the people, for desiring a king, because the time was not yet come, when God purposed to exalt Iudah: and for the same cause the kingdome of Saul of *Beniamin*, not of *Iudah*, prospered not. *Calvin.* 5. This authoritie of Iudah ouer his brethren tooke beginning Iud. 1. when the tribe of Iudah was appointed to be as the captaine to the rest after Iosua his departure, but it was more fully accomplished in Dauid and Salomon: and most of all in Christ of Dauid, of whose kingdome shall be none ende. *Iun.* 6. Although the tenne tribes did reuolt from Iudah, yet the right of the kingdome remained with Iudah still, which continued, notwithstanding it was often by Israel impugned, when the other was dissolued. *Calvin.*

11. Qu. Of the explication of the tenth verse.

v. 10. *The scepter shall not depart.* 1. The word is *shebet*, which is sometime taken for a tribe, Psal. 78. 68. and so *Iunius* readeth here: but it rather signifieth a scepter, *Hierome, Mercer. Pagnin.* agreeable whereunto, the Septuag. and Chalde read, *the prince shall not faile, &c.* and the next word giueth it, because it belongeth to the prince to make lawes. 2. the word *mechocheck*, doth not here properly signifie a captaine, as *H.S.* translate, nor a scribe, *C.* but a lawgiuer, as it is taken Psal. 60. 7. *Iudah is my lawgiuer. Iun. Mercer.* 3. *from betweene his feete:* not because Kings or iudges vse to haue scribes sitting at their feete, as the phrase is taken, Deuter. 33. 3. *Vatabl. Calvin.* but the meaning is, that Iudah should alwaies haue some borne of his posteritie, (so is the phrase vsed, Deuter. 28. 50.) and brought vp as vpon his knees, (Gen. 50. 23.) *Iun.* the Latin and Greeke translator, keeping the same sense, read, a captaine out of his thigh: the Chalde, *from among his sonnes:* which in effect is the same. *Mercer.* 4. *Shiloh*, some deriue of *shalah*, which is to be peaceable: *Mercer.* some of *shalach*, to send, reading, *cheth*, for *he: Hierome.* some read *shi loh*, making it two words, which signifieth, *which to him*, supplying, *are due*, or *laid vp*, which is the meaning of the Septuagint: *Oleaster.*

Oleaster: but it is most like to come of *shil*, which is a sonne, and *he*, is put for *vau*: *Shiloh* then is, *his sonne*, and it seemeth to be deriued of *shiliah*, which signifieth the burthen or afterbirth, and is taken for the child contained therein. Deut. 28. 57. but is more specially vnderstood of Christ, who proceeded from the wombe of a virgine. 5. The people shall *be obedient vnto him*, rather then shall be *gathered*: or he shall be the *expectation of the gentiles*, as *Hierom*: as is shewed before in the diuerse readings: and therefore we need not busie our selues, with *Pererius*, to search how Christ should be said to be the *expectation* of the Gentiles: either with *Augustine* to vnderstand it of the expectation of his second comming: or that the Gentiles stood in need of Christ, and therefore ought to expect him: or to vnderstand it of the cõuerted Gentiles that looked for Christ. *Perer.* for the true reading of these wordes, will ease vs of this labour: though I denie not but that Christ was also the expectation of the Gentiles: as he is called the desier of the nations. Hagg. 2. 8. so called of the effect, that considering the great saluation, which Christ brought to the Gentiles, he ought to be desired of all, and was desired, after the light beganne to appeare vnto them.

How Christ is the expectation and desire of the Gentiles.

v. 10. *The scepter shall not depart.* 1. The Hebrewes doe but cauill, that by *shebeth*, which signifieth a sceptre, or rodd, doe vnderstand affliction: for neither is it true, that affliction departed not from Iudah, till Messiah came: and the next wordes: *nor a law-giuer from betweene his feete*, doe shew, that it is here taken for a *scepter*, rather then a *rodd*, or *scourge*: and Iacob prophicieth, all happie and prosperous things to Iudah.

12. Qu. Against the Iewes, who denie this prophesie of the comming of the Messiah to be fulfilled.

2. Neither is this the sense, that after Messiah is come, who should restoare the kingdome of Iudah, the scepter should neuer depart: for beside that Iacob speaketh not of the spiritual, but temporal regiment of Iudah, the wordes will not beare that sense, which are *quad che*, *vntill*, not *after* Messiah is come.

3. Rab. Salomons conceite is without shew of reason who holdeth that the scepter is not yet departed from Iudah, and therefore concludeth that the Messiah is not yet come: for it is notoriouslie euident to all the world that the Iewes haue no common-wealth at this day or regiment, but are tributaries and subiects to other kinges, as to the Persian the Great Turke and others.

4. Some Hebrewes take *Shiloh* for the proper name of that citie where the arke of God continued a longe time: as though the meaning should be this, that Iudah should not loose his dominion, till a king came that should be anointed in Shiloh, which they tooke to be Saul. *Contra.* 1. Saul was not elected king in Shiloh, but in Mizpeh. Sam. 10. 17. Shiloh was then forsaken and became desolate: the comming of Shiloh is then improperly taken for the desolation and ruine thereof. 3. After this Iudah beganne to haue the scepter in Dauid, and therefore it is an impudent and shamelesse glose, to make the regiment of Iudah, then to haue an end, when it tooke beginning.

5. And it is as absurd, to make this *shiloh* Nabuchadnezer, who should be the man sent of God to punish Israel, and by whome the scepter was taken from Iudah, which is the opinion of some Hebrewes: for after the captiuitie, Zerubabel the sonne of Salathiel was the prince of Iudah and a captaine & lawgiuer to the people. Ezra. 2. 2. Hagg. 1. 1.

6. Some say that this promise for the continuance of the regal authorite in Iudah, vntill the Messiah came, was only conditional, if their sinnes did not deserue otherwise. *Contra.* 1. No such condition in scripture is expressed, nor here inserted by Iacob. 2. It is to be obserued, that the promises concerning the Messiah are absolute, and not conditional: as that he should come of the seed of Abraham, and of the roote or stooke of Dauid, and that he should be borne of a virgine, and that in Bethlehem: as these prophesies had no condition annexed, no more hath this. *ex Perer.*

The prophecies touching the Messiah, absolute not conditionall.

Wherefore the Iewes doe but cauill, and in vaine seeke to obscure this prophesie of Iacob concerning the Messiah. But a greater question ariseth amonge our selues, how and when this prophesie tooke place: for seeing the Israelites had fower kind of gouernements. 1. They were gouerned by captaines, Moses and Iosua. 2. By Iudges. 3. By kinges till the captiuitie, 4. By the high preistes, that were as kinges vntill Herodes: in all these chaunges, vnlesse onely vnder the kinges, the gouernement was left of all exercised by the tribe of Iudah: for Moses was of Leui, Iosuah of Ephraim, two onely of the Iudges Othoniel and Ibzah were of Iudah: and from the returne out of the captiuitie, the high preistes were the

11. Qu. How this prophecie of Iudah was accomplished.

cheife

cheiſe commaunders, and many of them crowned kinges: how then, can it be iuſtified that the ſcepter did not depart from Iudah, till the Meſſiah came?

1. Some thinke that the ſcepter and kingdome is not ſtrictely tied vnto Iudah, but only a principalitie, in reſpect of other tribes, which might be, though other tribes had the regal authoritie. *Euſeb. lib. 8. de præpar.*

Contra. 1. But Iacob directely ſaith, the ſcepter ſhall not depart from Iudah the S. and C. reed *the prince ſhall not faile from Iudah.* 2. How could Iudah haue the principalitie, when an other tribe had the imperiall authoritie: there is no queſtion, but that after the captiuitie, the tribe of Leui, hauing the crowne, had alſo the preeminence and principalitie ouer other tribes.

2. Some thinke that Zerubabel of Iudah, and his poſteritie had the princely authoritie till Herode. *Cyrill. lib. 8. cont. Iulian. Contra.* 1. The hiſtories of that nation, as is extant in Ioſephus, doe teſtifie the contrarie, that the cheiſe gouernment was in the Machabees, & their line, which were of Leui, Ariſtobulus ſonne of Hircanus the ſonne of Simon, was the firſt Leuite that bare a crowne: and it continued in his race vntill Herode. 2. We want not ſufficient euidence for this in the ſcripture: for the prophet ſaith concerning *Ieconiah, that none of his ſeed ſhould ſitt vpon the throne of Dauid.* Ierem. 22. 30. in him the regal line of Iudah ended. 3. A third opinion is, that the high preiſtes after the captiuitie, were of Iudah by the mother ſide, as Iehoiada the preiſt maried *Iehoſhabeath* ſiſter to Ahaziah the king. 2. Chron. 22. 11. *ſic Toſtatus.* ſome ſay further that they were alſo of the tribe of Iudah by the fathers ſide: and by this meanes, the ſcepter did not depart from Iudah.

No king of the tribe of Iudah after Ieconiah.

Contra. 1. It is vncertaine, whether the high preiſts did alwaies take their wiues out of the tribe of Iudah, though ſome did, nay it is more probable they did not. 2. Though they did, yet could they not be ſaid to be of the tribe of Iudah: for the tribes were counted by the fathers ſide, not the mothers. 3. And by this meanes, it ſhould be rather true of Leui, that the ſcepter ſhould not depart from him, then of Iudah. 4. Neither will it ſatisfie to ſay, the high prieſts were of Iudah by the fathers ſide, for then the Machabees might haue challenged the kingdome by inheritance, wheras it came to them by election: as Ionathan was choſen by conſent of the people in the place of Iudas. 1. Mach. 9. 31. and beſide the Apoſtle witneſſeth, that neuer any of the tribe of Iudah had the office of the preiſthode. Heb. 7. 14. but Mattathias was a preiſt. 1. Mach. 2. 1. and therfore not of Iudah.

4. *Caietanus* anſweareth, that the ſcepter was taken away *quoad actum, in acte*, but not, *quoad ſpem, in hope*: but ſtill they were in expectation, that the kingdome ſhould be reſtored in the Meſſiah.

Contra. This anſwer is not ſufficient. 1. Becauſe Iacob ſpeaketh of the viſible and terrene kingdome, annexed to Iudah whereof there was no hope to haue it reſtoared, as the prophet Ieremie ſaith of Ieconias, that none of his ſeed ſhould ſitt vpon the throne of Dauid. Ierem. 22. and yet the Meſſiah came of Ieconiah: his kingdome was therefore ſpirituall. 2. By this interpretation, this place, which we vrge againſt the Iewes, to prooue, that the Meſſiah is come, ſhould want his force: ſeeing they might alſo anſweare, that the kingdome of Iudah is onely ceaſed and intermitted in acte, but not in hope to be reſtoared.

5. *Canus lib. 2. de loc. theolog.* hath found out this anſweare: that the tribe of Iudah had not loſt the *ſcepter, quoad ius*, in reſpect of their right, though, *quoad vſum*, in regard of the vſe, it might be adminiſtred by other tribes: and to this purpoſe he alleadgeth, that place 1. Machab. 14. 41. *how the Iewes and preiſtes conſented that Simeon ſhould be their prince and high preiſt perpetually, till the Lord raiſed vp the true prophet:* where the men of Iudah ſurrender their right to Simeon.

Contra. 1. True it is, that the right of the kingdome appertained to Iudah: and neither could the tribe of Iudah giue it to any other tribe, nor they take it: and therefore it is well obſerued, that the Machabees and their poſteritie were iuſtely puniſhed of God as vſurpers, firſt in beeing peruerted with the wicked ſect of the Sadduces: for Ioannes Hircanus the ſonne of Simon, was a Sadducee, and put many of the Phariſees to death: ſo did his ſonne Alexander, who ſlew 50000. Phariſees; ſecondly, they were diſpoſſeſſed of their crowne, and dignitie by Antipater their ſeruant, and his ſonne Herode. 2. Yet this cannot be the meaning of this propheſie for then we could not conclude out of this place a-

gainſt

gainſt the Iewes, that the Meſſiah is come, ſeeing they may alſo anſwear, that the ſcepter is not gone from Iudah yet *quoad ius* in reſpect of the right, & therefore they may yet expect the Meſſiah: Iacob therefore muſt be vnderſtood to ſpeake of a reall and viſible principalitie in Iudah, which ſhould not ceaſe, till Meſſiah was to come, and the ceaſing thereof ſhould be taken as a manifeſt argument of the approaching of the Meſſiah.

6. Wherefore ſeeing it is manifeſt, that the ſcepter and princely gouernement did not really remaine in the tribe of Iudah till the comming of the Meſſiah: for Ezechiel thus prophecieth of the kingdome of Iudah: *thus ſaith the Lord, I will take away the diademe and take of the crowne, it ſhall be no more the ſame, &c. I will ouerturne, ouerturne, ouerturne it, till he come, whoſe right it is, and I will giue it him.* Ezech. 21. 26. 27. and ſo indeed, the gouernement after the captiuitie was thrice turned, and chaunged, firſt they had captaines, as Zerubbabel, for their cheife gouernours, then the high preiſts, laſt of all kinges. Seeing I ſay that the real and actuall principallitie and regiment of Iudah ceaſed, not longe after their returne out of captiuitie: as the prophet Amos ſaith: *in that day will I raiſe vp the tabernacle of Dauid, that is fallen downe.* c. 9. 11. And ſeeing further that it ſufficeth not, that the princely regiment remained ſtil in the tribe of Iudah, in hope, or in right: for the Iewes might anſwer vs, that it ſo remaineth ſtill: therefore, this propheſie can receiue no other ſenſe or interpretation, then one of theſe fowre waies: which I will ſet downe, with the approbation of the beſt.

How the ſcepter ſhould not depart from Iudah, till Shiloh come.

1. Some vnderſtand this propheſie of the 70 Elders, called *Sanedrim*, which were elected out of Iuda, to whome the cognizance of the waightieſt cauſes, and eſtabliſhing of lawes appertained: who were of ſuch ſupreame authoritie, that they cited Herod, who hardly eſcaped the ſentence of death for his contumacie: theſe *Sanedrim* continued vntill Herod, who not long before Chriſts birth, rooted them all out: and then Herod himſelfe, who was a ſtraunger, an Idumæan, was abſolute king. *ſic Mercer.*

This interpretation is not much to be miſliked, ſauing that it is vncertaine, whether theſe *Sanedrim*, were all elected out of Iudah: and though that appeare, yet they were but as counſellers of ſtate: the regall ſcepter was not in Iudah, as here Iacob propheſieth, but in Levi, of whome were the high Prieſts and kings after the captiuitie.

2. Some by Iudah vnderſtand, not the the tribe of Iudah onely, but the whole nation of the Iewes, both becauſe, although there were of the tribes of Levi and Beniamin among them, yet the whole commonwealth had the name of Iudah: and the kingdome was in the tribe, lot, and territorie, that appertained to Iudah: and therefore it may fitly be called the ſcepter of Iudah, though it might be vſurped by ſome not of the tribe of Iudah: and in this ſenſe it is true, that the Iewes had alwaies a king and gouernour of their owne nation, vntill Herod an *Idumean*, inuaded the regall dignitie, in the 30 yeare of whoſe raigne, *Shiloh* the Meſſiah was borne. *Pererius*, who alleadgeth *Euſebius, hiſtor. lib. 1. cap. 6. Auguſt. lib. 18. de ciuit. dei. c. 45. Rupertus lib. 9. in Gen. c. 29.* as authors and fautors of this opinion.

This interpretation might well be receaued, but that it ſeemeth, by Iacobs ſeuerall propheſies of his ſonnes, that he meaneth particularly the tribe of Iudah: and ſuch as ſhould be borne of that tribe: for ſo is the meaning of that phraſe: *from betweene his feete*: and ſeeing Iacob had ſaid before, *thy bretheren ſhall praiſe thee, thy fathers ſonnes ſhall bowe vnto thee*, meaning by Iudah, that particular tribe, and not the whole nation of the Iewes, it ſhould ſeeme, that Iudah alſo in this place ſhould be taken in the ſame ſenſe.

3. Wherefore as I muſed with my ſelfe, what might be the meaning of this propeſie, and could find none of theſe fullie to ſatisfie, but that there might remaine ſtill ſome doubt, and ſcruple: as I turned ouer the propheſie of Daniel, and was directed, to that diuine propheſie of the 70. weekes, the time determined for the Meſſiah, which make yeares 490. ending in Chriſts death, and taking beginning in the firſt yeare of Cyrus, when the edict went forth for the returne of the Iewes. Dan. 9. 25. it came into my mind, that theſe wordes of Iacobs propheſie, *vntill Shiloh come*, might very well be vnderſtood of that time, when the certaine terme and number of yeares ſhould be reuealed of *Shilohs comming*, which was ſhewed vnto Daniel in the firſt yeare of king Darius. Dan. 9. 1. to whom Cyrus permitted the regiment of Babilon, who raigned together with him: at this time Zerubbabel prince of Iudah, was captaine of the people, Ezra 2. 2. and vnto this time, after

the

the ſcepter was giuen to Iudah in Dauid, it was not remooued, but onely during the captiuitie of Iudah, when it is like alſo that the heads of Iudah bare the greateſt ſway ouer their brethren: I leaue this interpretation to the iudgement of the learned: in mine opinion there is the leaſt forcing of the text in this: for thus Iudah ſhall be taken for that particular tribe, and the ſcepter, for the reall and actuall regiment: onely *Shilohs* comming, is taken for the manifeſt viſion and reuelation of the certaine time of his comming, which beeing ſet downe in Daniels prophecie, could not be hid vnto the learned and godly wiſe Iewes. And leaſt it might ſeeme ſtrange, that *Shilohs* comming ſhould be taken for the propheſie or reuelation of his comming, we may read the like, where our Sauiour ſaith, concerning Iohn; *what if I will haue him tarrie till I come?* Ioh. 21. 23. which may fitly be vnderſtood of the prophecie of Chriſts comming, and of ſuch things, as ſhould fall out betweene, reuealed to Iohn in that diuine booke of the Reuelation.

4. But as I preferre any of theſe three interpretatiõs, before the reſt before rehearſed, ſo before theſe I make choice of this laſt, which now I will ſet downe: to take the word *ſhebet* here not for a ſcepter, but for the tribe, as *Iunius* and *Oleaſter* tranſlate: *the tribe ſhall not depart from Iudah.* 1. the word is ſo taken in this chapter, for a tribe, v. 28. theſe are the tribes, *ſhibtee*: and it is very rare, or not at all vſed in Moſes for the ſcepter. 2. Thus this propheſie was euidently fulfilled, for till our Sauiour Chriſts time the line of Iudah, eſpecially from Dauid, was exactly kept, as may appeare by the genealogie ſet downe by S. Matthew, and S. Luke: but after *Shiloh* was come, the policie and gouernment of the Iewes was within one generation diſſolued, and the line and ſtocke of Iudah not regarded, but ſhuffled and confounded with the reſt: neither can the Iewes tell, at this day, of what tribe they are deſcended: I therefore herein approoue of *Calvins* iudgement, who vnderſtandeth this propheſie of the policie and commonwealth of the Iewes: which preſently, after the Meſſiahs comming was ouerthrowne. 3. But it will be obiected, that the tribe of Levi continued till Chriſts time, as well as Iudah: *Perer.* I anſwer, that Levi was none of the 12 tribes, neither had his peculiar lot, as the reſt had, but according to the propheſie of Iacob, he was diſperſed in Iſrael: againe, though ſome of the Leuites kept their petigree, yet moſt of them could not prooue their deſcent: as it appeareth, Ezra 2. 62. *theſe ſought their writing of the genealogies, but they were not found, therefore were they put from the Prieſthood:* and further, mention is made, that the names of the chiefe fathers of the Leuites were written vnto the daies of Iohanan, and ſome of them to the raigne of Darius the laſt king of Perſia: Nehem. 12. 22, 23. it ſeemeth then that after that, their genealogies were not kept. 4. And where it is added, *and a lawgiuer from betweene his feete:* it is certaine, though Levi vſurped the kingly ſcepter, yet the cheife of the *Sanedrim* and Senators were of Iudah, till Herod cut them off. This is my opinion of this propheſie of Iacob: wherein I doe not preiudice the iudgement of other learned men, beeing not ſo addicted to mine owne, but that I ſhall be readie to yeeld to better reaſons.

14. Qu. Of the abundance of vines and wine promiſed to Iudah.

v. 11. *He ſhall bind his aſſe foale to the vine, &c.* 1. We doe not with *Onkelos*, by the aſſe and foale vnderſtand the parents and children, that ſhould cleaue vnto the law, as tied to the vine: and, by the waſhing of their garments in wine, that the Princes ſhould be cloathed in purple: by the eyes, the hills which ſhould be full of vines, and by the teeth, the fields white with corne. 2. Neither neede we here runne to allegories, as to make the binding of the aſſe to the vine to inſinuate the calling of the Gentiles to Chriſt: and by the blood of the grape to vnderſtand the blood of Chriſt, by the which we are waſhed from our ſinnes: by the eyes, the Prophets and Apoſtles, by the teeth, the Doctors and Paſtours of the Church, whoſe office it is to prepare the ſpirituall foode for the people. 3. Nor yet is that myſticall ſenſe proper to this place, to ſignifie the abundance of ſpirituall knowledge in the Church vnder Chriſt. 4. And with *Hierome* literally to vnderſtand, the colt, which the Apoſtles found tied, which they looſed and brought to Chriſt, ſeemeth to be forced. 5. Wherefore the meaning is no more but this: to ſhew, that in Iudahs lot, there ſhould be vines of that greatnes, as they might ſerue to bind their aſſes vnto. *Perer.* and they ſhould be as common, as ſhrubbes and buſhes, to the which they vſe to tie their cattell. *Iun. Calvin.* and that they ſhould bring their aſſes to their vineyards to load them with grapes: *Mercer.* yea and ſuch plentie of wine they ſhould haue, that they might vſe it in ſtead of water to waſh their garments; *Mercer.* and it ſhould be excellent wine, ſuch as

maketh

maketh the eyes of them that drinke it redde: and such stoare of good pastures should be in Iudahs portion, that they might eate milke in great abundance. *Iun.*

v. 13. *Zabulun shall dwell by the sea side.* 1. Iacob rehearseth not his sonnes according to the order of their birth, for Zabulun was the tenth sonne: first he nameth the sonnes of Leah togither, then the sonnes of the concubines. Zabulun is set before *Issachar*, who was the elder, in respect of the situation of the countrey, for Issachar had his lot betweene Zabulun and Dan. *Mercer.* 2. Zabuluns border did not extend to Zidon, for it is like mention would haue beene made thereof, Ios. 19. where the dwelling of Zebulun is bounded. *Perer.* neither is the meaning that they should onely traffike with the Sidonians, as *Andr. Masius:* but that their side and coasts should be ouer against Sidon, situated by the sea and full of hauens. *Iun.* 3. This tribe of Zabulun was famous, because of the mount Tabor, where Christ was transfigured, and the citie Nazareth where Christ was conceiued, Luk. 1. 26. and brought vp, Matth. 2. 23. there also Christ beganne to preach, Matth. 4. 15. to the people that sat in darknes: he beganne there, where was greatest neede: for they that dwell by the sea are most giuen to corrupt manners, 1. because of their wealth, which maketh the proud. 2. their situation which ministreth occasion of robberies, & piracies vpon the seas. 3. because of their trading with other countries: and therefore *Plato* in his commonwealth, would not haue the *Metropolis*, or chiefe citie, neare vnto the Sea by tenne miles, as *Eusebius* sheweth that Ierusalem was situate. *lib. 12. de præparat. c. 27. ex Perer.* 4. I omit here *Ambrose* allegorie; that compareth the Church to *Zabulun*, which is situate vpon the sea of this world, subiect to much trouble, seeth the wracke of heretikes, Pagans, Iewes: is occupied in spirituall marchandise, in transporting and bringing men to the kingdome of God: Iacob hath no such meaning here, but onely sheweth how well Zabulun should be situated for traffike: as Moses afterward said, *reioyce Zebulun in thy going out*, that is, in thy prosperous viages. Deut. 33. 18.

15. Qu. Of the situation of Zabulun.

v. 14. *Issachar, shall be a strong asse, &c.* 1. The Chalde paraphraft giueth a contrarie sense, that Issachar shall subdue prouinces, and dispeople the inhabitants: whereas Iacob sheweth, that by reason of their slougth, they shall become tributarie. 2. Some Hebrewes, vnderstand this *couching like to an asse*, of their great labour and studie in the law, as out of this tribe *came men that had vnderstanding of times, to know what Israel ought to doe:* 1. Chron. 12. 32. but this is but an enforced interpretation. 3. Issachar then is compared to a strong asse, (not lying betweene two boundes, that is, the sea of Galile on the one side, and Thabor on the other, as *Mercer.*) but couching betweene two burthens, as the word *mishphat* is better translated: because as an asse yeeldeth his backe to the burthen, and willingly beareth it, and plieth his prouender, notwithstanding his burthen; so Issachar should labour as an asse in tilling of the ground, and should giue himselfe to sloth at home, nor doe no exploit abroade: as Moses saith, *and thou Issachar in thy tents*, Deuter. 33. that is, he would not willingly be drawen from home, but rather choose to redeeme his ease and quietnes with any tribute, imposition, or other burthen, that should be laid vpon him. *Iun.*

16. Qu. Of Issachars slougth and loue of ease.

v. 16. *Dan shall iudge his people, &c.* 1. In that Dan is placed next, who was the sonne of Bilhah Rachels maid, & Nephthalie was the other, but Gad and Asher come betwene, the reason may be, for that their lottes did so fall out together in the land: or it is like that Iacob did not tie himsele to any order, in the setting downe of his children: *Mercer.* 2. This prophesie is vnfitly applied to Antichirist, that he should be as a serpent biting the horse heeles as *Perer.* for that Antichrist shall not come of Dan, it shall be shewed afterward amonge the places of confutation: neither is it vnderstood of the tribe onely in generall, that it should be counted as one of the tribes. *Calum.* nor yet of Samson onely, as the Hebrewes, who caused the rider to fall backward, when he pulled downe the house vpon the Philistims: But it is both vnderstood of the whole tribe in generall, how by subtiltie they should enlarge their boundes, as we may see. Iud. 18. with a special referene to Sampson, who of Dan iudged Israel. 20. yeares, and by subtiltie vnawares did assault the Philistims: and therefore is compared to a Lion leaping out of Bashan for his pray. Deuter. 33. 22. so that this is sett downe, as an honor to the tribe of Dan, that as out of other tribes, fower onely excepted, Ruben, Simeon, Gad, Asher, so out of Dan should arise one that should iudge his people, *Chalde Paraph. Iun.*

17. Qu. How Dan should iudge his people.

v. 18. *O Lord I haue waited for thy saluation, &c.* 1. The meaning of which wordes is

not

18. Qu. What salution Iacob looketh for.

not that he desireth to be preserued from the crafte of Dan, as before he said of Simeon & Leui, into their secret let not my soule enter. v. 6. *Oleaster.* 2. Nor yet doth Iacob correct himselfe, as though he had taken Sampson for the Messiah, foreseeing by the spirit of prophece, what great deliuerance he should bring to Israel: and therefore now sheweth that he expecteth an other Sauiour. *Rupert. Lyranus:* for Iacob did knowe that the Messiah should come of Iudah, and not of Dan. 3. Neither yet saith he thus, to conuince the Iewes of error, which in time to come should take Antichrist for the Messiah: teaching them to expect the true Messiah: *Pererius.* for there is no such feare, that the Iewes should take Antichrist, which is the pope with his Idolatrous corporation, for their Messiah. 4. Therefore Iacob foreseeing the dubble dangers which the tribe of Dan should be subiect vnto, both tẽporal in beeing oppressed of their enemies, as they were of the Amorites. Iudg. 1. 24. and spirituall in beeing corrupted with Idolatrie Iudg. 18. Iacob praieth for Gods gratious assistance and deliuerance. *Iun.* looking also to the Messiah, in whom the deliuerance and redemption of his Church is accomplished.

19. Qu. Of the victorie of Gad.

v. 19. *Gad an host of men shall ouercome him, &c.* 1. Iacob alludeth much to his sonnes names: as before he said Dan shall iudge his people, whom Rachel so called, because the Lord had iudged on her side Gen. 30. 6. which is deriued of *don*, to iudge: so here also in an other sense reference is made to the name of Gad, which signifieth an host or armie.

2. Some doe vnderstand this prophesie of Iepthe, of his good successe against the Ammonites, Iud. 11. whom they thinke to haue beene of the tribe of Gad, because he was of Gilead, where the Gadites inhabited 1. Chron 5. 16. *Caietan: Contra.* Iepthe is rather to be thought to haue beene of the tribe of Manasses because Gilead was his father: not Gilead the sonne of Machir the sonne of Manasses, but another of the same name and kinred: and the children of Manasses had the halfe of Gilead in their lott, as the Gadites had an other part. Iosu. 13. 31.

3. Some doe expound this prophecie, of the Gadites marching with the rest of the tribes, against the Cananites, and their returning backe againe ouer Iordan, to their owne possessions: so *Hierome* and the *Chalde paraphraste*: but this was not peculiar to the *Gadites* for the tribe of Ruben and the halfe tribe of *Manasses*, went also before their bretheren, as well as Gad: neither in this their exploite were they ouercome, but had prosperous successe against the Cananites.

4. This prophesie then is rather to be referred to the diuerse conflictes, which the Gadites had with the Hagarenes, with *Iethur*, *Nephish* and *Nedab*, whome at length they ouercame, when as they carried from them 50000. camels, and a great pray of cattell beside. 1. Chron. 5. 20. *Iun. Mercer*: this also is agreable to Moses prophecie of Gad: comparing him to a lion, *that catcheth for his pray the arme with the head* Deuter. 33. 20.

Moses prophesie of Gad compared with this of Iacob.

5. Moses goeth further, and speaketh more particularly to Gad: as, *he looked vnto himselfe at the beginning, and there was the portion of the lawgiuer hidd*: that is, the lawgiuer Moses, first looked vnto this tribe, and gaue them a portion beyond Iordan: the latine translator readeth corruptly: *because the doctor or teacher was buried or laied vp in their part or lott* which *Perer.* vnderstandeth, of Moses buriall in Mount Nebo, which afterward belonged to Gad: but the place of Moses buriall, was not yet reuealed: Moses further addeth: *he shall come with the handes of the people to execute the iustice of the Lord*: which was performed, when Gad went vp before Israel against the Cananites.

20. Qu. Of the blessing of Asher.

v. 20. *Concerning Asher, his bread shall be fatt, and he shall giue pleasures for a king.* 1. Some read, he shall enioy or be nourished with the pleasures of a king. *Chol*: but the other reading is more proper, and agreable to the originall. 2. These pleasures fitt for a king, are not vnderstood of his fatt bread, as *Mercer.* but rather of other delicate fruites wherewith that countrie abounded: as Moses saith of Asher, *he shall dipp his foote in oile.* Deuter. 33. 24. which is acceptable to kinges, and whereof are compounded sweete ointments for princes: *Oleaster.* 3. Moses setteth downe other blessinges of Asher, beside the pleasantnes of his soyle: as that he shall be blessed with children: *his shoes should be yron & brasse:* his countrie should abound with these mettals: and further, his strength should continue all his daies: Asher should bring forth stronge men: *Hierom* readeth, *as the daies of thy youth, so shall be thine old age*, rather interpreting, then translating: *Iunius* for *strength*, readeth, *speach*,

making

making this to be the sense, there shall be speech of thee, as long as thou liuest: but the word, *adbaa*, signifieth strength, rather then speech, as the Septuag. doe expresse the sense by the word, ἰχὺς, *fortitude, strength.* 4. This fatte bread may spiritually be applyed to Christ, who is the bread of life, that nourisheth our soules: Iohn, 6. *Muscul.*

v. 21. *Nepthali is as an hinde let goe, giuing goodly wordes, &c.* 1. The Hebrews vnderstand this blessing giuen to Nepthali of the fruitfulnesse of the ground, which by reason of the forwardnesse thereof in speedie bringing forth of fruit, is compared to an hinde: from thence the first fruit offerings, were brought to the temple, ouer the which the priests praised God: to this sense, the Chalde paraphrast seemeth to incline, as is to be seene before in the diuers readings. 2. Some doe apply it to Barak of Nepthali, whose victorie against Sisara is described. Iud. 4. and the goodly or faire words here spoken of, to the song of Barak and Deborah. Iud. 5. *Consent.* 3. But, as this prophecie very well comprehendeth that euent, so it generally describeth the state and condition of the whole tribe, who should be as forward to battell, as an hinde let goe of the hunters is swift: but yet they should by friendly and peaceable words seeke for peace, before they would rashly attempt warre. *Iun.* they should be of gentle and friendly behauiour, and therefore beloued. *Perer.* Hereunto agreeth the prophecie of Moses: *Nepthali satisfied with fauour, and filled with the blessing of the Lord.* Deut. 33. 23. 4. And whereas it followeth in that place, *possesse the west and the south:* the meaning is not, that he should possesse the Sea, as *Hierome* translateth, either the mediterranean sea, or the sea of Tiberias, as the Chalde: or that he should by trafique with others haue benefit of the sea: but because the sea was westward, it is vsually taken, for the west, as Gen. 12. 8. Bethel is said to be on the sea side, that is westward. 5. This prophecy also may be extended to the times of Christ, who beganne to preach and to vtter his pleasant and comfortable wordes in the tribe of Nepthali, Math. 4. *Hierom.*

21. Qu. Of the blessing of Nephtali.

v. 22. *Ioseph shall be a fruitfull bough.* 1. which is a better reading, then to say, *a sonne entreasing:* because of the words following, *a fruitfull bough by the well side*, where the metaphore is continued: Ioseph is compared to a fruitfull bough planted by the fountaine. *Iun.* 2. *His branches runne vpon the wall*, that is, out of him branched the two tribes Ephraim and Manasseh. *Chald. Iun.* Some read, his daughters ranne vpon the wall, which *Rasi* expoundeth, of the daughters of Egypt, that did striue to behold Ioseph riding in his chariot: some of Iosephs mistresse, that gazed vpon his bewtie: but the first reading is to be preferred. *Iun, Mercer.*

22. Qu. Ioseph why compared to a fruitfull bough?

v. 23. *The archers grieued him. &c. his bowe abode strong, &c.* Some referre this to the time to come, signifying the great troubles and afflictions which Iosephs posteritie should haue, and the diuers conflicts with the Syrians and other enemies: but it more aptly describeth, the diuers attempts of Iosephs brethren, of his mistresse and master against him. *Iun. Mercer.* 2. It typically also setteth the practises of the Scribes and Pharises against our Sauiour. *Caluin.* 3. The Septuag. readeth amisse, *their bowes were broken*: and the Latine interpretor: *the bondes of his armes were loosed*, referring it to the bonds and fetters, wherewith Ioseph was tyed: whereas in a contrarie sense, the text is, *his armes were strengthened*: not adorned with bracelets and gold, as the Chalde: but Ioseph is likened to a strong archer: that as the other his enemies, as archers shot at him, so his bowe was steadfast, and his armes strong: thus the inward strength and fortitude of his minde is expressed. *Mercerus.*

23. Qu. How Ioseph his bowe abode strong &c.

v. 24. *Of whome was the feeder, &c.* 1. Of whom, that is of the mightie God of Iacob, not of Ioseph, for he is meant by the *feeder*: nor from whence came the feeder, that is out of prison Ioseph was taken: but the meaning is, that the mightie God of Iacob appointed Ioseph to be a *feeder*, &c. 2. Neither by the feeder doe we vnderstand, the Captaines and Kings, that came of Ephraim, out of Ioseph: neither yet doe we approoue that reading: *Of whome was he that feedeth the stone of Israel*, that is Iacob, which was the head and stone of that familie: as the *Chalde, Mercer, Pagnin.* nor yet by the stone of Israel, is God vnderstood in this place: as the *Geneuens.* read, *the feeder appointed by the stone of Israel:* but the best reading is: of whome, that is, of God, was the feeder & stone of Israel, that is Ioseph, who was the nourisher of his fathers house, and as a stone and rocke of refuge vnto his brethren. *Iun.*

24 Qu. In what sense Ioseph is called the feeder and stone of Israell

v. 25. *Who shall blesse thee, with the blessings of heauen from aboue.* 1. By the blessings of

18. Qu. What salvation Iacob looke h for.

not that he desireth to be preserued from the crafte of Dan, as before he said of Simeon & Leui, into their secret let not my soule enter. v. 6. *Oleaster.* 2. Nor yet doth Iacob correct himselfe, as though he had taken Sampson for the Messiah, foreseeing by the spirit of prophece, what great deliuerance he should bring to Israel: and therefore now sheweth that he expecteth an other Sauiour. *Rupert. Lyranus:* for Iacob did knowe that the Messiah should come of Iudah, and not of Dan. 3. Neither yet saith he thus, to conuince the Iewes of error, which in time to come should take Antichrist for the Messiah: teaching them to expect the true Messiah: *Pererius.* for there is no such feare, that the Iewes should take Antichrist, which is the pope with his Idolatrous corporation, for their Messiah. 4. Therefore Iacob foreseeing the dubble dangers which the tribe of Dan should be subiect vnto, both tẽporal in beeing oppressed of their enemies, as they were of the Amorites. Iudg. 1. 24. and spirituall in beeing corrupted with Idolatrie Iudg. 18. Iacob praieth for Gods gratious assistance and deliuerance. *Iun.* looking also to the Messiah, in whom the deliuerance and redemption of his Church is accomplished.

19. Qu. Of the victorie of Gad.

v. 19. *Gad an host of men shall ouercome him, &c.* 1. Iacob alludeth much to his sonnes names: as before he said Dan shall iudge his people, whom Rachel so called, because the Lord had iudged on her side Gen. 30. 6. which is deriued of *don*, to iudge: so here also in an other sense reference is made to the name of Gad, which signifieth an host or armie.

2. Some doe vnderstand this propheste of Iepthe, of his good successe against the Ammonites, Iud. 11. whom they thinke to haue beene of the tribe of Gad, because he was of Gilead, where the Gadites inhabited 1. Chron 5. 16. *Caietan: Contra.* Iepthe is rather to be thought to haue beene of the tribe of Manasses because Gilead was his father: not Gilead the sonne of Machir the sonne of Manasses, but another of the same name and kinred: and the children of Manasses had the halfe of Gilead in their lott, as the Gadites had an other part. Iosu. 13. 31.

3. Some doe expound this prophecie, of the Gadites marching with the rest of the tribes, against the Cananites, and their returning backe againe ouer Iordan, to their owne possessions: so *Hierome* and the *Chalde paraphrast:* but this was not peculiar to the *Gadites* for the tribe of Ruben and the halfe tribe of *Manasses*, went also before their bretheren, as well as Gad: neither in this their exploite were they ouercome, but had prosperous successe against the Cananites.

4. This propheste then is rather to be referred to the diuerse conflictes, which the Gadites had with the Hagarenes, with *Iethur, Naphish* and *Nedab*, whome at length they ouercame, when as they carried from them 50000. camels, and a great pray of cattell beside. 1. Chron. 5. 20. *Iun. Mercer*: this also is agreable to Moses prophecie of Gad: comparing him to a lion, *that catcheth for his pray the arme with the head* Deuter. 33. 20.

Moses propheste of Gad compared with this of Iacob.

5. Moses goeth further, and speaketh more particularly to Gad: as, *he looked vnto himselfe at the beginning, and there was the portion of the lawgiuer hidd*: that is, the lawgiuer Moses, first looked vnto this tribe, and gaue them a portion beyond Iordan: the latine translator readeth corruptly: *because the doctor or teacher was buried or laied vp in their part or lott* which *Perer.* vnderstandeth, of Moses buriall in Mount Nebo, which afterward belonged to Gad: but the place of Moses buriall, was not yet reuealed: Moses further addeth: *he shall come with the handes of the people to execute the iustice of the Lord*: which was performed, when Gad went vp before Israel against the Cananites.

20. Qu. Of the blessing of Asher.

v. 20. *Concerning Asher, his bread shall be fatt, and he shall giue pleasures for a king.* 1. Some read, he shall enioy or be nourished with the pleasures of a king. *Chol*: but the other reading is more proper, and agreable to the originall. 2. These pleasures fitt for a king, are not vnderstood of his fatt bread, as *Mercer.* but rather of other delicate fruites wherewith that countrie abounded: as Moses saith of Asher, *he shall dipp his foote in oile.* Deuter. 33. 24. which is acceptable to kinges, and whereof are compounded sweete ointments for princes: *Oleaster.* 3. Moses setteth downe other blessinges of Asher, beside the pleasantnes of his soyle: as that he shall be blessed with children: *his shoes should be yron & brasse:* his countrie should abound with these mettals: and further, his strength should continue all his daies: Asher should bring forth stronge men: *Hierom* readeth, *as the daies of thy youth, so shall be thine old age*, rather interpreting, then translating: *Iunius* for *strength*, readeth, *speach*,

making

making this to be the ſenſe, there ſhall be ſpeech of thee, as long as thou liueſt: but the word, *dibaa*, ſignifieth ſtrength, rather then ſpeech, as the Septuag. doe expreſſe the ſenſe by the word, *ἰχὺς, fortitude, ſtrength.* 4. This fatte bread may ſpiritually be applyed to Chriſt, who is the bread of life, that nouriſheth our ſoules: Iohn, 6. *Muſcul.*

v. 21. *Nepthali is as an hinde let goe, giuing goodly wordes, &c.* 1. The Hebrews vnderſtand this bleſſing giuen to Nepthall of the fruitfulneſſe of the ground, which by reaſon of the forwardneſſe thereof in ſpeedie bringing forth of fruit, is compared to an hinde: from thence the firſt fruit offerings, were brought to the temple, ouer the which the prieſts praiſed God: to this ſenſe, the Chalde paraphraſt ſeemeth to incline, as is to be ſeene before in the diuers readings. 2. *Some* doe apply it to Barak of Nepthall, whoſe victorie againſt Siſara is deſcribed. Iud. 4. and the goodly or faire words here ſpoken of, to the ſong of Barak and Deborah. Iud. 5. *Conſent.* 3. But, as this prophecie very well comprehendeth that euent, ſo it generally deſcribeth the ſtate and condition of the whole tribe, who ſhould be as forward to battell, as an hinde let goe of the hunters is ſwift: but yet they ſhould by friendly and peaceable words ſeeke for peace, before they would raſhly attempt warre. *Iun.* they ſhould be of gentle and friendly behauiour, and therefore beloued. *Perer.* Hereunto agreeth the prophecie of Moſes: *Nepthali ſatisfied with fauour, and filled with the bleſſing of the Lord.* Deut. 33. 23. 4. And whereas it followeth in that place, *poſſeſſe the weſt and the ſouth:* the meaning is not, that he ſhould poſſeſſe the Sea, as *Hierome* tranſlateth, either the mediterranean ſea, or the ſea of Tiberias, as the Chalde: or that he ſhould by trafique with others haue benefit of the ſea: but becauſe the ſea was weſtward, it is vſually taken, for the weſt, as Gen. 12. 8. Bethel is ſaid to be on the ſea ſide, that is weſtward. 5. This prophecy alſo may be extended to the times of Chriſt, who beganne to preach and to vtter his pleaſant and comfortable wordes in the tribe of Nepthali, Math. 4. *Hierom.*

21. Qu. Of the bleſſing of Nephtali.

v. 22. *Ioſeph ſhall be a fruitfull bough.* 1. which is a better reading, then to ſay, *a ſonne encreaſing:* becauſe of the words following, *a fruitfull bough by the well ſide*, where the metaphore is continued: Ioſeph is compared to a fruitfull bough planted by the fountaine. *Iun.* 2. *His branches runne vpon the wall*, that is, out of him branched the two tribes Ephraim and Manaſſeh. *Chald. Iun.* Some read, his daughters ranne vpon the wall, which *Raſi* expoundeth, of the daughters of Egypt, that did ſtriue to behold Ioſeph riding in his chariot: ſome of Ioſephs miſtreſſe, that gazed vpon his bewtie: but the firſt reading is to be preferred. *Iun, Mercer.*

22. Qu. Ioſeph why compared to a fruitfull bough?

v. 23. *The archers grieued him. &c. his bowe abode ſtrong, &c.* Some referre this to the time to come, ſignifying the great troubles and afflictions which Ioſephs poſteritie ſhould haue, and the diuers conflicts with the Syrians and other enemies: but it more aptly deſcribeth, the diuers attempts of Ioſephs brethren, of his miſtreſſe and maſter againſt him. *Iun. Mercer.* 2. It typically alſo ſetteth the practiſes of the Scribes and Phariſes againſt our Sauiour. *Caluin.* 3. The Septuag. readeth amiſſe, *their bowes were broken*: and the Latine interpretor: *the bandes of his armes were looſed*, referring it to the bonds and fetters, wherewith Ioſeph was tyed: whereas in a contrarie ſenſe, the text is, *his armes were ſtrengthened*: not adorned with bracelets and gold, as the Chalde: but Ioſeph is likened to a ſtrong archer: that as the other his enemies, as archers ſhot at him, ſo his bowe was ſteadfaſt, and his armes ſtrong: thus the inward ſtrength and fortitude of his minde is expreſſed. *Mercerus.*

23. Qu. How Ioſeph his bowe abode ſtrong &c.

v. 24. *Of whome was the feeder, &c.* 1. Of whom, that is of the mightie God of Iacob, not of Ioſeph, for he is meant by the *feeder*: nor from whence came the feeder, that is out of priſon Ioſeph was taken: but the meaning is, that the mightie God of Iacob appointed Ioſeph to be a *feeder*, &c. 2. Neither by the feeder doe we vnderſtand, the Captaines and Kings, that came of Ephraim, out of Ioſeph: neither yet doe we approoue that reading: *Of whome was he that feedeth the ſtone of Iſrael*, that is Iacob, which was the head and ſtone of that familie: as the *Chalde, Mercer, Pagnin.* nor yet by the ſtone of Iſrael, is God vnderſtood in this place: as the *Geneuenſ.* read, *the feeder appointed by the ſtone of Iſrael:* but the beſt reading is: of whome, that is, of God, was the feeder & ſtone of Iſrael, that is Ioſeph, who was the nouriſher of his fathers houſe, and as a ſtone and rocke of refuge vnto his brethren. *Iun.*

24. Qu. In what ſenſe Ioſeph is called the feeder and ſtone of Iſrael.

v. 25. *Who ſhall bleſſe thee, with the bleſſings of heauen from aboue.* 1. By the bleſſings of

heauen, he vnderſtandeth not onely the pleaſant ſhowers and raine, but the goodneſſe and wholeſomneſſe of the aire, and the ſweete influence of the ſtarres: as Moſes further explaneth this propheſie: *Bleſſed of the Lord is his land for the ſweetneſſe of heauen, and for the dene, &c. for the ſweete increaſe of the ſunne, and for the ſweete increaſe of the moone*, Deut. 33.13.14.

25 Qu. Of Ioſephs bleſſing both from aboue and beneath.

2. By the *bleſſings of the depth*, is meant not onely the earth belowe, as the Septuag. but the riuers and ſprings, which doe ariſe from beneath and water the earth. *Mercer.* 3. By the *breaſts and the wombe* are ſignified not onely the plentifull increaſe and proſperous education of the children, as the *Chalde*, but the multiplying alſo of beaſts and cattell. *Iun.* but this bleſſing vpon Ioſephs poſteritie, was afterward becauſe of their ſinnes turned into a curſe vpon Ephraim: *giue them a barren wombe and drie breaſts*, Oſe. 9.14. *Muſcul.* 4. I omit here the myſticall application of this text vnto Chriſt, who was bleſſed both from aboue as God, and from belowe as man: who was bleſſed in the wombe, beeing conceaued without ſinne, and bleſſed at his mothers breaſts. *Perer.* Though all this be true of our bleſſed Sauiour, yet is it not the meaning of this place.

v.26. *The bleſſings of thy father, &c.* Some read, *ſhall be ſtronger then the bleſſings of mine elders*. B.G.P. and doe vnderſtand it ſome of the bleſſings of his elders *paſſiuely*, wherewith they were bleſſed of their fathers: that Iacob beſtoweth a greater bleſſing vpon Ioſeph then his fathers receaued. *Mer.* Some, of *actiuely* the bleſſings, wherewith his elders bleſſed him. *Burgenſ.* But Iſaacks bleſſing vpon Iacob, whereby he beſtowed the birthright vpon him, ſeemeth not to haue beene inferiour to this giuen to Ioſeph: ſome vnderſtand the bleſſings which Iacob receaued of God, and the promiſes, which were greater then any which his fathers receiued. *Lyran.* True it is, that Iacob had more viſions, then any of his fathers, Abraham or Iſaacke, and that he excelled in the gift of propheſie, and that he ſawe greater increaſe of his ſeed: yet Iacob would not preferre himſelfe before Abraham, who by faith was iuſtified with God, and is called the father of the faithfull: ſome ſay Iacobs bleſſing vpon Ioſeph was greater, becauſe it was neerer to take effect. *Caluin.* 2. But the other reading is to be preferred: that, *the bleſſings of thy father are ſtrong with the bleſſings of mine Elders*: not aboue them, or ſtrengthened by them, as though Iacobs bleſſing receaued force and vertue from his fathers bleſſing, as *Rupertus*: but that beeing added together, and vnited with the former bleſſings of Abraham and Iſaacke, they are the ſtronger: ſo that all thoſe bleſsings togither, of Abraham, Iſaack, and Iacob, doe light vpon the head of Ioſeph. *Iunius.* The hebrewe prepoſition *gnal*, ſignifieth as well *cum*, with; as *ſuper*, aboue.

26. Qu. How Iacobs bleſſing is ſaid to be ſtronger then the bleſſing of his elders.

v.26. *Vnto the ende of the hills of the world.* 1. Some read, *to the deſire of the hils*. H.P. and vnderſtand it of the Meſſiah, who was appointed to come, from the beginning of the world, before the hills were, *Rupert.* Some by the hills, interpret the princes of the world, that deſired to be partakers of Ioſephs bleſſings. *Chal.* 2. But the better reading is, *the end of the hills*. and ſo the word here vſed, *taauah*, ſhal be deriued rather from *taah*, which ſignifieth to limite, then from *auah* to deſire: *Mercer.* which words, we rather with *Kimhi*, whom *Iunius* followeth, referre to the duration and continuance of time, that this bleſſing ſhall continue, as long as the hilles: then with *R. Salomon* referre it to the place: as that this bleſſing ſhould not containe it ſelfe within the countrie of Canaan, but be extended to the vtmoſt hills of the world. *Iun. Mercer.* 3. This bleſſing promiſed to be perpetuall, as concerning things temporall, was conditionall, and Ioſephs poſteritie loſt it by their ſins: but the ſpirituall veritie and trueth thereof is eternall in Chriſt. *Mercer.* 4. This bleſſing pronounced vpon Ioſeph, may alſo be extended to the fruitfull hils and mountaines, which fell to the lot of Ioſephs ſonnes, as Moſes in Ioſephs bleſſing, maketh mention of the auncient mountaines and old hills. Deutr. 33.15. *Toſtat.*

27. Qu. What is meant by the end of the hiles of the world.

v.26. *Vpon the head of him that was ſeperate from his brethren, &c.* 1. Some reade, *the prince of his brethren*. S. and ſo would deriue it of *nazar*, a crowne. 2. *Hierome*, a Nazarite, as though Ioſeph ſhould be ſo called of his holines and chaſtitie: but as yet the profeſſion of the Nazarites was not inſtituted. 3. Ioſeph then is ſaid to be ſeperate from his brethren, for ſo *nazar* ſignifieth, to diuide or ſeperate: not for that he did ſeperate himſelfe frō the euill manners and conditions of his brethren, whome he complained of to his father, or becauſe his brethren did ſeperate him from themſelues, when they ſold him into Egypt, but becauſe the Lord ſeperated &, ſet him apart from the reſt, and adnaunced him to honour, *Iun. Vatab.*

28. Qu. Why Ioſeph is ſaid to be ſeperate from his brethren.

v.27.

v. 27. *Beniamin shall rauen as a wolfe.* 1. *R. Salomon* applieth it to that exploit of the Beniamites, that tooke as a pray the daughters of Silo, as they came forth to daunce, to be their wiues. 2. Some other vnderstand it of Saul that praied vpon the Amalekites, in the morning, and of Esther and Mordecai, that in the euening, that is a good while after, made a pray of Haman. 3. Some of the fathers, as *Ambrose, Chrysostome, Theodoret*, referre this prophecie to Saint Paul, who was of Beniamin, and as a wolfe at the first made hauocke of the Church, but afterward beeing conuerted diuided the spoile among the Gentiles, in preaching the Gospel. 4. Some doe thinke this spoken of Beniamin, because the temple was situate at Ierusalem, in the tribe of Beniamin, where the sacrifices were brought to the altar, which deuoured them as a wolfe: but this was more proper to Leui, (for the priests did eate that, which remained of the sacrifice,) then to Beniamin: In deede Moses toucheth this prerogatiue of Beniamin in his blessing, saying, that God *dwelled betweene his shoulders*, Deut. 33. 12. that is vpon the hilles in his cheife citie, where the temple stood: but this is not the meaning here. 5. Wherefore this prophesie sheweth the warlike disposition of the whole tribe of Beniamin, as may appeare by that feirce battell, which they fought with the other tribes, wherein they twice ouercame them, beeing fewer in number, Iud. 20. and by the warres, which the house of Saul had with Dauid, and the tribe of Iudah for the kingdome. *Iun.*

29. Why Beniamin is compared to a wolfe.

v. 28. *Euery one of them he blessed with a seuerall blessing.* Because Iacob did not blesse all his sonnes, but accursed three of them, *Ruben, Leui*, and *Simeon*, 1. we neither say with *Ambrose*, that they are rather to be called propheties, then blessings: *lib. de benedict. Patriar. c. 2.* 2. neither with *Pererius*, that they were so called of the greatest part: for it is said, that *he blessed euery one.* 3. neither by the word *blessing*, is cursing vnderstood by an *antiphrasis*, that is, a contrarie kind of speech, as some thinke: but Iacob blessed them verily and in deede. 4. But the opinion of *R. Salomon* is not farre from blasphemie, that Iacob did in deede purpose to blesse his sonnes, but falling into phrensie, he cursed them in stead of blessing: for this were to make the motions of Gods spirit, madde fits. 5. neither is it like, that Iacob gaue his sonnes other blessings here not expressed. 6. But he in deede blessed them all, though not alike: for the temporall chastisment laid vpon Ruben, Simeon, Leui, was but a fatherly correction for their amendment. *Calvin.* they also are blessed, because they are counted among the tribes, and had their inheritance among them: *Mercer.* whereupon afterward, Moses in particular blessed both Ruben and Leui: Deuter. 33. Iacob also doth conclude these three within the number of his sonnes, and so comprehendeth them within the couenant. *Iun.*

30. Qu. How Iacob is said to haue geuen euerie one of his sonnes a blessing

v. 30. *In the caue that is beside Machpelah, &c.* 1. Iacob maketh a particular and perfect description of the caue, where he would be buried, from whence he had beene absent 17 yeares, Ioseph 39 yeares, that they should not doubt of the place. 2. But that is a fable deuised by the Iewes, that *Tsepho* the sonne of Eliphaz did striue with Iacobs sonnes about this burying place, and that he fought a great battell with them, but they ouercame him, and brought him downe to Egypt, and when Ioseph was dead, he fled out of Egypt into *Italie*. 3. Iacob entreated his sonne Ioseph to burie him with his fathers, but he chargeth and commandeth his sonnes: because Ioseph was the principall, who should obtaine leaue of Pharaoh, and at whose costs Iacobs funerall should be solemnized: the rest were but to accompanie him. *Mercer.* beside, his other sonnes did still depend vpon him, and were as a part of his familie, whereas Ioseph was a man of great command, and authoritie in Egypt. *Perer.* 4. Iacob sheweth who were buried there, and maketh speciall mention of Abraham: that his sonnes should be more carefull there to burie him also, seeing Abraham had of purpose bought that ground to be a place of buriall for him and his. *Luther.* and seeing that his mother was there buried, and Leah his wife, it might seeme more reasonable, that he should be buried there also. 5. These three couples here mentioned were buried together there, Abraham, Sarah: Isaak, Rebekah: Iacob, Leah: the Hebrewes thinke also, that Adam and Eue had their sepulture there, but that is not like: as it is also vncertaine, whether any other of the twelue Patriarks were there interred. *Mercer.*

31. Qu. Of the double caue where Iacob desired to be buried. Hebrewes fables

v. 32. *The purchase of the field, &c.* 1. This repetition is not inserted by Moses, as *Marlorat*, but they were the words of Iacob. 2. this verse therefore without cause is wholly omitted and left out by the Latin translator. 3. yet did not Iacob here shew vnto his

31. Qu. Why Iacob maketh mention againe of the purchase of the caue.

ſonnes the very inſtrument of conueiance, whereby Abraham did purchaſe the caue and field, as the Hebrewes: for that rite and cuſtome was not then in vſe. But Iacob hereby ſheweth the vndoubted right, which he had to that ground, whereof his fathers had poſſeſſion both aliue and dead.

4. Places of doctrine.

1. Doct. How the partarkes and propheres vſed imprecations

v. 7. *Curſed be their wrath, &c.* The righteous did many times vſe imprecations and denounce curſes: as Dauid, Pſal. 35. 4. *Let them be confounded and put to ſhame that ſeeke after my ſoule:* and in other places, and Iacob here: but they did it not in wrath, or in their heat, but with theſe conſiderations and regards: 1. they ſpake as Prophets, and as miniſters and pronouncers of Gods ſentence and decree: ſo that they were not ſo much maledictions, as predictions. *Perer.* 2. For the moſt part, they accurſed ſuch onely in temporall things for their amendment: as Iacob here doth his ſonnes: as Dauid alſo ſaith, *fill their faces with ſhame, that they may ſeeke thy name, O Lord.* Pſal. 83. 18. *Perer.* 3. If they denounced any ſpirituall curſe, it was vpon ſuch as were incorrigible: as Pſal. 68. 21. *God will wound the hearie pate of him, that goeth on in his ſinnes.* 4. They did not hereby reuenge their owne particular cauſe, but did cenſure them as enemies to the whole Church: as Pſal. 35. 20. *they imagine deceitfull words againſt the quiet of the land.* But theſe examples are no warrant for vs to vſe the like imprecations, becauſe we haue not the like ſpirit of propheſie: as our Sauiour anſwered to Iames and Iohn, who asked him if they ſhould commaund fire to come downe from heauen vpon the Samaritans, as Elias did; *ye know not of what ſpirit ye are of.* Luk. 9. 55.

2. Doct. Iacob propheſieth of his ſonnes as the ſpirite of God directed him.

Further, in that Iacob ſpareth not to pronounce the curſe of God againſt his owne ſonnes: it is euident that he ſpake not of any partiall affection, or ambitiouſly ſeeking to make his poſteritie great, as the prophane diſciples of *Lucian* the Atheiſts vſe to obiect againſt the doctrine and hiſtorie of Moſes. *Calvin.* but that he ſpake as he was thereunto mooued by the ſpirit of God: both in that againſt his naturall and fatherly diſpoſition, he pronounceth hard and heauie things againſt his ſonnes; as alſo becauſe the euent afterward anſwered to theſe his predictions.

3. Doct. All our helpe & ſtrength is from God.

v. 24. *The armes of his hands were ſtrengthened by the hand of the mightie God, &c.* Although in waging of battell, weapons of warre, and other meanes are carefully to be vſed, yet the helpe, power, and ſtrength, muſt come from God: as Ioſeph was ſtrengthened by the hand of God againſt his enemies: as Dauid praieth, *Make haſt to deliuer me, make haſt to helpe me, O God.* Pſal. 70. 1. *Luther.*

5. Places of confutation.

1. Conf. That the puniſhment of ſinne remaineth not, after the remiſſion of the fault.

v. 6. *Into their ſecret let not my ſoule come.* This puniſhment, which was inflicted vpon Simeon and Levi, was not a ſatisfaction for their ſinne paſt, which was alreadie vpon their repentance remitted vnto them, as the Popiſh doctrine is, that the puniſhment of ſinne often remaineth, the fault beeing pardoned: but the Lord thinketh good to chaſtiſe thoſe which haue offended, though their ſinne be forgiuen them, for theſe cauſes: 1. that they may throughly be humbled, and take heede, that they commit not the like againe: as Dauid therefore ſaith, *It is good for me, that I haue beene afflicted. Calvin,* 2. for the example of other, that they alſo may be warned, that they offend not in the like: as this correction impoſed vpō Simeō & Levi, was for the admonitiō of their brethren and poſteritie. 3. that men feeling the iuſtice of God in their due corrections, may flee vnto Gods mercie, and the promiſes of God in Chriſt: as Adam, when he receiued the ſentence of death, for his tranſgreſſion, had alſo the promiſe of the Meſſiah giuen him. *Mercer.*

2. Conf. Againſt popiſh purgatory paines.

Seeing then, that corrections remaining after the forgiuenes of ſinne, are to make our ſelues, and others more cautelous: this is no ground for the Popiſh purgatorie paines, which are not viſible, and ſo ſerue not for the example of others: neither are they auailable vnto godly repentance, for the which there is no place after this life. *Mercer.*

v. 3.

v. 3. *Ruben mine eldeſt ſonne.* This is to be obſerued, that the twelue Patriarks are not rehearſed in the ſame order here, as before Gen. 30. and Gen. 27. and afterward Numb. 1. Deut. 33. yet in all theſe places *Ruben* is named firſt: but not alwaies, ſometime Iudah is named before him, as Numb. 2. 2. As then this were but a ſimple argument for the preeminence of Ruben before his brethren, becauſe he is in moſt places named firſt, beeing the eldeſt: ſo as ſimply doe the Papiſts conclude for Peters ſupremacie before the other Apoſtles, becauſe he is commonly named firſt: which was rather becauſe of his Elderſhip, then any prioritie before the reſt: neither is he alwaies named in the firſt place, for Galat. 2. 9. Iames is named before him.

3. Conf. Peter not the cheifeſt of the Apoſtles becauſe firſt named.

v. 5. *Simeon and Leui brethren in euill.* Hence it may appeare, that the booke of Iudith is not Canonicall, becauſe there this fact of Simeon is commended, c. 9. 2. which here Iacob condemneth and accurſeth. It ſatisfieth not to ſay with *Dyoniſ. Carthuſian.* that the fact of Simeon and Leui in reſpect of the Sichemites was iuſt, but vniuſt in reſpect of them, who brake their faith and couenant: for Iudith commendeth their zeale; *which were mooued with thy zeale*, v. 4. Neither is *Lyranus* and *Pererius* anſwer ſufficient: 1. for Iudith in that place commendeth alſo the manner of the fact, and ſaith, that God did put the ſword of vengeance into their hand. v. 2. & Iacob here curſeth their very affection and zeale wherewith they were firſt mooued: *curſed be their wrath, for it was cruell:* and further, whereas Iudith doth ſet it down as a reward of their zeale, *thou gaueſt their princes to the ſlaughter*: Iacob eũ therin doth accurſe: *for in their wrath they ſlew a man.* It is euident then that the booke of Iudith was not written by the ſpirit of God, becauſe it commendeth that, which is here condemned. Seeing alſo Iacob remembreth *Sampſon* in Dan, Mordecai and Eſther in Beniamin, Barak in Nepthali: it is like that Tobie alſo vnder Nepthali, and Iudith in Simeon ſhould not haue beene forgotten, if their ſtories were of like truth.

4. Conf. The bookes of Iudith and Tobie not canonicall.

v. 10. *The ſcepter ſhall not depart from Iudah. Pererius* applieth this to the kingdome of Chriſt, that is, his Church, which ſhall indure for euer, and ſo ſhall the Pope Chriſts vicar (ſaith he who ſucceedeth Chriſt as the ſonne doth the father) in his authoritie and dignity: *in Gen. 49. numer. 58. Contra.* True it is, that of Chriſts dominion there ſhall be none ende, & that he will alwaies haue a Church vpon the earth. But the Pope, which is the Antichriſt, is no ſucceſſor to Chriſt, but an vſurper of his kingdome: he is Chriſts ſonne, as the Iewes boaſted they were Abrahams ſonnes: but Chriſt telleth them plainely, *they were of their father the deuill: if ye were Abrahams children* (ſaith our Sauiour) *ye would doe the workes of Abraham*, Iohn, 8. 39. 44. So the Pope is his ſonne, whoſe doctrine he followeth: but to forbid to marrie, and to teach to abſtaine from meates (as the Pope doth) are the doctrines of deuils, 1. Tim. 4. 1, 2.

5. Conf The pope ſucceedeth not Chriſt in his kingdome.

v. 17. *Dan ſhall be a ſerpent by the way &c.* diuerſe of the auncient writers vpon this place did ground their opinion, that Antichriſt ſhould come of Dan, and therefore they ſay that tribe is omitted. Apocal. 7. and this *Pererius* holdeth a probale opinion, and worthie of credit: *Contra.* 1. By this meanes that which Iacob pronounceth as a bleſſing vpon Dan, they turne to a curſe: and whereas Iacob ſpeaketh of one that ſhould be a deliuerer of his people, which ſome doe fitlie applie to Samſon, they would haue him point out an enimie and aduerſarie to the Church of God. 2. The tribe of Dan was diſperſed a thouſand yeares before Antichriſt appeared in the world. 3. Dan is omitted in the Apocalypſe, becauſe of the idolatrie which beganne in that tribe, wherein Antichriſt doth imitate him, though he come not of his ſtocke: ſo likewiſe is Simeon omitted in Moſes benediction. Deuter. 33. yet all will not inferre, that Antichriſt ſhould come of that tribe: as Simeon is omitted by Moſes for his euil example, ſo Dan is by Ihon for his idolatrie.

6. Conf. Antichriſt ſhall not come of Dan.

v. 25. *Who ſhall bleſſe thee with the bleſſinges of the deepe, that lieth beneath. Pereius* maketh Ioſeph here a type of Chriſt: whom the patriarkes bleſſed and praiſed in the lake or Limbus, in the deepe beneath, whom he deliuered from thence: *numer. 165. Contra.* 1. Theſe are but weake argumentes of ſuch waightie matters, that are taken from types and figures. 2. Iacob ſpeaketh here of temporall bleſſinges, of the wholeſome aire, pleaſant dewes, fruitful ground, and nouriſhing ſpringes in the deepe below, they are therefore vnproperly applied to ſpirituall. 3. Neither ſhall he euer be able to prooue, that the patriarkes were ſhut vp in the deepe belowe: ſeeing that the rich man in hell looked vp,

7. Conf Againſt Limbus patrum.

and lift vp his eyes to Lazarus beeing in Abrahams boſome. Luk. 16. it was then a place aboue, not in the deepe beneath.

8. Conſ. What it is to be gathered to his people.

v. 33. *Was gathered to his people.* 1. *Burgenſis* will haue this people to be the fathers in *Limbus*, to whom Iacob went, ſo alſo *Lyranus*: *Cont.* 1. Henoch was of this people, to whom the Patriarkes went after death, but he was not in *Limbus*, he was taken vp to heauen and walked with God. 2. Abraham went to his fathers in peace, Gen. 15. 15. that is, with ioy and comfort: but what comfort is there in *Limbus*, a lake, and dungeon of darkeneſſe. 3. Wherefore to be gathered to his people, is not to be ioyned to the angels, as *gloſſ. interlinear.* for Abraham is ſaid to goe alſo to his fathers, but the angels were not his fathers: neither is this phraſe all one, as to ſay, he ſlept with his fathers, or went the way of all fleſh, or chaũged his life, as *Per. Mer.* for Iſmael is ſaid alſo to goe to his people, Gen. 25. Now Abraham & Iſmael had not the ſame people to goe vnto: the faithful cannot be ſaid to be Iſmaels people, nor the prophane ſort to be Abrahams. But if the meaning of the phraſe were no more, then that they were gathered and ioyned to the ſtate of the dead, the faithfull and prophane ſort ſhould all goe to one people: wherefore this phraſe betokeneth a ſpeciall diſpoſition of the ſoules of the faithfull after this life, in beeing aſſociated to the company of the iuſt: and a laying vp of their bodies in aſſured hope of the reſurrection. *Caluin. Muſcul. Luthe.* The Apoſtle alſo ſheweth what it is for the righteous to be gathered to their people: *we are come to the celeſtiall Ieruſalem, to the innumerable company of angels, to the congregation of the firſt borne, &c. to the ſpirits of iuſt and perfect men*, Heb. 12. 22, 23. To all theſe are we ioyned by faith while we liue, and reallie, when we are dead: now *quoad ſpem*, in hope, then *quoad rem*, in deed.

6. *Places of moral vſe.*

1. Mor. Fathers muſt rebuke and chaſtiſe their children.

v. 4. *Thou ſhalt not be excellent*, fathers may learne by Iacobs example to chaſtiſe their children for their ſinnes, as here Ruben is cenſured for defiling his fathers bedd: for this cauſe Heli and his poſteritie were puniſhed becauſe he did not reprooue his ſonnes according to the pualitie of their offence. *Perer.*

2. Mor Gods vengance thoughe it be deferred will certainlie come.

Further in that Rubens puniſhment had beene a longe time ſuſpended and deferred, almoſt 40. yeare, after he had committed this vncleane ſinne, yet at the laſt it commeth: let no ſinner flatter himſelfe in his impunitie: for if the longe ſuffering of God draw him not to repentance, it ſhall but encreaſe his puniſhment: as the Apoſtle ſheweth Rom. 2. 4, 5.

3. Mor. The ſhort pleaſures of ſine depriue man of many great bleſſinges.

Againe, as Ruben for a litle ſhort pleaſure, loſt his birthright and dignitie: ſo many for the vaine and momentanie pleaſures of this life, are depriued of many and great bleſſinges: like to Eſau, that for a meſſe of potage, did part with his birthright.

4. Mor. Contumelie againſt parentes neuer goeth vnpuniſhed.

We ſee alſo, what an high offence before God it is, to offer any wronge or contumelie to our parents: ſuch was Cham toward Noah, Abſalon toward Dauid, & here Ruben, that polluted his father Iacobs bedd.

5. Mor. Againſt vniuſt and immoderate reuenge.

v. 7. *Curſed be their wrath:* The Lord condemneth all kind of reuenge that proceedeth of wrath, eſpeciallie ſuch as here was committed by Simeon and Leui 1. It was done by craft and ſubtiltie vnder pretence of freindſhip. 2. Againſt men vnawares, ſuſpecting nothing. 3. When they were in greiſe of bodie. 4. With a pretext and ſhew of religion. 5. The reuenge farr exceeded in greatnes, the qualitie of the offence: Such a kind of reuenge, is vniuſt & cruell: Wherefore in this caſe, we ſhould followe the wiſe-mans counſell: *ſay not I will recompence euil, but waite vpon the Lord, and he ſhall ſaue thee* Prouerb. 20. 22. *Perer.*

6. Mor. Euerie mans portion in the earth aſſigned of God.

v. 13. *Zabulun ſhall dwell by the ſea ſide*: Hence we learne that the lott of men, for their habitation and dwelling in the earth, falleth not out vnto them by chaunce, but by Gods prouidence and appointment: for as it is in the Pſalme, *the earth is the Lordes and the fulnes thereof.* Pſalm 24. 1. therefore euery one ſhould be contented with his lott and portion, as aſſigned vnto him of God. *Perer.*

v. 19. *Gad, an hoſt of men ſhall ouercome him, but he ſhall ouercome at the laſt, &c.* ſo the Church of God, though it ſhall endure much trouble and ſorrowe in the world, yet it

ſhall

ſhall triumphe and haue the victorie in the end: as our Sauiour ſaith to his Apoſtles *in the world yee ſhall haue trouble, but be of good comfort, I haue ouercome the world.* Iohn 16.33.

8. Mor. The quiet and peaceable end of the righteous.

v. 33. *He plucked vp his feete into the bedd*: before Iacob had raiſed vp himſelfe as well as he could, not hauing his legges hanging out of the bedd as *Perer.* that had beene no fitt lying for a man readie to die: but he had ſtretched out himſelfe before, as well as he could, for reuerence vnto the word of God, which he deliuered: but now feeling the houre of his death to be inſtant, he doth gather vp his legges, after a ſeemely and quiet manner, not ſtrugling or ſtriuing againſt death, as many doe, but as though death were in his power, he doth meekelie and gentlie yeild himſelfe vnto it: ſuch a peaceable and quiet kind of departure God often graunteth to his children. *Muſcul.* How be it, this is not alwaies ſo: for ſometime a wicked man may die like a lambe ſtill and quiet, as the pſalme ſaith, *there are no bandes in his death.* Pſal. 73. 4. and a righteous man may haue a ſtrong death by reaſon of the extremitie of his ſickenes, and the manner of the diſeaſe: but yet inwardly he hath a peaceable and quiet ſoule: and therefore Balaam had good reaſon to pray as he did: *let me die the death of the righteous, and let my laſt end be like his.* Numb. 23. 10.

CHAP. L.

1 The Method and Argument.

IN this chapter is ſet forth. 1. Ioſephs pietie toward his father Iacob in cauſing him to be embawmed. v. 2. 3. in his buriall. 1. He procured leaue of Pharaoh. v. 4, 5, 6. 2. He did honorablie accompanie him, v. 7, 8, 9. 3. They mourned for him by the way. v. 10, 11. 4. Then they buried him, as he had commaunded.

2. His humanitie toward his bretheren: with their meſſage in their fathers name. v. 14, 15, 16. their humanitie. v. 18. Ioſephs freindly anſwear. v. 19. 20. 21.

3. Ioſephs proſperitie in ſeeing his childrens children. v. 23.

4. His faithfull departure, buriall, and age. v. 24. 25.

2. The diuerſe readings.

v. 2. *he commaunded thoſe which had charge of funerals. S. commaunded the phiſitians. cat.* S. c.

v. 4. *ſpake to potentates of Pharaoh. S. ſpake to Pharaohs houſe. cat.* S. c.

v. 8. *onely their kinred they left, their ſheepe and oxen, &c. S. their children or litle ones. cat.*

v. 10. *they came to Goren Atad. G. to the corne floore or feild beſett with thiſtles. T. to the corne floore of Athad. cet of Achad H. athad* ſignifieth a thiſtle. T. v.

v. 11. *Abel Mizraim. G. the mourning of the Egyptyans. cat.*

v. 13. *beſide Mamre. G. before Mamre. B. ouer againſt Mamre. cat. againſt or before the face of Mamre. cat.* G. pr. f. app.

v. 19. *feare not, can we reſiſt Gods will? H. for I am Gods. S. for I feare God. C. am not I vnder God. G. am I God. B. am I in the ſtead of God. T. P.* H. T. r.

3. The explanation of doubtful queſtions and places.

v. 2. *And Moſes commaunded his ſeruantes the phiſicians, &c.* 1. At the firſt it ſeemeth that phiſitians were not much regarded, ſeeing the ſeruantes were phiſitians: ſo alſo it was amonge the Romanes, but afterward they grew in credit, and were much honored. *plin. lib. 29. initi.* 2. It ſeemeth that ſome amonge the Egyptians were eſpecially deputed

r. Qu. Of the diuerſe faſhions of buriall.

ted for this ſeruice to embawme the dead. *Diodor.* writeth, that they vſed to come to the houſe of the dead, to know, in what manner they would haue the burial ſolemnized, for there were three degrees of burial, ſome after a coſtely manner, ſome in a meane, ſome poorelie had their funerals keept: and of theſe embawmers ſome did onely cutt the bodie, and take out the excrementes, who were hated of all, ſome did embawme them with ſpices, and theſe were greatly honored. *Diodor. lib.* 2. *c.* 5. 3. Diuerſe countries had diuerſe faſhions of buriall: The *Hircani* deuoure dead bodies with dogges, the *Iberi* expoſe them to the vultures: the *Naſamones* burie them in the Sea, the *Garamantes* in the ſand: the *Celtæ* drinke in dead mens bones: the Scythians hange them vp vpon pooles to waſt and conſume: the *Indians* hange them vp in their houſes: the Romanes from the daies of Scylla vntill the time of the Emperors *Antonini* vſed to burne them, the Egyptians to embawme them. 4. The Perſians burne not the dead, becauſe they hold fire to be a God, and therefore not fitt to feed of dead carkaſes: the Egyptians burne not, becauſe they hold fire to haue life and to deuoure, and when it hath deuoured, it dieth it ſelf. *Perer. ex Herod. lib.* 2.

2. Qu. Of the time and continuance of the Egiptians mourning. Herodot. lib 2. Diodor. lib. 2. Hiſtor. ſcholaſt. c. 114. in Geneſ.

v. 3. *So* 40. *daies were accompliſhed*: 1. Theſe 40. daies of embawming are part of the 70. daies of mourning, that is they embawmed him 40. daies and mourned 30. daies more. *Mercer.* not as Diodorus, that they embawmed 30. daies or as Herodot. that after the embawming, they ſalted the corps 70. daies, or as Comeſtor, the Egyptians did mourne 40. daies the Hebrewes 30. for the Egyptians are ſaid to haue mourned 70. daies. 2 Before the times of the Goſpell when the hope of the reſurrection was not ſo common, the Hebrewes vſed more ceremonies in buriall, and the Egyptians and other nations, that had not that hope, more then they: ſo that this vſe and cuſtome of the Hebrewes borrowed of the Egyptians, which they reteined in burialls of great perſons, as Aſa was laid into a bedde of ſpices, 2. Chron. 12. 3. Ioſeph did not obſerue this cuſtome of embawming for feare to offend the Egyptians, but partly to honour his father with this ſolemnitie without ſuperſtition, and partly of neceſſitie, becauſe they were to carrie the corps a long iourney. *Mercer.* 4. The Egyptians are ſaid to haue mourned, becauſe it was no wonder, that he was bewailed of his owne children and familie: neither doe they mourne, becauſe by Iacobs comming into Egypt they eſcaped two yeares of famine, as the Hebrewes imagine, for there were ſeauen yeares of famine compleate: but they mourned to ſhew their loue vnto Iacob, and their reuerence to Ioſeph. 5. Here the Egyptians mourne ſeauentie daies: the Iſraelites for Moſes mourned thirtie daies, following the Egyptian vſe: Numa Pompilius alloweth mourning for ſome ten moneths: the mourning for Conſtantine the great at Nicomedia continued twentie daies: the cuſtome was diuers for the time: but the vſuall ſtint was ſeuen daies: Eccleſiaſt. 22. 13. ſo long mourned Ioſeph for his father Iacob. v. 10. ſo many daies did the Romanes bewaile the Emperour *Severus. Herodian. lib.* 4. *Iun.*

Why the Egiptians are noted to haue mourned.

Of the daies and time of mourning for the dead.

v. 4. *Ioſeph ſpake to the houſe of Pharao.* 1. Ioſeph vſed other interceſſors to Pharao, becauſe he had neede of a great company to goe with them, which could not be done without Pharaohs leaue. *Muſcul.* 2. Ioſeph alſo mourned, and therefore was not fitte to preſent himſelfe before the king: for ſuch vſed not to come in the princes preſence, Eſther, 4. 2. *Iun.* 3. Beſide it was leaſt ſuſpitious for this matter to be mooued by others: leaſt if Ioſeph had ſpoken himſelfe, he might haue beene thought to haue deſpiſed the land of Egypt, and therefore he maketh mention of his fathers purpoſe before for his buriall, and the oath wherewith he bound him. *Calum.* 4. Pharaoh alſo might haue thought, that Ioſeph had intended to leaue Egypt, and therefore promiſeth to returne againe. *Mercer.* 5. Beſide, ſeeing the Egyptians mooued for him, it was better accepted, becauſe he had the conſent of the whole court. *Mercer.* 6. The Hebrewes thinke, that Ioſeph did in pollicie ſet others a worke, to decline the ſute of the courtiers, who would haue beene inſtant with Ioſeph, to burie his father in Egypt.

3. Qu. Why Ioſeph moued Pharaoh by others, not by himſelf.

v. 5. *Bury me in my graue which I haue made or digged for me.* 1. This is not vnderſtood of the purchaſe of the place of ſepulture made by Iacob; as the word *carah* to digge, ſomtime ſignifieth, as Deut. 2. 6. *Thou ſhalt digge* (that is buie) *water for money*: for Iacob did not buie this double caue, but Abraham. 2. And Iacob cannot be ſaid to buie it, becauſe Abraham bought it, as *Lyranus*: for Abraham euery where, is ſaid to haue bought it, and not

4. Qu. Why Iacob is ſaid to haue digged or made a graue for himſelfe.

Iacob,

Iacob, Gen.49.30. 50.13. 3. That also is but a fable of the Hebrewes, that Iacob is said to haue *digged*, or gotten it, because he bought out Esaus right with a summe of gold. 4. And it signifieth more, then that Iacob appointed himselfe a certaine place of buriall there. *Perer.* 5. Therefore it is most like, that in deede Iacob did cause a place of sepulture to be digged, and made readie for himselfe against he died, though this be not els where mentioned; *August. qu.* 170. *in Genes.* and so was it the vse, for men in their life time, to make their sepulchers, as Asa did, 2.Chron.16.14. and Ioseph of Arimathea. Matth.27.60. *Iun.*

v. 6. *And Pharaoh said, Goe vp and burie thy father.* It needs not seeme straunge that Pharaoh an heathen king giueth leaue to Ioseph to burie his father, and yet our Sauiour would not graunt so much to one of his disciples: for the case was not alike. 1. This disciple was called to preach the Gospel, and he could not attend that busines, vnlesse he neglected his calling. 2. his meaning was, not presently to goe burie his father, and come strait againe, but to stay with him till he died. 3. beside his father, was none of the faithfull or beleeuers, but he was of their number that were spiritually dead, and therefore it had beene dangerous for the disciple to conuerse with such. 4. neither was he bound by oath, to performe that dutie, as Ioseph was here. *Muscul.*

5. Qu. Why Christ refused to giue leaue to his disciple to burie his father: and yet Pharaoh graunteth it to Ioseph.

v. 8. *Onely their children, and their sheepe, &c. left they behind, &c.* 1. The Egyptians did not stay their cattell, as now beginning to oppresse them, as the Hebrewes: for they were not yet so hardly vsed. 2. but they left these things, which might be cumbersome vnto them, because they purposed to returne againe, both for that Ioseph so promised, vpon whome they depended, who was not to forsake his calling: and for that their time of returne was not yet come, and therefore the sonnes of Ephraim had but hard successe, because they preuented that time. 1.Chron.7.21. *Mercer.* 3. Although no mention be made of their women and seruants, yet it is like, that they staied behind likewise, the one to attend their children, the other their cattel. *Muscul.* 4. the charets and horsemen were for their defense.

6. Qu. Why they left their children and cattel behind.

v.10. *They came to Goren Atad.* 1. *Atad* signifieth a thorne or bramble bush, of the greater sort, which braunceth out, and is of the bignesse of a laurell tree: so it is taken, Psal.58.10. *before your thornes are felt as great brambles*, that is, before your power increase, the Lord shall destroy you: *Iun.* This place then was beset with such brambles: so that *Goren Atad*, is here rather a name appellatiue, then proper. *Iun.* 2. This place was not beyond Iordan, as the most translate, H. B. G.P. S. and therefore some thinke, that Ioseph brought them about by the desarts of Idumæa, and so to Iordan, the same way, which afterward Iosua did conduct the people by into Canaan, for feare of the Canaanites, lest they might haue troubled them in the way. But Ioseph beeing so well accompanied, needed not to feare the Canaanites, and the Egyptians at that time were feared of other nations: and seeing they going the neerest way might be as soone and sooner at Mamre then at Iordan, which lay eastward out of the way, Ioseph had no reason to fetch a circuit about. *Augustine* thinketh they came first to Mamre, and from thence went ouer Iordan to this place, where they mourned, which was 50. miles off from the place of buriall, and returned againe the same way ouer Iordan to Mamre, *qu.* 171. *in Gen.* But there is small reason for it, that they should goe 50. miles beyond the place of buriall, which was the vtmost period of their iourney, and goe backe againe. Wherefore *Mercerus* thinketh, it is to be read rather on this side of Iordan: or as *Iunius, ad vadum Iordanis*, the passage of Iordan, for so the word *begneber* signifieth, that is, not farre from Iordan: for as *Mercerus* well noteth, & *Luther, beth* signifieth *cis*, on this side, *gnem, trans*, beyond, or on the other side. *Hierome* also giueth witnesse hereunto, that this field of thistles, was about three stones cast from Ierico, two miles from Iordan, called *Betagla*, that is, the maze or circle, because there the Egyptians went about circle wise, when they mourned for Iacob. Now Ierico is on the west side of Iordan, not beyond. *Hierome* saith, it was *trans Iordanem*, beyod Iordan in respect of some other place, as Fraunce, which the Romanes call *Transalpina*, beyond the Alpes, as to them in Fraunce, *Cisalpina* on this side the Alpes. *Mercer.*

7. The cornflower of Atad why so called & whether on this side or beyond Iordan.

v.10. *There he mourned for his father seauen daies.* 1. This mourning then of Ioseph and the Egyptians in this place, was not for the great slaughter of the Israelites, which afterward fell out in that place, when the Lord sent a fire amongest them for their murmuring,

8. Qu. Why they mourned in Atad before they came to the place of buriall.

as

ted for this ſeruice to embawme the dead. *Diodor.* writeth, that they vſed to come to the houſe of the dead, to know, in what manner they would haue the burial ſolemnized, for there were three degrees of burial, ſome after a coſtely manner, ſome in a meane, ſome poorelie had their funerals keept: and of theſe embawmers ſome did onely cutt the bodie, and take out the excrementes, who were hated of all, ſome did embawme them with ſpices, and theſe were greatly honored. *Diodor. lib.* 2. *c.* 5. 3. Diuerſe countries had diuerſe faſhions of buriall: The *Hircani* deuoure dead bodies with dogges, the *Iberi* expoſe them to the vultures: the *Naſamones* burie them in the Sea, the *Garamantes* in the ſand: the *Celtæ* drinke in dead mens bones: the Scythians hange them vp vpon pooles to waſt and conſume: the *Indians* hange them vp in their houſes: the Romanes from the daies of Scylla vntill the time of the Emperors *Antonini* vſed to burne them, the Egyptians to embawme them. 4. The Perſians burne not the dead, becauſe they hold fire to be a God, and therefore not fitt to feed of dead carkaſes: the Egyptians burne not, becauſe they hold fire to haue life and to deuoure, and when it hath deuoured, it dieth it ſelf. *Perer. ex Herod. lib.* 2.

v. 3. *So* 40. *daies were accompliſhed*: 1. Theſe 40. daies of embawming are part of the 70. daies of mourning, that is they embawmed him 40. daies and mourned 30. daies more. *Mercer.* not as Diodorus, that they embawmed 30. daies or as Herodot. that after the embawming, they ſalted the corps 70. daies, or as Comeſtor, the Egyptians did mourne 40. daies the Hebrewes 30. for the Egyptians are ſaid to haue mourned 70. daies.

2. Qu. Of the time and continuance of the Egyptians mourning. Herodot. lib 2. Diodor. lib. 2. Hiſtor. ſcholaſt. c. 114. in Geneſ.

2 Before the times of the Goſpell when the hope of the reſurrection was not ſo common, the Hebrewes vſed more ceremonies in buriall, and the Egyptians and other nations, that had not that hope, more then they: ſo that this vſe and cuſtome of the Hebrewes borrowed of the Egyptians, which they reteined in burialls of great perſons, as Aſa was laid into a bedde of ſpices, 2. Chron. 12. 3. Ioſeph did not obſerue this cuſtome of embawming for feare to offend the Egyptians, but partly to honour his father with this ſolemnitie without ſuperſtition, and partly of neceſſitie, becauſe they were to carrie the corps a long iourney. *Mercer.* 4. The Egyptians are ſaid to haue mourned, becauſe it was no wonder, that he was bewailed of his owne children and familie: neither doe they mourne, becauſe by Iacobs comming into Egypt they eſcaped two yeares of famine, as the Hebrewes imagine, for there were ſeauen yeares of famine compleate: but they mourned to ſhew their loue vnto Iacob, and their reuerence to Ioſeph. 5. Here the Egyptians mourne ſeauentie daies: the Iſraelites for Moſes mourned thirtie daies, following the Egyptian vſe: Numa Pompilius alloweth mourning for ſome ten moneths: the mourning for Conſtantine the great at Nicomedia continued twentie daies: the cuſtome was diuers for the time: but the vſuall ſtint was ſeuen daies: Eccleſiaſt. 22. 13. ſo long mourned Ioſeph for his father Iacob. v. 10. ſo many daies did the Romanes bewaile the Emperour *Severus. Herodian. lib.* 4. *Iun.*

Why the Egiptians are noted to haue mourned.

Of the daies and time of mourning for the dead.

v. 4. *Ioſeph ſpake to the houſe of Pharao.* 1. Ioſeph vſed other interceſſors to Pharao, becauſe he had neede of a great company to goe with them, which could not be done without Pharaohs leaue. *Muſcul.* 2. Ioſeph alſo mourned, and therefore was not fitte to preſent himſelfe before the king: for ſuch vſed not to come in the princes preſence, Eſther, 4. 2. *Iun.* 3. Beſide it was leaſt ſuſpitious for this matter to be mooued by others: leaſt if Ioſeph had ſpoken himſelfe, he might haue beene thought to haue deſpiſed the land of Egypt, and therefore he maketh mention of his fathers purpoſe before for his buriall, and the oath wherewith he bound him. *Calum.* 4. Pharaoh alſo might haue thought, that Ioſeph had intended to leaue Egypt, and therefore promiſeth to returne againe. *Mercer.* 5. Beſide, ſeeing the Egyptians mooued for him, it was better accepted, becauſe he had the conſent of the whole court. *Mercer.* 6. The Hebrewes thinke, that Ioſeph did in pollicie ſet others a worke, to decline the ſute of the courtiers, who would haue beene inſtant with Ioſeph, to burie his father in Egypt.

3. Qu. Why Ioſeph moued Pharaoh by others, not by himſelf.

v. 5. *Bury me in my graue which I haue made or digged for me.* 1. This is not vnderſtood of the purchaſe of the place of ſepulture made by Iacob; as the word *carah* to digge, ſomtime ſignifieth, as Deut. 2. 6. *Thou ſhalt digge* (that is buie) *water for money*: for Iacob did not buie this double caue, but Abraham. 2. And Iacob cannot be ſaid to buie it, becauſe Abraham bought it, as *Lyranus*: for Abraham euery where, is ſaid to haue bought it, and not

4. Qu. Why Iacob is ſaid to haue digged or made a graue for himſelfe.

Iacob,

Iacob, Gen.49.30. 50.13. 3. That also is but a fable of the Hebrewes, that Iacob is said to haue *digged*, or gotten it, because he bought out Esaus right with a summe of gold. 4. And it signifieth more, then that Iacob appointed himselfe a certaine place of buriall there. *Perer.* 5. Therefore it is most like, that in deede Iacob did cause a place of sepulture to be digged, and made readie for himselfe against he died, though this be not els where mentioned; *August. qu.* 170. *in Genes.* and so was it the vse, for men in their life time, to make their sepulchers, as Asa did, 2.Chron.16.14. and Ioseph of Arimathea. Matth.27.60. *Iun.*

v. 6. *And Pharaoh said, Goe vp and burie thy father.* It needs not seeme straunge that Pharaoh an heathen king giueth leaue to Ioseph to burie his father, and yet our Sauiour would not graunt so much to one of his disciples: for the case was not alike. 1. This disciple was called to preach the Gospel, and he could not attend that busines, vnlesse he neglected his calling. 2. his meaning was, not presently to goe burie his father, and come strait againe, but to stay with him till he died. 3. beside his father, was none of the faithfull or beleeuers, but he was of their number that were spiritually dead, and therefore it had beene dangerous for the disciple to conuerse with such. 4. neither was he bound by oath, to performe that dutie, as Ioseph was here. *Muscul.*

5. Qu. Why Christ refused to giue leaue to his disciple to burie his father: and yet Pharaoh granteth it to Ioseph.

v. 8. *Onely their children, and their sheepe, &c. left they behind, &c.* 1. The Egyptians did not stay their cattell, as now beginning to oppresse them, as the Hebrewes: for they were not yet so hardly vsed. 2. but they left these things, which might be cumbersome vnto them, because they purposed to returne againe, both for that Ioseph so promised, vpon whome they depended, who was not to forsake his calling: and for that their time of returne was not yet come, and therefore the sonnes of Ephraim had but hard successe, because they preuented that time. 1.Chron.7.21. *Mercer.* 3. Although no mention be made of their women and seruants, yet it is like, that they staied behind likewise, the one to attend their children, the other their cattel. *Muscul.* 4. the charets and horsemen were for their defense.

6. Qu. Why they left their children and cattel behind.

v.10. *They came to Goren Atad.* 1. *Atad* signifieth a thorne or bramble bush, of the greater sort, which braunceth out, and is of the bignesse of a laurell tree: so it is taken, Psal.58.10. *before your thornes are felt as great brambles*, that is, before your power increase, the Lord shall destroy you: *Iun.* This place then was beset with such brambles: so that *Goren Atad*, is here rather a name appellatiue, then proper. *Iun.* 2. This place was not beyond Iordan, as the most translate, H. B. G.P. S. and therefore some thinke, that Ioseph brought them about by the desarts of Idumæa, and so to Iordan, the same way, which afterward Iosua did conduct the people by into Canaan, for feare of the Canaanites, lest they might haue troubled them in the way. But Ioseph beeing so well accompanied, needed not to feare the Canaanites, and the Egyptians at that time were feared of other nations: and seeing they going the neerest way might be as soone and sooner at Mamre then at Iordan, which lay eastward out of the way, Ioseph had no reason to fetch a circuit about. *Augustine* thinketh they came first to Mamre, and from thence went ouer Iordan to this place, where they mourned, which was 50. miles off from the place of buriall, and returned againe the same way ouer Iordan to Mamre, *qu.*171. *in Gen.* But there is small reason for it, that they should goe 50. miles beyond the place of buriall, which was the vtmost period of their iourney, and goe backe againe. Wherefore *Mercerus* thinketh, it is to be read rather on this side of Iordan: or as *Iunius, ad vadum Iordanis*, the passage of Iordan, for so the word *begneber* signifieth, that is, not farre from Iordan: for as *Mercerus* well noteth, & *Luther, beth* signifieth *cis*, on this side, *mem, trans*, beyond, or on the other side. *Hierome* also giueth witnesse hereunto, that this field of thistles, was about three stones cast from Ierico, two miles from Iordan, called *Betagla*, that is, the maze or circle, because there the Egyptians went about circle wise, when they mourned for Iacob. Now Ierico is on the west side of Iordan, not beyond. *Hierome* saith, it was *trans Iordanem*, beyõd Iordan in respect of some other place, as Fraunce, which the Romanes call *Transalpina*, beyond the Alpes, as to them in Fraunce, *Cisalpina* on this side the Alpes. *Mercer.*

7. The cõme flower of Atad why so called & whether on this side or beyonde Iordan.

v.10. *There he mourned for his father seauen daies.* 1. This mourning then of Ioseph and the Egyptians in this place, was not for the great slaughter of the Israelites, which afterward fell out in that place, when the Lord sent a fire amongest them for their murmuring,

8. Qu. Why they mourned in Atad before they came to the place of buriall.

as

as *Histor. scholiast.* noteth: for neither was that fire sent forth in this place, which is mentioned Numb.11.or Numb.16. and the text saith directly, that they mourned for Iacob. 2. whereupon of their mourning it was called *Abel*, which signifieth *mourning*, not a plaine which is so called, because it mourneth for barrennes, as *Ramban* thinketh, and *Mercerus* following him. 3. they mourned before they came to the place of buriall, *Mercer.* not after, as some thinke, and not for feare least they should haue beene interrupted by the Cananites, if they had deferred this solemnitie, till they came to Mambre, as *Pererius*: but this beeing a fit place for them to rest their wearie cattell, that had gone a long way thorough the solitarie and sandie desert, in the meane time they vsed this solemnitie. *Muscul.*

Qu. 9. How Iacobs sonnes carried him, and in what order. Hebrewes curious obseruations.

v. 13. *His sonnes caried him into the land of Canaan.* The Hebrewes here haue certaine curious obseruations: 1. that Iacob gaue charge that his sonnes onely, not his nephewes should cartie his bodie, because most of them were borne of Cananitish women. 2. that Levi should not beare him, whose posteritie was afterward to beare the arke, nor Ioseph, because he was a gouernour, but Ephraim and Manasseh should be in their stead. 3. that Iacob appointed the their places, 3. on the east side of the coffin, three on the west, three toward the north, three toward the South: it is like they carried the coffin after a seemely and orderly manner, but whether in this forme, it is vncertaine. *ex Mercer.*

Qu. By whom the message was sent to Ioseph & whether in deed Iacob dying gaue anie such charge.

v.16. *They sent vnto Ioseph, saying, &c.* 1. This message was not sent by any of the Egyptians, to whome they would not impart that secret, neither is it like that *Dan* and *Nepthali* the sonnes of Bilha caried it, because Ioseph did keepe sheepe with them, Gen.37.2. as the Hebrewes thinke: but it is most like, that some of their domesticall and trustie seruants went with this message in the name of all the brethren. *Mercer.* 2. Neither did they come in, watching their time, while the message was in deliuering, as some thinke, but they staied, till they knew Iosephs minde by the messenger. *Calvin.* 3. They vse three perswasions to moue Ioseph, v.17. because they were brethren, seruants of the same God, it was their fathers will. *Iun.* 4. Yet all this seemeth to be fained: for it is like, that Iacob would haue spoken to Ioseph himselfe, if there had beene any such matter: and *Ramban* thinketh, that Iacob neuer knew of his sonnes offence against Ioseph: for he himselfe did forbeare to tell his father, because he had remitted it, and his sonnes would not accuse themselues. *Calv. Mercer.* 5. The cause of their suspition, was not (as the Hebrewes imagine,) because Ioseph beeing in the land of Canaan went to see the pit, into the which he was let downe, and there gaue thanks, whereby they thought his minde was altered toward them: but their owne timorous heart misgiueth them, and they measured Ioseph by themselues, thinking that he had but dissembled his malice toward them hitherto for feare of their father, as Esau purposed to doe toward Iacob, while Isaak liued. *Mercer.* 6. Ioseph wept for griefe, that without cause they so hardly conceiued of him. 7. *Iosephus* is here deceiued, that Iosephs brethren refused to returne into Egypt with him, but that he gentlely intreated them: for all this was done after that they were returned.

When and vpon what occasion this message was sent to Ioseph.

Ioseph lib. 2. antiquit.

Qu. In what sense Ioseph saith am I God.

v. 19. *Am I in Gods stead? &c.* 1. Some doe read, *Am not I vnder God?* and make this sense: if God be readie to forgiue, much more I. 2. some, *I doe feare God*, or I am Gods, *S.C.* therefore I will not seeke to reuenge. 3. but the best reading is, *Am I in Gods stead?* with an interrogation, not without, as *Caietane* readeth, *I am in Gods stead*, that is, I follow Gods will and sentence, I looke not to your euill intent: the word *thacath*, signifieth both *pro*, for, and sometime it is a note of *subiection*, but here it is taken in the first sense. 4. The meaning then of these wordes, *Am I God*, is not 1. either, that they should aske God forgiuenes, and not him. 2. or that he committed his reuenge to God, for he thought of no reuenge. 3. or that he would not haue them to worship him as God: for he had diuers times before receiued that reuerence at their hands. 4. neither doth he by this meanes, excuse their fault, because he referreth all to Gods will. 5. But the meaning is, that seeing God had turned their euill counsell against him, to his good, and theirs, and of many beside, he would not for his part be the man, that should turne it to reuenge: *Calvin. Mercer.* and so the Latin interpreter doth hit the sense, though not the words, *can I resist Gods will?* Iacob after the same manner said to Rachel, (that said, *giue me children,*) *am I God?* Gen.30.2. that is, it is not in my power to giue thee children: so here Ioseph saith, *am I God?* it is not in my power to hutt you, whome the Lord intendeth by this meanes to blesse. *Iun.*

v.22. *Io-*

v. 22. *Ioseph liued an hundred and ten yeares.* 1. Thus God recompenced Iosephs short affliction, which endured 13 yeares from the 17 yeare (not from the 16. as *Pererius* saith, following the corrupt Latin text) of his age to the 30. when he stood before Pharaoh, with a long time of prosperitie, for the space of 80. yeares: that is, from the 30 yeare, to the 110 yeare, for so long he liued. 2. Yet attained not Ioseph to the yeares of his father, which were an 147. and some of his brethren ouerliued him, as Levi, who liued an 137 yeares, Exod. 6. 16. whether Ioseph died first of all his brethren, as *Pererius* thinketh, it is vncertaine: the great affliction and hard imprisonment in his youth, the cares and troubles of the gouernment and administration of the kingdome, might be some reason of the shortning of his daies. *Perer.* 3. This then was the age of Ioseph, he was 17 yeare old when he was sold into Egypt, Gen. 37. 2. at 30 yeares he stood before Pharaoh, Gen. 41. 46. he was
39 49 yeare old when Iacob came into Egypt, for the seauen yeares of plentie were then past, and two of famine, Gen. 45. 6. at Iacobs death, who liued 17 yeares in Egypt, Gen. 47. 28. he was, 56. yeares older and 54. yeares he liued after, which make an 110 in all. 4. By this age of Ioseph it may appeare, how long he died before Moses was borne, namely 64. yeares, and an 144. yeares before the departure of Israel out of Egypt: as may be thus gathered: from the promise made to Abraham, to the going out of Israel are 430. yeares, Exod. 12. 40. Galath. 3. 17. of this time 215. yeares were runne, when Iacob came downe to Egypt: for Abraham was 75. yeares old, when the promise was first made, Gen. 12. 4. Isack was borne when Abraham was an 100. yeare old, Gen. 17. 17. Isaack at 60. had Esau and Iacob borne, Gen. 25. 26. Iacob at 130. came downe to Egypt, Gen. 48. 9. these yeares put together, 25. of Abrahams age, 60. of Isaacks, 130. of Iacobs, make 215. exactly: there remaine then the other halfe of 215. of the which time Ioseph liued 71. yeares, for he was
39 49. when Iacob came downe to Egypt, and liued an 110. yeares. there remaineth then, an 144. yeares: take from this 80. yeares, for so old was Moses, when Israel went out of Egypt, and the remnant is 64. from Iosephs death to Moses birth. 5. Here appeareth *Tostatus* error, that would haue 66. yeares from the death of Ioseph till Moses: and an 146. from thence to Israels departure, wherein he faileth in 2. yeares. But *Iustinus* the historiographer, is in a greater error, who would haue Moses to be Iosephs sonne, lib. 36. and in the same place he hath other vntrueths, as that Ioseph was his fathers youngest sonne, that his brethren sold him for the excellencie of his wit, whereas they did it of malice, that he got his skill of interpreting dreames by arte magyck: whereas the Magitians and wise-men of Egypt could not doe it: but he by the spirit of God was enabled thereunto. *ex Perer.*

12. Qu The computation of Iosephs age

How longe Ioseph died before Moses was borne

Iustinius the historiographer detected of sundrie vntruthes.

v. 23. *Ioseph saw Ephraims children to the third generation.* 1. Thus most doe read, that Ioseph onely sawe Ephraims childrens, childrens, children, in the third descent from Ephraim. *H.S.B.G.P.* which reading is approoued by *Vatabl. Caluin. Mercer.* that Ioseph saw Ephraims *pronepotes*, his grand nephewes: which were *abnepotes* to Ioseph, nephewes in the fourth degree: but of Manasseh he saw onely his childrens children: so that Manasseh was only a grand father, Ephraim a great grand father while Ioseph liued: so that Ephraim was forwarder in his posteritie, then Manasseh by one descent. 2. But I rather thinke that Ioseph saw Ephraims children in the fourth generation from Ephraim, in the fift from himselfe. 1. because they are called in the originall, *the sonnes of the third*, namely from Ephraim: the sonnes of the third are in the fourth generation: and so *Iunius* translateth well *abnepotes*, that is nephewes in the fourth descent. 2. because we find that Ephraim though younger then Manasseh, exceeded him by two descents: for Iosua was the seauenth from Ephraim, who was the sonne of Nun, the sonne of Elishama, of Ammihud, of Hadan, of Shutelah, of Ephraim, 1. Chron. 7. 26, 27. but Zelophehad, who liued with Iosua and died in the wildernesse of Hepher, of Gilead, of Machir, of Manasseh, was but the fift from Manasseh, Numb. 29. 1. Therefore when Ioseph saw the sonnes of Machir, of Manasseh in the second degree from Manasseh, he might see Elishama in the fourth descent from Ephraim: and thus Iacobs prophesie more fully tooke effect euen in Iosephs time, that Ephraim should be greater in number then Manasseh.

23. Qu How manie generations Ioseph sawe of Ephraim.

v. 23. *Were brought vpon Iosephs knees*: the scripture vseth three phrases of this kind. 1. *as to come from betweene the feete*, which is taken for education and bringing vp, Gen. 49. 10. though sometime it be specially applied to the birth of women, Deut. 28. 57. 2. They are said *to beare vpon the knees*, that is to receaue the children newly borne, and to lay hand

Qu. 24. The meaning of this phrase to be brought vp vpon the knee.

on

on them, which properly belongeth to women, as Rachel saith, when shee gaue Bilha her maid to Iacob, *shee shall beare vpon my knees*, Gen. 30. 3. 3. The children are said to be brought vp vpon the fathers knees, because they with ioy imbrace their babes, and dandle them on their knees. *Mercer. Iun.*

Qu. 15. Why Ioseph would not pretentlie be buried in Canaan.

v. 25. *Ioseph tooke an oath of the children of Israel.* 1. The Latine readeth onely, he took an oath of them: but the Hebrews well note, that it is said, of the *children of Israel*, because not onely the Patriarkes in person, but all their posteritie afterwards did take themselues bound to this oath, and afterward performed it. 2. Ioseph did not presently charge them to burie him in Canaan, but at their departure, for these reasons. 1. Because he would not preuent the time which God appointed, for he knewe, that God would visite them and deliuer them. *Mercer.* 2. He did it to shew his faith, as the Apostle sheweth, that this motion proceeded of faith, Heb. 11. 22. and that seeing they were to indure great affliction, which Ioseph did foresee, and therefore he saith God would visite them, he by this means would haue them confirmed in the hope and expectation of their deliuerance. 3. He knewe that the Egyptians would not suffer his bodie to be remooued. *Perer.* 4. And this would be an occasion, that the Egyptians should haue Ioseph in remembrance, leauing his monument among them, and deale the better with his nation. *Mercer.*

Qu. 16. Why Ioseph was buried in Sechem.

v. 25. *Ye shall carry my bones hence.* 1. This was accordingly performed by Moses, when the Israelites came out of Egypt. Exod. 13. 19. 2. Beside it is euident also out of the scripture, that Ioseph was buried in Sechem, not because Ioseph was there sold into Egypt, as some Hebrewes thinke, for that was done in Dothan, not in Sechem, Gen. 37. 17. neither as *R. Salomon* thinketh, because Iacob gaue Sechem to Ioseph, to that ende to be a place of buriall, or for that Ioseph gaue charge to his brethren, there to burie him. *Mercer.* for no such thing is mentioned in the storie. But I rather thinke that the Israelites in their discretion did there burie him, because that place was giuen him in speciall words by Iacob, and because it fell out to be in the inheritance of his sons: for which cause also they buried Iosua in his inheritance in mount Ephraim, Iosua, 24. 30, 32.

Qu. 17. Whether the rest of the Patriarkes were buried in Sechē.

Nowe whereas a question may be mooued whether the Israelites remooued the bones of the rest of the Patriarkes, when they came out of Egypt. 1. It is not like, that the Patriarkes as they did in Egypt, were remooued to Hebron, where Iacob was buried, as *Iosephus* thinketh, *lib. 2. antiquit. c. 4.* for this had bene a great trouble to make so many seuerall iourneyes: and seeing Iosephs bones were kept in Egypt, there was no reason to remooue the rest. 2. Much more vnlike it is (as some thinke) that they were translated to Sechem, as they died: for Ioseph was the first, that was there buried. 3. And that they were translated from Sechem, by the sonnes of Hemor, as some expound that place, Act. 7. 16. it is not probable: for the Israelites after their returne would not haue suffered any other to meddle with their fathers bones: and before they returned, they would rather haue buried them in Hebron, then in Sechem. 4. Wherefore it is most likely, that the Patriarkes bones were caried out of Egypt together with Iosephs bones, and there all buried together, as Stephen sheweth. Act. 7. 16. *Perer. Consent.*

And seeing mention is made of that place. Act. 7. 16. where it is said *that Iacob and the fathers were remooued to Sychem, and put in the sepulcher, which Abraham bought of the sonnes of Hemor of Sichem*: which place hath mooued much question: I will add somewhat here of this matter, to that which is before handled. *qu. 13. in Gen. 23.*

Qu. 18. How Abraham is said Act. 7. 19. to haue bought the sepulcher of the sonnes of Hemor whereas he in deed bought it of Ephron.

1. There I refused their opinion, that thinke Stephen migh faile in memorie, and name Abraham for Iacob. 2. Theirs also I reiected, which thinke that Zohar Ephraims father of whome Abraham bought the ground was also called Hemor: whereunto *Perer.* subscribeth. 3. Neither doe I consent to *Caietan.* which thinketh that the Patriarkes were remooued from Sichem to the sepulcher which Abraham bought, by the sonnes of Hemor, and so referre the last wordes, *of the sonnes of Hemor* not to the *verbe*, ὠνήσατο, bought, but to the word, ἐτάφησαν, *put*: but it is not likely, that the Sichemites had any thing to doe with their bones. 4. Nor yet can I altogether approoue Beza his coniecture, that thinketh, by the negligence of the scribes, Abraham to be put into the text for Iacob: the reasons why I refused these fower coniectures, I haue sett downe in that place, whether I referre the Reader.

5. The Syrian translator, readeth in the singulare, μετετέθη, he was translated, and ἐτάφη, was

was put and so vnderstandeth it onely of Iacob, that he was remooued to Sichem, and from thence by the Sichemites caried to Hebron. But the scripture ouerthroweth this coniecture, which testifieth, that his sonnes buried him in Abrahams place of sepulture which he bought of Ephron. Gen. 50. 13. beside the originall copie in the Greeke readeth in the plural, not in the singulare.

6. I resolued in that place vpon the exposition of *histor. scholastic.* from the which *Iun.* seemeth not much to differ: *histor. scholastic.* transporteth the wordes thus: *and were translated to Sechem*, bought *of the sonnes of Hemor, and from thence put in the sepulcher, which Abraham bought for money*: but this transposing may seeme very hard: therefore *Iunius* transposeth not the wordes, but thinketh the article τὸ, to be supplied: that where it is said παρὰ τῶν υἱῶν, of the sonnes, he would haue it, παρὰ τὸ τῶν, &c. *beside that of the sonnes of Hemor*, that is bought of them: and would haue this to be the meaning that Iacob and the Patriarkes were buried part of them in Abrahams sepulcher, part in Sechem, which Iacob bought. To this interpretation, that Stephen here abridgeth two histories, of Abrahams and Iacobs purchase I gaue liking before, as the best of all the rest propounded.

7. But since I haue considered of an other way to reconcile this place, which doth satisfie my selfe best: and this it is, that by Abraham here is not vnderstood the posteritie of Abraham, as *Genebrard.* vpon that place, for that were an vnproper kind of speaking: but I rather thinke according to the maner of the Hebrewe tongue, wherein *Steuen* then spake, that there is here an *eclipsis* of a word of cognation, as of *sonne, nephew*, or such like: for it is vsuall in the scriptures to eclipse such termes and names of kinred: as 2. Sam. 21. 8. *he tooke the fiue sonnes of Michol*, that is of the *sister of Michol*: for Michal had no children: and v. 19. of that chapter: *Elhanah slew Goliah the Gittite*, that is the brother of *Goliah* Lahmi. 1. Chron 20. 5. where the word *brother* is eclipsed: so also in this place *Hemor of Sichem*, where, not the word *sonne*, as the common English translations read, but, *father*, as Beza, or *prince*, as *Iunius* must be supplied: as Luk. 24. 10. we read, *Marie of Iames*, that is, the mother of Iames. Mark. 15. 40. So here in this place, to supplie the *sonne* of Abraham, may as well be admitted, as to supple, *sister*, or brother in the place before recited. 2. Sam. 21. 8. 19. I leaue now the Reader to take his choice.

Thus the meaning of Stephen is plaine, that the Patriarkes were all buried in Sychem: and so *Hierome* testifieth that in his time their monumentes and sepulchers were there to be seene: *epitaph. Paul.* and whereas *Iosephus lib. 2. antiquit. c. 4.* saith they were buried in Hebron: both may be true, that they were first translated to Sychem, then to Hebron: but not by the Sichemites, nor yet immediately remooued thither out of Egypt. But I rather with Beza for this matter admitt *Hieromes* report then *Iosephus*.

But whereas it may be obiected against this interpretation, which vnderstandeth this place of Iacobs purchase: that he bought it not for money, but for an 100. lambes. Gen. 33. 19. 1. I neither thinke with *Eugubinus* that *Hierome*, reading, *lambes*, was deceaued by the septuagints translation, who at the first as he thinketh did read, ἀργυρίων, money, not ἀρνῶν, lambes: for the Chalde interpreter also *readeth*, lambes. 2. Neither with *R. Aebibae*, whome *Oleaster* followeth, doe I thinke the word *chesita* to be borrowed of the Arabians, who so call their money. 3. Nor yet, was the money, so called *chesita, a lambe*, as the *Basilian* penie is called *cornus*, a rauen as *Lippoman.* 4. But I rather approoue *Iunius*, coniecture, that it was a peece of money, stamped with the print of a lambe: and so it is taken for a peece of coine. Iob. 42. 11. where it is said that euery one of Iobs freindes gaue him *a peece of money, and an earing of gold*: it had beene no great gift, to bestowe vpon him a lambe, and the other gift which is ioyned with it beeing of gold doth rather shew that it was money: wherefore Stephen in this place doth interprete the other, that this purchase was made with that kind of money, rather then with lambes.

19. Qu. Whether Iacob made his purchase with money or with lambes.

v. 26. *They put him in a chest.* 1. I omitt here the Hebrewes fables, how that when they could not find Iosephs tombe to bring it out of Egypt, a sheepe spake vnto them and shewed where it was: whereupon they lead the sheepe with them in the wildernes, and therefore say they it is said in the Psalme, *thou diddest lead thy people like sheepe by the hand of Moses and Aaron.* 2. The like fable is reported by the author of *histor scholastic.* that when Nilus had ouerflowen the place where Iosephs tombe was, Moses cast a certaine thinn plate of gold into the water, wherein he writt the name Iehouah: which flooting vpon

24. Qu. of the putting of Iosephs bones into the chest.

the waters, stood still, where Ioseph chist was, which they tooke vp, and carried with them out of Egypt: and he fableth further, that Iosephs bones did propheſie of their difficult and hard iourney. This fable is worthie no better credit then the other: though *Perer.* giue not the like censure of it. 3. Whereas in Ecclesiasticus. c. 49. 19. it is said, as the vulgare latine translateth *Iosephs bones prophecied after his death*: which *Perer.* vnderstandeth, of the accomplishment, of Iosephs prophecie at his death, that God would visite his people: the wordes in the originall are: the bones of Ioseph *were visited*, & so the *interlineare* translation readeth. 4. *Caietanus* thinketh, that Iosephs bones were laid vp in a marble coffin: but it is more like to haue beene made of wood, as fittest for cariage. The Hebrewes also thinke, that the Israelites caried but two arkes in the wildernes: the arke of the testament, and Iosephs arke or chist. But beside that this is great presumption, and bouldnes in them, to match Gods arke and Iosephs coffin together: it is probable, that the rest of the Patriarkes bones were carried out of Egypt, at the returne of the Israelites, and that they were buried in Sechem together with Iosephs: for when els should they haue beene conueyed thither: not before they came out of Egypt, for then they would haue laied them in *Hebron* where Iacob was buried, rather then in *Sechem*: and after they could not, when they were departed out of Egypt: And though mention be made onely by Moses, of the burying of Ioseph in Sechem, because he was the more honorable person, and to shew how carefully they discharged the oath made to Ioseph: yet we doubt not, but that according to Stephens report, the rest of the Patriarkes were translated thither: which thing Stephen might knowe, either by vndoubted tradition, or some authentike bookes now perished, as Paul learned, that the names of the cheife Magicians in Egypt, that resisted Moses, were called *Iannes* and *Iambres*. 2. Timoth. 3. 8.

How Stephen might know that the rest of the Patriarkes were buried in Sechem.

4. Places of doctrine.

1. Doct. Mighte. oth men apts to shed teares.

v. 17. *Ioseph wept*: this is now the sixt time that Ioseph is said to weepe. Gen. 42. 24. Gen. 43. 30. Gen. 45. 2. Genes. 46. 29. and twice in this chapter. v. 15. 18. By this the Stoikes are confuted, who would haue a wise man without compassion or affectiō: *Muscul.* Also we se that good men in scripture were apt to shed teares, as Ioseph, & Dauid, who often in the Psalmes maketh mention of his teares: such were the holy Apostles S. Paul. Act. 20. 19. and S. Peter. Math. 27. 57.

2. Doct. God turneth euill actions vnto good.

v. 20. *When yee thought euil against me, god disposed it to good* Herein appeareth the mightie power of God, who is able to turne euil vnto good: not that he either winketh at mens euil actions, and letteth them alone, *Caluin.* neither is he the author, approouer, worker, or prouoker to euil. *Mercer.* but he ouerruleth, euen the actions of wicked men, and ordereth and disposeth them to what end it pleaseth him: as Iudas conspiracie against Christ, did serue to execute and bring to passe the determinate counsell of God, Act. 2. 23. yet are not the workers of euill thereby any thing excusable, because Gods will taketh place: the good that commeth of an euill action, as here the preseruation of the Church by Iosephs captiuitie, proceedeth from the goodnesse of God, not from any such intendment in the instrument. *Perer.* Therefore *Boetius* saith well, *sola diuina vis est, cui mala quoq; bona sunt, &c.* God onely can turne euill into good, by vsing euill to bring forth a good effect.

3. Doct. To loue our enimies.

v. 21. *Feare not, I will nourish you.* Thus we are taught by Ioseph to loue our enemies, to doe good to them that hate vs: according to the doctrine of our Sauiour, Math. 5. 44. For so Ioseph was a foster father vnto them, that would haue starued him in the pit. *Musculus.*

5. Places of confutation.

4. Conf. Against Mastes and Trumpets for the dead.

v. 3. *The Egyptians bewailed him 70. daies. Petrus Comestor* diuideth this number into 40. daies, and 30. daies: the first was the time of the Egyptians mourning, the other of the Hebrewes: whereupon he groundeth the superstitious vse of the Christians in mourning, and

saying

saying Masses 30. daies for the dead. 2. 12. 4. *histor. scholastic. in Genes. Contra. 1.* The texte saith, that the Egyptians, not the Hebrewes mourned those 70. daies: and that vse taken vp afterward by the Hebrewes, was borrowed from the Egyptians: for the stint of mourning vsed among the faithfull, was but for 7. daies: so long mourned Ioseph, v. 10. 21. Though the Hebrewes mourne 30. daies, yet did they not pray for their soules, or offer any sacrifice for them, nor yet doe any penance for the dead: which seemeth to be directly forbidden, that they should not cut their heare, or their beard, or make any print in their flesh for the dead. Leuit. 19. 28. is though the dead were profited by any such afflicting of themselues.

v. 13. *They buried him in the caue of the feild, &c.* Thus was it the vse amonge the Hebrewes to burie their dead without the cities; as we may read Luk. 7. 12. where our Sauiour did meete the people at the gate of the citie, carying a young man to be buried: This custome of a long time was reteined amonge the Gentiles: as amonge the *Athenians*, who would by no meanes graunt to *Seruius Sulpitius* a place of buriall within the citie: *Cicer. epist. famil. lib. 4. Plato* also prescribeth, that the dead should be buried in the feildes, and such as were barren and good for nothing els. *lib. 2. de legib.* It was also forbidden by the Romane lawes: *hominem mortuum in vrbe ne sepelito: burie not a dead man in the citie.* The Christians were the first, which buried the dead in their Churches, not as *Tostatus*. which first buried them within their cities or houses as *Perrinus* therein confuting him, who sheweth out of *Diodorus*, that it was the manner of the Egyptians, to keepe their dead in coffins at home, placing them vpright, and to giue their bodies as pledges to their creditors: *Diodor. lib. 2. c. 11.* and out of *Herodotus*, how the Egyptians doe enclose their dead in vessels of glasse, in their houses, and make pictures of them, *Herod. lib. 3.* But this vse to burie the dead in Churches and neare vnto them, for more holines of the place was first taken vp by superstitious Christians: which respect of the place, if it be onely ciuillie vsed, we condemne not: as *Lycurgus* ordained, that the dead should be buried neare vnto the temples, that others passing by, might be stirred vp by the sight of their monumentes to imitate their vertues *Plutar. in Lycurg.* But to place the dead in Church or Church-yard, to be helped by the praiers of the liuing as *Tostatus and Pererius*, is a superstitious deuise of fantastical men without any warrant of scripture: for if they died in the Lord they rest from their labours, and their workes followe them, Reuel. 14. 13. If otherwise, they are in the place of torment, from whence is no returne. Luk. 16. 26. and our praiers can doe them no good.

2. Conf. Against the superstitious choice of the place of buriall.

v. 25. *God will surely visite you:* Ioseph though he had receaued no vision or reuelation from God concerning this, yet he did verely beleeue the word and promise of God, which he had heard of Iacob, which sheweth their error, that as not cõtented with the scriptures, seeke other helpes, as the papists by their blind traditions, the Anabaptists by their fantastical visions *Calvin.* But we are taught that the scriptures are sufficient to lead vs into all truth, and that they which doe teach otherwise, though an Angel from heauen, are to be held as accursed. Galath. 1. 8.

3. Conf. Against traditions and visions.

v. 25. *Ye shall carrie my bones hence:* The Patriakes Iacob & Ioseph, desired to be buried in the land of promise. 1. Because that was the place, which the Lord did choose for his people to dwell in. 2. They did hereby testifie their faith in Gods promises, that he would bring their seed thither. 3. They desired to be buried with their fathers, as hauing the same hope of the resurrection. 4. They foresaw by the spirit of prophesie, that the Messiah should be borne there. 5. But this was no cause, as *Bellarmine* imagineth, that they might receaue benefit by the praies and sacrifices of the dead. 1. For at this time, & 200. yeares after Iacobs death, there was no worship of God nor publike praier professed in Canaan, till the Israelites returned out of Egypt. 2. And if praier were available for the dead, it might profite them which were buried in Egypt farre of, as well as neare hand. 3. No example can be produced out of the Canonicall scriptures of the old Testament, that euer any praied for the dead.

4. Conf. Against praier for the dead.

Bellar. de purgator lib. 1. c. 3.

v. 26. *They put him in a chist in Egypt:* Ioseph was laied vp in a coffin, and there kept: they did not rake in his ashes, and take out his bones, and carrie them about to worke miracles, as they serue the bodies of Saintes in the popish Church, if they be their bodies: *Plinie* maketh mention of *Pyrrhus*, that his great toe on the right foote could not be burned

5. Conf. Against the carrying about of reliques.

burned with his bodie, and that it gaue helpe beeing touched to those which had the swelling of the *spleene*, whereupon it was laid vp in the temple: *Plin. lib.* 7. This, whether it were an imposture of Sathan, or one of *Plinies fables*, I cannot say: many like tales are currant among the Romanists. But Iosias practised the contrarie, who would not suffer the bones of the prophet of Iudah to be remooued, that prophesied of him by name. 2. king. 23. 17.

6. Places of moral obseruation.

1. Mor. To mourne moderatelie for the dead.

v. 2. *The Egyptians bewailed him, 70. daies.* But Ioseph onely mourned for his father 7. daies. v. 10. wherein appeareth the difference betwene the mourning of the faithfull, which haue hope, and of infidels, which haue no hope of the resurrection: the one is moderate, the other excessiue: So the Apostle teacheth, that we should not mourne for the dead, as those that haue no hope, 1. Thessal. 4. 13. but with sobrietie and in measure.

2. Mor. Vnitie of religion the bond of peace.

v. 17. *Forgiue the trespasse of the seruants of thy father God:* there is nothing which ought more to perswade men to vnitie, then that they worship one and the same God: as S. Paul exhorteth, *to keepe the vnitie of the spirit in the bond of peace, for there is one Lord, one faith, one baptisme.* Ephes. 3, 4, 5. Therefore Christians doe much forgett themselues in dishonouring their holy profession with vnbrotherlie strife and contention.

3. Mor. oathes must be religiously kept.

v. 6. *Goe and burie thy father, as he made thee to sweare:* Euen Pharaoh an heathen prince made conscience of an oath, and therefore condescended to Iosephs request. This example shall condemne many Christians, that are careles to performe their oathes *Calvin.* whereas the scripture teacheth, that a man should keepe his oath, though he sweare to his owne hindrance. Psal. 15. 4.

4. Mor. A guiltie conscience allwaies fearefull

v. 15. *It may be that Ioseph will hate vs:* Iosephs bretheren, now after 40. yeares call to mind the trespasse committed against Ioseph, *Mercer.* such is the nature of a guiltie conscience: vpon euery occasion it is apt to be reuiued and stirred; as the Lord said *to Cain: if thou doest not well sinne lieth at the doore*: Gen. 4. 7. of such Moses saith, *the sound of a leafe shaken shall chase them.* Leuit. 26. 36. Therefore when any hath sinned, let him seeke soundlie to heale the wound of his conscience, that it doe not greiue him afterward.

5. Perfect reconciliation doth good for euill.

v. 21. *Feare not I will nourish you, &c.* Ioseph here sheweth his vnfained reconciliation, in that he doth not onely forgiue his bretheren, but also doth them good; Many now a daies thinke they are perfitely reconciled, if they doe not recompence euil, though they will not extend their hand to doe good to them, who were before their enemies. But our Sauiours doctrine is otherwise, that we should doe good to those, that hate vs. Matth. 5. v. 44.

6. Mor. To renounce the world and the vanities thereof.

v. 22. *Ioseph dwelt in Egypt, he and his fathers house.* The latine readeth, *with his fathers house:* It is like, that Ioseph did ioyne himselfe in societie of religion with his fathers house, yet executing his place of gouernement still: wherein he shewed, that he regarded not the honors and pleasures of the Court, in respect of the felowship with Gods Church: So the Apostle saith of Moses, *that he chose rather, to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season*: Hebr. 11. 25. by these examples we are taught to renounce this world, not to be entangled with the vanities thereof, but to presse forward in desier, to our heauenly Canaan.

Here then is an end of this booke: which the Iewes make such account of, that they haue numbred the verie letters, which make 43 95. But as they dwell in the letter so we should take delight in the spiritual sense and godly edifying. Thus haue I by Gods gratious assistance finished this labourSome and painefull worke: most humblie beseeching God, to make me able to goe forward in this course, if he shall see it to be to his glorie, & the good of his Church: to whom I giue all hartie thankes, who hath thus farre holpen and assisted me, and so I conclude with that saying in the Reuelation.

Praise honor and glorie be vnto him that sitteth vpon the throne, and vnto the Lambe for euer. Reuel. 5. 13.

The Printer to the Reader.

Whereas diuers faults are escaped in this painefull and profitable worke, more then vsuall: I would desire the Reader to haue both the author excused, how was absent, and could not recognize what was printed, and the Printer, who might easily be deceaued in the copie, beeing but once written in all, and that with a running hand, & in some places not very legible. But if it please you to amend the faults with your penne according to these directions, you shall both profit your selfe and pleasure vs.

The first figure sheweth the page, the second the line: p. standeth for page: l. for line: expung. is put for: sup. supply: l. pen. the last line but one: l. vlt. the last line: marg. the margen: r. read: f. for.

In the Epistle to the king, l. 20. r. following sheweth. to the Archbish. l. 13. r. ἑρμηνεύω.
P. 8. l. 45. f. were not, r. were. 13. 50. r Sibeon. 12. 1. r. Onoscelis. l. 27. f. that in, r. that. l. 46. f likenesse like is, r. likenesse is. p. 10. 29. f Virgines, r. Diogenes Laertius. l. 34, 42. r. Servetus. p. 24. 20. r. Chtnegdho *huius*. 25. 7. r. of anticipation. 26. 19. the storie of, read but once. l. 29. r. receiued, f created. l. 42. r. *an* (not) vsed. 27. 22. r. Saadia, Kimhi. p 28. 10. r. puc pcrath. l. 40. *vigari flumine quod*. p. 30, 32. r. bdolchon. l. 48. Sorbon. 37. 14. r. were not ignorant. l. 23. r. thenumah, shenah. p. 42. 10. f. are part, r. part: for further answer to this obiection, r. quest. 13. vpon the 2. chapter. p. 43. 12. r. præuarication, f. prouocation. 46. 45. f. her flesh, r. her selfe, p. 61. 54. f. younger, r youngest. 64. 22. r *consolationem*. 65. 31. f. for the, r for that the. l. 44. f. hold Adam, r. hold that Adam. 64. 44. f. others number. r. other numbers. 68. 6. r. expressed. l. 33. deprauation. l. 52. there. p. 69. 15. r. said, f. sad. 22. f. flesh, r. faith. 35. r. friuolous. p. 72. 20. tristega. 73. 6. f. nasnua, r. nashim. 74. 4. strongly. l. 39. he will take. p. 75. 44. f. ann. 100. r. 120. l. 59. the woman. p. 76. 30. expresse. 77. 7. f. for, r. 4. or. 23 *dicitur*. 41. r. only temporally. 79. 5. r. *gopher*. l. 6. r. for, gophrith. 80. 15. f. 400. and 50000. r. 4500. c. p. 81. f. feirce, r. fresh. 82. 20. f. Bucer, r. Bureo. 84. 16. we therefore. l. 42. r. *deforis*. 90. 1. but this is to. 91. l. 3. r. Seneca. l. 16. r. rendreth, f. readeth. 27. f. Athao, r. Athos. 92. 31. obscured. 93. 19. afflictions, f. affections. 95. 48. f. no not, r. though not. 97. 46. r. there. 99. 1. f. sophar, r tsohar. 106. 12. exp. or dead. 39. r. once be remooued. 107. 13. r. *per hominem*. l. 31. f. Sapi. v. 2. r. Cap. 1. v. 28. 33. f. a liuing, r. a lying. 113. 26. f. thm, r. Sem. 36. Ionithas. 115. 23. marg. r. not. 116. 8. r. they. f. the. 12. r. illiteratos. 33. marg. r. pronunt. 39. f. porp. r. prop. l. 41. Arachæum. 41. Smi, f. Sim. 119. 14. r. Italia. 16. r. Tharg. Hieroselym. 43. Thebais. 47. r. Zerah. 121. 49. f. for, r. so. 53. f. must, r. may. 123. 39. Cyrenians. 50. r. Capthor. 124. l. 2, 5, 8. Casluhims. 35. Thraconitis. 39. Lebanon. 125. 3. whereas. 126. 2, palmyrene. 4. Carians. 25. f. after, r before. 127. 8. r. Chush, f. Sush. 36. r. the error. 128. 16. hysterosis. 131. 3. r. meant) vsuall. 133. 33. r. tannin. 34. r. Narbonens. 134 35. must not be. 135. 14. *Lippoman*. 136. 13, 29, 38, r. Charran. 14. f. and, r. not. l. 43. r. he speaketh of two iourneyes. 137. 8. Lippom. 38. iiseah, or, Sauah. 141. 10. marg. r. marrying. 14. r. Contra. 24. Setaia, f. Seruiah. 25. r. Kenaz. 35. r. inciderant, f. insiderant. 142. l. pen. f. land, r. lord. l. vlt f. lord. r. land. p. 147. 8. f. Iacob, r. Ioseph. 14. f. 3. r. 4. 28. r. Andr. Mas. l. 33. r. loc. Hebraic. 34. might. p. 149. l. 21. marg. r. how Sarah. 151. 14. r. for we see. l. 27. *sup*. we learne to forsake. 152. l. pen. r. see before. 153. 40. f. vt in, r. that in. 157. 24. r. preferred. 36. r. celon. 158. 9. r. in the world. 34 exp. and beleeueth. 162. 6. r. Sauch: or, f. Sauchir. 163. 42. f. spirituall, r. speciall. 165. 11. Dydimus, f. Dydonius. 170. 7. f. called, r. challenged. 171. 9. r. preisthood: Brought. 172. 16. f. prandium. r. sacrificium. p. 175. sup. marg. qu. 2. 176. 53. Thom. Anglic. 178. 36. f. 39. r. 93. p. 179. 40. f. roote, r. riot. 180. 17. r. is not Nilus. 182. 4. r. preceding. 10. r. Remist, annot. 187. 3. lib. de vrbib. 188. 12. f. Sall liue, r. shall dwell. 190. 8. r. pelagshim. 193. 37. f. but though, r. though. 194. 53. f. giuing, r. giuē. 198. 21. r. *metonymia*. 202. 7. celon. 19. f. deemed, r. denied. 203. 23. f. legi, r. logi. f. lege, r. log. 204. 26. f. vnabled, r. enabled. 209. l. pen. tsegnar. 210. 40. r. two, for true. 45. hyperbolicall. 211. 15. as a good. 214. 25. r. Syrmian. 217. 24. r. his cheife. 31. fathers. 42. procreation. 218. 11. Chrysostome, *in*. 39. f. Exod. 13. r. Gen. 13. p. 223. 38. r. *Hamerus*. 239. 35. shabang. 231. 22. f. writeth, r. readeth. 235. 10. f. satisfie. r. sacrifice. 27. r. achad: caught. 28. f. D. seuac. r. sabach. 37. exp. *Remuah*. 43. r. for this was. 240. r. creditor, f. ceditor. 241. 52. if this speech, &c. 242. r. coact, for coarct. 247. 43. r. hill countrie, f. holy countrie. 46. whole, f. wholly. 250, 6. r. some take it according to the phrase, &c. 251. 33. r. but 7. daies, f. but 20. daies. 257. r. Gedeon, f. Gederus. 261. 7. r. dwel, f. dwek. 33. sunt, f. siet. 263. 1. president: Epistol. dedicat. in the end. r. readie to be commanded. 265. 30. f. gnagh, r. gauang. 167. 7 returned, f. retained. 9. r. were restoared. 268. 5.

Errata.

India,f.Iudæa.272.33.r.which is not like,ſhall. 35 beeing then,f.liuing then.273.9.India, f.Iudæa.282.6.r.ſhacabh,f.ſharabh.283. 20.r. when Abraham. 21.had not yet reuealed. 46.r.Gerar.285.21.r.Iſaak,f.Abraham,as *Lippom.*286.59. marrar. 288. 22.r.nacham.290. 28.Elleborus.291.r.ſtand,f.ſtanſt.p.294.32.r.vnto Iudah.265.23.fiftie.297.35.r.husband. 299.28.and liued.307.1.marg.r.mut.perſ.308.4.Gen.24.9.r. come. 313.4. marg.r.T.r.l. 12.marg.r.T.C.r.38.behagnatiph.47.chanah.l.50.praier,f.power.314 r.Leuinus Lemnius.316.23.r.Gad,gedadh.48.r. *parra*. 319.r.Antandria.320. coniunctim. 322.marg.r.C. cor.and ſo of the reſt,where the capitall letters ſtand without any addition.324.51.r. the word Is teraphim.325.10.f.his maſter,r. his ſcholler. l. 32. her fathers.l.15.ſuperſtitions. 326.16.r.hagner.329.12.r.inferred,f.Inferted.330.r.iachang.334.5.r.contended.337.41. marg.r.cuſtome,f.continuance.341.27.r.*vaiecabechehu*. 344.11.the bread.38 gnanah.345 50.r.Iobs wife,f.Iacobs wife.350.5.f.the riuer of Gado,r.the tower of Gader.l.vlt.beeing blinde.352.39.f.Dauid came,r Iacob came. 353.l. pen.f. to ſanctifie,r.to fructifie.356.10. marg.f.croſſing,r.chooſing.l.24.r preuented of. 25. his patriarchall. l. 39. which teacheth. 357.16.r.note three women.40.marg r.S.cor.& ſo in the reſt.362. Theodoſia. 393.dukedomes.365.27.mar.r.T.C.r.366.17.f.naghur,r.nagnar.32. full 13. yeares. 367.28.r.for that the aged.24 r.it had beene.376.8.diuers parts:marg.r.partiall in their loues.377.r.ſecuritie of ſinners.378.15.r.gneen.24.rogneh,regnah.25.to contemne,f.cõdemne.380.3.r. Eleutheropolis.22.gnarirl.382.4.exp.ceaſed.383.7.r. (the trueth beeing known)35 *ſup.* for widowes to be known.384.r. of their line.386.f.n.11.r.an 11.387. f. treaten,r.threaten.389.35.r.lanionum.392.f.it it,r.it is.195.3.exp.leor.r. Exod. 2. 3.396.11. f.floweth,r. followeth.397.Aſenath.398.l.pen.f.doctrine,r.diſtance. 199.f. ſhaban,r. ſhabac.401.5.r. of loue.403.r.which Mercerus,f.with Mercerus 404.34 r.is a patheticall. 405. 23.f. yout geſt,r.yõgeſt.32.Ioſeph ſoleph.49.purſe,f.purpoſe.407.24.r.ſtrõgly,f.ſtrãgely.409.gnudh, f.guudh.410.8.r.ſhacar.411.r.ſhacar,f.ſwacar.423.7.r.Edem.426.46.f.ſeauen,r.ſeauenty. 428.2.Egyptians.4 ſhepheards.412.21.Arſenois.434.22.f.mutah,r.mittah.440.f.iniuſtice r.iuſtice.In the Epiſtle,p.19.f.conſecrate,r.conſociate.443.f. oou,r. oon.445.Apolog.f. apolig.r.ſome,f.ome.448.44.compare this place with 452.16. for the ſignification of *ſheber*. 450.f.Simeon,r.Simon.454.f.dou,r.don.456.18.f.of actiuely,r. actiuely of. 459.46.f.all will.r.they will.461.24.their humilitie,f.their humanitie.462.24.r.was borrowed.466.30 r.died,f.did.